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1937

MAHA BODHI Jan.

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The only Refuge for him who aspires to true perfection is Buddha alone.
—K. H.

Sarnath Vihara opening postponed till November, 1931.

111070

THE MAHA-BODHI

Journal of the Maha Bodhi Society.

111070

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2. To educate the illiterate people by opening schools in villages.
3. To revive ancient Buddhist arts and crafts by importing teachers from Buddhist countries.
4. To train youngmen of unblemished character to become Bhikkhu Missionaries to carry the message of the Lord Buddha of Love and Activity to the people of India and other countries.
5. To found the nucleus of a Buddhist University on the lines of the ancient University of Nalanda.
6. To found Pali scholarships and to send students to Buddhist countries and to Europe and America; and to provide facilities to foreign Buddhist students in Calcutta.
7. To found a Buddhist International Library and Museum with a fully equipped Press to print Texts and pamphlets and to start journals.
8. To incorporate any society or association having similar objects as this association.

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THE MAHA-BODHI

Estd. 1892.

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Editor—THE ANAGARIKA DHARMAPALA

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THE MAHA-BODHI

FOUNDED BY THE ANAGARIKA H. DHARMAPALA

चरथ भिक्खवे चारिकं बहुजनहिताय बहुजनसुखाय लोकानुकम्पाय अत्थाय हिताय सुखाय देवमनुस्सानं। देसेथ भिक्खवे धम्मं आदि कल्लाणं मज्झे कल्लाणं परियोसान कल्लाणं साथ्थं सव्यञ्जनं केवलपरिपुण्णं परिसुद्धं ब्रह्मचरियं पकासेथ।

"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. of holiness, perfect and pure."—MAHAVAGGA, VINAYA PITAKA.

Vol. XXXIX] JANUARY, B. E. 2474 / C. E. 1931 [No. 1

MULAGANDHAKUTI VIHARA FUND

We are glad to announce that in addition to the sum of Rs. 5000 which the Ven'ble Anagarika Dharmapala had contributed towards the Vihara Fund, he has sent another princely donation of Rs. 10,000 from the legacy he has received from his father. With his characteristic disinterestedness and thought of others he has distributed the sum in the name of the following :—

(His father) the late Mudaliyar Hewavitarne	... Rs.	1,000
(His brother) the late Hewavitarne ...	... ,,	1,000
(His mother) Mallika Hewavitarne Lamateni	... ,,	1,000
(His sister) the late Mrs. Moonasinha ...	... ,,	1,000
(His brother) late S. Hewavitarne ...	... ,,	1,000
(His brother) late Dr. C. A. Hewavitarne	... ,,	1,000
The late Madam Blavatsky	... ,,	1,000
Those who held pinkamas during his recent illness	,,	1,000
The late King of Siam	... ,,	1,000
In memory of all who helped him ...	... ,,	1,000

We are also happy to announce a further donation of Rs. 1,000 from Mrs. Alma Sanda who had already paid Rs. 1,000/- towards this fund, We offer our grateful thanks to her for her generosity in coming forward with another liberal donation at this crisis. We trust others will emulate her example and help us to raise the balance.

DEVAPRIYA WALISINHA,
Secretary, Maha Bodhi Society.

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THE SANKHARAS AS PSYCHIC PROCESSES

By Martin Steinke.

There certainly exists a kind of parallelism between Buddha's time and the present. Everybody working in the Dhamma knows it. The problems of Buddha's time are the same as in the present. The Buddhist, recognising this, must answer: the value of the Dhamma is that its contents are correct at all times. This is right, and because it is so, the ways showing the direction to the goal must be of the same value as the main problem: suffering and its elimination. To show the way one must have the possibility to make clear life's processes in their whole. This clearing up of life's processes means the occupation with a lot of problems. One of them which is of extraordinary value at the present time is that of psychology.

In Buddha's time and in his country it was from outside, out of a superabundant nature, that ways, means and aims of life's cognition were determined. In the present time the knowledge of ways, means, and aims comes out of man's own will, out of the working with technical and natural sciences. It is as if they were pressed on him from inside. The seeking for truth in its ways, means and aims will also be determined by such a kind of work.

Striking is the fact of the manifoldness and multicolouredness of methods and means through which one thinks to attain the aim. Thus it was in Buddha's time and is still the same. The only difference is that in Buddha's time such kind of work was confined to a small district, whereas today it embraces the whole world.

One could think that a clearly defined aim as cognition of life's process would lead to a unity of working methods. And still more striking is that, in seeking for the same goal,

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it is very seldom possible for the seekers to go together in the same way, even for a short while. Ever and again the differences of life's processes spring up and are seen as fighting one against the other instead of mutually striving.

One tries to see the cause of this striking phenomenon in a general denominator: man's will. One says: it is only that man does not will. For the Buddhist such an assertion is only half the truth, not the whole. He completes such a sentence thus: man does not will, because he cannot, and he cannot, because he does not recognise, and he does not recognise it, because his way of living hinders him to recognise.

Such sentences are the result of the *experienced* fact that life's process in its totality is subjected at every moment to the law of changefulness, and that man, so long as he is not able to experience anything else, remains in the stream of changefulness, and this changefulness is not bound to regularity, but is absolutely arbitrary, as long as the power for self-restraint is not attained. The changefulness of life's process brings and shows to everyone what life is—thus as everyone experiences it. Not even the vital functions, as hunger and thirst etc., can be subjected to a general rule, not to speak of the mental processes. All attempts to come to the goal by such regulations will always be frustrated by the might of facts. Not only the Buddhist but everyone else experiences and sees this fact.

When a Buddhist recognises that it is the common way of life that is a hindrance to the attainment of knowledge, then the only conclusion for him is to alter his way of life. Such knowledge does not mislead him to the wish of altering the way of life of the whole mankind, the means of altering may be ever so different in their directions. This is impossible as the unrecognised life's course constantly opposes such altering through the law of inner weight or idleness. The Buddhist recognises that such altering can be aspired to in a common case, but that the real successful work can be accomplished by himself.

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Such knowledge has always prevented the Buddhist from wanting to reach the goal by means of rites or dogmas. Whenever the Dhamma becomes dogmatic or ritualistic, it shows that man's power of cognition has not yet reached maturity by self-restraint, so that this his power of cognition is not able to remain quietly objective in the contact with life's processes. Those mental states, called in the Dhamma fetters (samyojana) or hindrances, which hinder the cognition, are not yet eliminated by an altered way of life. The inner sight is troubled. The phenomena of life's process are moving shadows, full of magic force.

One must know life's processes to be able to alter one's manner of living.

Life has been called an "Illogical force". This sentence has only sense for one who himself lives illogically. Life's duty for a Buddhist is to bring extreme logic into the course of the life, as it is only then that the elimination of suffering becomes possible. The work of solving such a problem does not lie in the logical order of life's outward processes for him. On the contrary, such kind of work leads him away from the main problem. The progress of knowledge about the logical possibility of order of matter, according to law, may be ever so great, but for the Buddhist it has only the value of direction. It shows that the inner processes cannot be eliminated through a kind of work in the direction of the outer world. On the contrary they grow denser into the strongest expression of self or attā which is for the Buddhist the greatest hindrance or fetter.

The Buddhist's method of work is in the direction of the inward. This way he has in common with many. As long as man exists, this way will remain. The difference between a Buddhist and a non-Buddhist lies in the fact that a Buddhist is satisfied by seeking for cognition of the middle measure of power for his own life's process, because the attainment of the aim, the elimination of suffering, is best guaranteed by such cognition and the striving according to it. The great

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sphere of inner or psychological process is for him not an *arena for speculations,* but a sphere for finding *one's bearing.* They are for him *only a part* of the whole life's processes. And this part cannot be taken out of the connected whole. The connected whole, through which and in which they are experienced, is present in this six feet long body. It is the visible expression of life's force which is seen through it and in it as nāma-rupā, mental-body.

The formation of this mental-body depends on the force, tanhā or life's thirst. The psychological effect of this force-tanhā in life's course is called Not-knowing, Un-knowing, avijjā.

As long as the force tanhā exists and acts with undiminished force, so long avijjā is the typical state of life. Acting and working are not exhausted in psychic processes, but are extended over the whole life. It *is* life itself. Since it is life and acting itself, it is not possible to say anything about it, except it is present. According to the effects it produces it is called and experienced as such. If it appears as a too strong pressure drawn on by single or complex processes (it is indifferent as to what kind they are), then we Buddhists speak of it as craving or lobha, if it appears as a pressure in the opposite direction, then we call it hate or dosa, and if the mental activity preponderates in life's process under the pressure of the force tanhā, then we speak of wrong thinking or moha.

To the Buddhist these three words embrace the main sphere of the psychic arena. The more he approaches the right understanding of this threefold force in his life, the more he is able to recognise the middle measure of his life. Whenever the main sphere of the psychic arena of work is described by these three words, it is not exhausted by them.

Life for the Buddhist is action, the Entelechy. And this action, although of different kinds, remains always a process absolutely closed in itself, just as the phenomenon of burning. Just as the strength of burning is recognised through

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the manifestation of the same—light and warmth—, so also is the strength of life itself recognised through its different manifestations. And just as burning can manifest itself either more as light or more as warmth, so also can life's process manifest more in one form or another, e.g., more as sentient life or more as mental, or intellectual life, etc. All these manifestations are but formations of one and the same process, which are experienced by the Buddhist in three separate distinctions or sankhāras: the one of body, the one of speech and the one of mind. The bodily process of action is experienced through breathing, the one of speech is the result of consideration and reflection, and the mental process of action is sensation, perception, thinking, contact and formation of concepts.

In considering it thus it seems that the realm of inner process, specially those called the psychic, the processes of sensation and feeling, draw the shortest. According to the cognition of life in its whole as acting, Entelechy, the action in its totality is classified by the three sankhāras. This threefold classification is the result of a method unknown to most western people and is the meditative consideration of life. It is the result of an absolutely quiet consideration and penetration of one's own life's processes, which in its accomplished form leads to the borders of consciousness and also beyond it to the elimination of consciousness.

Whilst psychology traces the finest motions of inner life with the assiduousness of a bee, and is constantly overwhelmed by the temptation to seek for new shapings and new combinations, the Buddhist is held and led by the great admonition: "Man watches over the body by the body, watches over the feelings by the feelings, watches by the states of character over the character, watches by the mental apparitions over the mental apparitions, watches by the consciousness processes over the consciousness processes." It is for him of no importance to deccrate this sphere of inner life with a multitude of concepts or to make it difficult for oneself to find through

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the interlaced net of paths. Important is for him to comprehend the spheres in their totality. If he has the strength to experience them in their totality, then there is a possibility to overcome them and to leave them. As long as he seeks for separate effects great is the danger of erring and confounding. The essential for the Buddhist is not the work of pressing the psychological processes into a scheme of "objective" or "subjective psychology," or of discussing if the sensualistic association, the voluntaristic apperception, the senso-motoric action, the ideative, the school of Wurzburg, the psychology of structure (Gestalt psychologie), the behaviourism, or the psycho reflexelogy has the right conception of inner processes, or if it is possible to formulate them as acting or "function psychology," or "phenomenology," as "personalistic," as "life's psychology," "psycho-analysis," "individual psychology," "medical psychology," "characterology" or "mental scientific psychology," but the essential for him is, which is the last recognisable possibility whereto the inner processes lead?

Are there life's processes which arrange, count, and measure the whole processes? And if such states can be found, how is life's course arranged and measured? Surely it is interesting for the Buddhist to know that modern psychology comes to results like the following: The conception of soul is a conception of aid which mediates in the first place the causal interpretation of the three directions of feelings ; joy—dislike ; excitement—contract ; tension—loosening, and also serves to the finding out of principles and of the common sentences of the psychic processes (Wundt.), or in place of the substantial concept of soul there steps the concept of actuality marking as the essence of the soul the reality of the processes." (Wundt.). Or: There exists absolutely no substantial identity on the flowing stream of consciousness, there exists only a functional,"—(James). Or: "The psychologic subject knows nothing through its ideas and does want nothing through its will. It is only a sum of elements."—(Munsterberg).

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Or: "Personality is the mass of reactions in the total." (Watson). And so on.

All this is no news to the Buddhist. It only is a confirmation of more than 2400 years old wisdom. All is suffering, transitory, not I or not Self (dukka, anicca, anatta)." When modern thinkers conclude thus, it only proves for the Buddhist how right the Dhamma is. Important for the Buddhist is that all these processes constituting life order themselves in one of the three groups—weal, and woe ; neither weal nor woe or indifference.

A different experience from these is absolutely impossible. Certainly can will, volition press life's process more to one or another direction, and this happens constantly, because only the change makes life endurable and each moment of life's process is recognised as an absolute change. It is quite immaterial if man experiences himself through his will in the sphere of thinking, or speaking, or feelings. He always experiences only one of these three: weal and woe ; or neither weal nor woe or indifference. His *whole life, if properly investigated into with regard to its purpose, is found to be a quest for weal and an effort to evade woe.*

A Buddhist has no other wish. He seeks to reach this goal in his way. He knows that no tempting thesis or antithesis brings him help. Help is only to be found in life's process itself, through destroying ignorance and developing knowledge. As it is "The knowing, the seeing that reaches the destruction of the worldly influences, not the unknowing, unseeing." And to this knowledge belongs the knowledge of shape, sensation, perception, mental activity and consciousness processes. As long as conciousness processes exist, there flows the stream of life through the three different channels or sankharas.

Whatever happens in the five groups, upādāna khandhas, it only can be experienced through one of the three sankhāras. It exists only in dependence on them, *viz.*, the breathing, the speaking and the mental distinction.

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How it is experienced is the peculiarity of each single life's process, which, in an unchecked and uncontrolled life's process, grasps anew here and there, springs up here and there in an insoluble chain of life's pressure, life's thirst, just like a wave under the pressure of the wind. If life's process quiets down more and more through realisation, if volition falls, if thirsting and craving fall, then man experiences that it is not he who directs his will hereto and thereto, but that according to the law of progression forces accumulate in him and force his life in a seemingly wanted direction. The more unchecked he submits to this compulsion, the stronger becomes the pressure of tanhā, either in the direction of lobha or dosa or moha, and the resulting cognition about what we call the five groups, is lacking. Ignorance is not changed into knowledge. And the unknowing man does not recognise clearly the tragedy of the play of forces, which in the end always brings suffering. He does not recognise the arising of suffering, still less the cause and still much more less the possibility of the elimination of suffering.

Ever and again psychology teaches us through many systems the one fact *viz.* :—Joy and satisfaction in the work of cognising the inner processes, which through their abundance and richness open an unexpected field for action for man's power of thinking and his sense of inquisitiveness, without ever coming to a concluding cognition. The Buddhist knows that one never can come to a definite result by such a way. He also knows that one even does not want it, as one intends to occupy oneself with life's process, and shrinks back from its elimination.

The teaching of psyhology is for the Buddhist not an invitation to a play of thoughts, but it gives him the certainty that life's process can be extinguished, if rightly recognised, because this process of burning, called life, can be extinguished if the fuel, or food for burning, is recognised. This fuel lies exclusively in the realm of psychology. Here is the possibility of recognising clearly how thirst, tanhā, acts. And as psycho-

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logical processes are not unconditioned but conditioned, therefore it is possible to master them after having recognised the conditions under which they occur if one knows "in dependence on" what they are present. And they are present in dependence on ignorance, avijjā.

Avijjā is the first of the great realities which lead to the formation of the unreality called personality. For the Buddhist life's processes are grouped *psychologically* not in objective and subjective, but in *real and unreal*. Important for him is the sentence: Recognise the realities, then you are able to avoid them. Thus lobha, dosa, moha are realities, that can and must be avoided. Man does not form in himself greed, hate and wrong thinking, but he lives and moves in such realms and his mind takes food out of them. As long as man takes nourishment of hate, so long he can experience nothing else, except what hate gives. If he shuts his mind against the stream of hate and does not take nourishment from hate, and avoids this realm, then it is impossible for him to experience anything that has to do with hate, as a man who is stepping out of the water has no possibility to experience the same as the one in water. As long as he was in water, the delusion arose in him that he was swimming, while it was the water that was pressing him to swim. In the same way a man living in the spheres of lobha, dosa, moha, succumbs to the delusion that he has the power of greed, hate and wrong thinking. But in reality these spheres press him so that there are no other possibilities for him as long as he stays therein. Therefore many parts of the Dhamma are exact sign posts for escaping this pressing sphere. The whole teaching of the Buddha is finally only advice as to how to escape this pressing sphere, and, according to the quality of each single life's process, the suttas lay emphasis on the sphere of greed or hate or wrong thinking. Therefore one is constantly invited to create such conditions "in dependence on" which it is possible to live, so that one can recognise and avoid the three great danger spheres. The Buddhist's way of living is a

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permanent fighting and ringing for the elimination and destruction of ignorance. The Dhamma gives many means for such work. Corresponding to one's life's process the fight must be fought. The surest way for a successful fight is the following of the eightfold path ; then one always will be able to gain the force of concentration. The more concentrated the way of living, the sooner the possibility to practise successfully samādhi, that means—to come to that quiet of mind, where all psychic processes, even the last, subtlest motions of the mind rest, where nothing fetters and obscures the clear sight of cognition. Where the mind is "as the earth and the sea, when one throws clean or unclean thing on it, it does not revolt." The multicolour complex of psychic and psycho-analytic, the perceptive and apperceptive, the synthetic and analytic, the coinciding and diverging, the unconscious and awakened-conscious processes are overcome. Clear and sure is the cognition : whatever can be experienced, can only be experienced "in dependence on" the five groups, and in the five groups, only "in dependence on" the breathing, the speech and the mental process. The account in the suttas that the Buddha after a heavy illness called back the Sankharas as the danger of death was near means these three processes. The assured knowledge brings certainty, certainty makes one unshakable, and if one is unshakable then one is quiet. The quiet experiences serenity : "Not inclined, not disinclined patiently I await my time."

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STANZAS ON DEATH

RENDERED INTO ENGLISH VERSE FROM SIAMESE

By Harry Hillman

Reverence to the Blessed One, the Holy One, the Fully Enlightened One.

I

Of sentient life how short the span!
Uncertain, and its length unknown.
With trouble and with cares o'ergrown:
O'er-ruled by pain and sorrow's ban.

II

As vessels formed on potter's wheel
Ere long in broken fragments fall,
So lives in sentient beings all
Destruction's fatal influence feel.

III

Nor young, nor old, nor fool, nor wise,
But homage true to death must yield.
A dreaded sceptre though he wield,
No rebels to his sway arise.

IV

The noblest King, the Brahmin pure,
The Vaisya proud, or Sudra low.
Are crushed before his fatal blow,
Nor refuge from his pow'r procure.

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V

If Death but call him to his court,
To leave the world, to seek the grave,
No parent may his offspring save,
A Kinsman's tears avail him nought.

VI

Though love surround the dying bed,
With yearning hearts and willing hands,
He lonely follows Death's commands,
Like victim to the altar led.

VII

Though those he leaves in sorrow mourn,
And loudly in their anguish wail,
Lamenting cries can nought avail ;
He leaves them, in their grief, forlorn.

VIII

The mourner to his sorrow wed
Will needless suffer in his grief :
Abandoned woe brings no relief,
And sorrow is by sorrow fed.

IX

Unrest on harboured grief attends—
Not thus a tranquil heart is gained ;
Not thus Nirvana's rest attained ;
While health of soul and body ends.

X

What though the body waste away
With sorrow and lamenting sore,
Can these servive the dead once more
Recall him to the earth to stay?

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XI

Though shattered hopes our grief augment
Let this our thought of comfort be—
In all around us change we see
The law of earth or firmament.

XII

By comfort of the Holy One
Let grief and lamentation cease,
Since neither can from Death release
The soul whose span of life's outrun.

THE BUDDHISTS AND NEW ASIA

By G. A. Dempster.

[*Mr. Dempster whom we have the pleasure to introduce to our readers, is a young English Buddhist. An artist of great promise and a deep student of Eastern culture, Mr. Dempster has felt the barrenness of western materialism misnamed civilization and its baneful influence on the ancient civilizations of Asia. As a result of his studies he has come to the conclusion that it is Buddhism alone which can satisfy the critical younger generation of Europe. We have no doubt our readers will welcome him as a contributor to the pages of the Maha Bodhi.*—Editor, Maha Bodhi.]

Civilization, ever the product of an interchange of ideas, ebbs and flows as the ocean, now receding—now advancing. It is the urge of the Karma of many individuals expressed in a great movement pulsating with life and energy. The greater the power to absorb new ideas, the greater the upheaval resulting therefrom, for a new truth perceived has an invigorating power all its own and often submerges us by very reason of its intensity.

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From many sources during the last hundred years, new ideas and modes of thought have been pouring into Asia, and to-day her heart is troubled and her countenance has become clouded, and devoid of that serenity which from the beginning of time has so well become hers. It is as if she who had ever remained fresh and beautiful had become conscious of age.

Asia looks back to her past, and then again to the future: she looks back to her ancient faiths and then again to the new codes of the present. They are by comparison as wide apart as the two poles: to go forward, must Asia turn her back upon her past?

It is a lamentable fact that many of those who would seek to bring the new ideas to Mother Asia seem to be obsessed with the notion that all that the past culture has taught and accomplished has been useless and of no avail. They desire a complete break with the traditions extending back for thousands of years, regardless of all that those same traditions have taught and inspired. More than that they would destroy the faith and belief which was the inspiration in the accomplishments of the past.

In the place of this storehouse of culture and enlightenment they would substitute rationalistic materialism founded on a purely scientific basis. Surely in so doing they are joining hands with those that in the search for wealth and gain have already wrought such havoc with the age-old culture of the East; are they forsooth, serving Mother Asia, or perhaps hastening her further cultural decay?

If they prevail, then all the poetry and love of the beautiful for its own sake, which like a golden web has woven itself into the very texture of Eastern civilization will be crushed out of existence as has already occurred in the industrialised West, and in its place will be substituted that merciless cynical outlook, hypocritical and insincere where profit will be of more account than kindliness.

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Here lies the crux of the very trouble of Asia. This wordliness of outlook, with its grasping and craving is no new thing to her, but it is an outlook, which time and again she has rejected, for she knows that these things in themselves are of no avail. Now it has come before her again, armed with power and strength, self-assertive, in no mood to be ignored. Asia does not want it, but she really wishes to go forward, to translate those new truths which she has received in her own way.

It is in the realm of spirit that Asia has always trusted, and she knows that if she can but once free herself to trust her own innermost, it will not fail her.

If material comforts were her aim, she would not now be in travail: it is the mind of Asia that is seeking Rebirth. She knows that all her great Teachers in the past have renounced this worldliness of mind, and even when capable of receiving every joy that riches and honour could shower upon them, have sought highmindedly after Truth and lowliness.

Yet this attitude of mind does not mean a slavish desire for poverty as a certain indication of wisdom. This may be so for the Sage, but for the average person, poverty more often blunts the intellect than stimulates it. Therefore rightly does Asia know that there must be a balance, an adjustment. Whilst renouncing this worldliness and materialism, she likewise is not prepared to lapse into poverty and mental apathy.

How then is she to find the "Middle Path"? Better than the rest of the world Asia knows that man must first overcome himself before he can impress others, that liberty to those who do not know how to use it is a fallacy. Well has it been expressed "He who conquers others is great; he who conquers himself is mighty". All the great teachings of the ancients have resolved themselves around this truth: that before we can be of service to those around us, we must teach ourselves

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forbearance in action, and a true valuation of those things around us.

What instructions could be better for those who are desirous of seeing better conditions for their fellow men around them : to get men to submit to self mastery and self discipline in order that they may teach others.

When a man is instructed in these matters he will conduct his life in a way which does not cause his fellow men pain, and moreover he will be sensible to those things which are unjust and bad in every day life. He will come to see the evils of poverty and he will strive to combat them with all the strength at his command. More than that, he will endeavour to get other men to see and appreciate that environment is a very great determining factor in the shaping of character, and that one that is good is to be treasured as gold. He will strive to impress his fellow men that it is as precious as air, and that it must be maintained and passed on to those that come after, whole and unimpaired.

Thereby is created a balance between action for the community as a whole and for the individual—an interdependence resulting as the aim.

It is perhaps this balance and equilibrium between action on the physical and mental planes which is so distinctively a feature of Buddhism. Not admitting any break in the continuity of life, it follows that postponement of good for any future existence is unthinkable, and in consequence one must actively strive at all times not in any violent spirit of undignified haste, but with quiet patience and fortitude, with unlimited belief in the will to accomplish and with resignation to bear all failures in the knowledge that there are other lives to come wherein all things shall be fulfilled.

In this spirit those of old went forth to missionise. Striving without anger and abuse against those who opposed them they spread their faith far and wide over Eastern Asia, not only taking with them a new gospel of hope, but a civilizing influence humanising and tolerant.

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That their work was truly accomplished—the prosperity of so many countries where their feet trod is ample witness.

Ceylon, Burma, Siam, Cambodia, Java, Mongolia and Central Asia expanded as lotus to the sun when the Dhamma was preached therein. China's ancient culture re-blossomed into the glory of T'ang and Japan received that new inspiration which culminated in the great Fujiwara age. Literature, Arts and Crafts no less than Architecture received a great impetus from efforts directly due to the spreading of Dhamma.

We can perhaps trace all this to the fact that with the spread of Buddhism there goes hand in hand a spread of knowledge, for to a Buddhist a great deal of what is termed "enlightenment" depends on knowledge.

Education is to him not a pass-time to be confined to the wealthy alone, it is for all who would seek to understand themselves and to become emancipated from the ties of suffering. He comes to realise the unity of mankind and that it is ideals alone that matter, and that to strive for the whole is better than to seek gain for oneself. For the whole can make the happiness of the many, whereas the happiness of one is confined to his own narrow outlook.

The more one studies, the broader and more tolerant becomes the mind, and it is perhaps because of this diligent study that the mind of a Buddhist is usually free and unbiased towards others who do not share his views. It is a very necessary quality today, where all sections of the community are apparently prepared to fly at each other's throats at the slightest provocation: it is for the Buddhists to set them an example of restraint and forbearance under difficult circumstances and to exercise that magnanimity which is inherent in noble minds.

Times of difficulty always call for the best that we can contribute and there are occasions when courage is more displayed by determination to hold to a truth in quiet patience than violent action to attain its end.

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There is always the risk that one will be thought to be suffering from lack of conviction: but in the whirlpool of action, it is he who can calmly rely on his own conviction and rest in deeming inactivity that in the end will vindicate his truth.

THE PROPOSED INTERNATIONAL BUDDHIST INSTITUTE AT SARNATH *

By Devapriya Walisinha, Secy. M. B. S.

On behalf of the Maha Bodhi Society let me, first of all, thank you for accepting our invitation and coming to take part in to-day's function. You are already aware of the purpose of the meeting *viz.*, to wish success to the Venerable Bhikkhus Dhammaloka, Sasanasiri and novices who are soon leaving for Sarnath to inaugurate the work of the Sarnath International Buddhist Institute. You will, no doubt, expect us to give some idea about the scheme.

Sarnath, as you know, is one of the four most sacred places to the Buddhists, the other three being Lumbini, the birth place of Buddha; Buddhagaya, the place where He attained enlightenment and Kusinara, where He entered the final peace. Sarnath or Migadaya is the spot where our Lord commenced His preaching activities and is therefore held in great veneration by Buddhists of all countries. In a way it is the most important Buddhist site in the whole world, for it was the centre from which the great stream of Buddhist thought started in its career for the enlightenment of the world. From very early times Sarnath became a centre of Buddhist culture and it grew in importance as time went on. From about 1000 A.D. the place, however, began to decline. This

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* A speech delivered at a meeting held on 7th December, 1930 to give a hearty send-off to Revd. H. Dhammaloka and others.

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was partly due to persecution and partly due to the growth of other centres of learning. With the final disappearance of Buddhism from the land of its birth Sarnath was practically forgotten by the Buddhists till in 1893, the Venerable Anagarika Dharmapala visited the place and resolved to make it into a centre of Buddhist culture and activity once again. With this idea in view he purchased about thirteen bighas of land and started an elementary school and an Industrial School to teach arts and crafts to the Indian boys. Unfortunately the Industrial School did not live long but the free school is still in existence and is giving elementary education to the village boys.

In 1915 the Government of India promised to present to the Maha Bodhi Society a relic of Lord Buddha if the Society built a vihara at Sarnath ; and in anticipation of this valuable gift the Anagarika Dharmapala began making arrangements. A donation of Rs. 30,000 from Mrs. Foster made his task simpler and so the foundation stone of the Vihara was laid by His Excellency the Governor of the United Provinces in 1922 and building operations commenced. Many were the obstacles on our way but they have been more or less surmounted and the great Vihara is nearing completion. Along with the Vihara project there sprang up the idea of an International Buddhist University. This was not a new proposal but the renewal of an old idea. In the memorandum of Association submitted at the time of the registration of the Maha Bodhi Society one of the objects mentioned therein was : "To found the nucleus of a Buddhist University on the lines of the ancient University of Nalanda." This being a huge proposition the idea remained dormant till 1922 when the late lamented Mr. Monomohan Ganguly advised the Anagarika to make at least a small beginning. Owing to urgent work elsewhere the suggestion could not be accepted, but now as the great Sarnath Vihara is going to be an accomplished fact, it is the wish of the Anagarika Dharmapala to make a beginning. He has accordingly decided to send Rev. Dhammaloka and Sasanasiri Theras with the eight young

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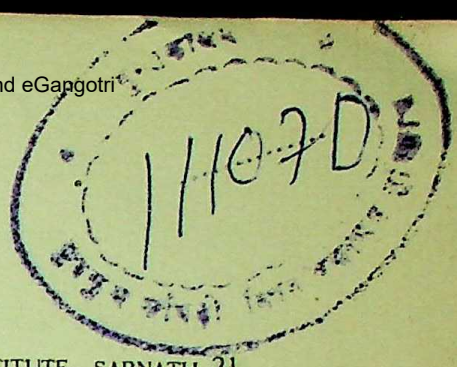

novices under their training to commence the Institution in a modest way.

A University cannot be called into existence all of a sudden. It has to be built up gradually and it is so, specially when the University is going to be an ideal one, as contemplated in this case. If I correctly understand the aims and objects of the proposition, I may say that the main idea is to found a monastic Institution where Buddhism will not only be studied in its various aspects but it will be *lived* and the great principles of the religion imbibed in the lives of those who pass through it. It is to be the training ground for Buddhist workers whose motto will be the service of humanity irrespective of colour, creed or caste. They will be brought up in the best traditions of Buddhist service and will go forth into the world keeping before them the true ideal of a bhikkhu *viz.*, to wander forth for the gain of the many, the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men, proclaiming the doctrine glorious, preaching a life of holiness, perfect and pure.

Under the existing conditions in India I am sure, you will agree with me that a place to train a body of such workers has become absolutely necessary. India is passing through a great crisis and in the reconstruction work that will have to be undertaken sooner or later, such a band of workers will prove to be of immense benefit to India. Removal of illiteracy, abolition of the curse of untouchability, improvement of village sanitation, the imparting of moral teachings and various other urgently necessary works require the services of a band of unselfish and devoted workers. India is in dire need of such workers who will not be a burden on the society but a never-failing source of assistance in its troubles.

In India there are one or two institutions with similar objects but I feel that a Buddhist Institution has a distinct contribution to make. Buddhism is not tainted with the

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poison of untouchability and the removal of ignorance from the mass of the people is the highest ideal of Buddhism. So in Buddhist countries there is neither untouchability nor so much ignorance inspite of the efforts of foreigners to undermine the influence of our religion. Therefore I feel that those trained in an institution run on Buddhist principles will be able to undertake any kind of work without scruples of caste, creed or colour. This being the case I am confident that the Institution we are about to start will go a long way towards solving some of the most difficult problems confronting the Indian people to-day.

Round this nucleus of active Buddhist workers will grow up the Buddhist University where not only Buddhism but all religions of the world will be studied and researches made into every department of human knowledge. But this is an ambitious scheme and is yet a long way off. Our resources are too meagre to undertake such a University. We shall, however, keep this as the goal before us and proceed with the monastic department for the present.

In this connection I am glad to inform you that a proper scheme is being drawn up and when it is ready it will be published for the information of the public. We have already received news that a number of students are ready to come from China, Japan and other Buddhist countries and when the scheme is in proper working order, we expect students from all countries of the world.

Our immediate requirements are buildings for students and visitors and we estimate that a sum of Rs. 200,000/- will be necessary to equip and maintain the Institution in a small scale. We, therefore, appeal to our friends and sympathisers to donate whatever amounts they can for this fund.

I am happy to announce that His Holiness Toe Kai of China has kindly promised to send the whole of the Chinese Tripitaka comprising some eight thousand volumes as a gift from the Chinese ; and one of our esteemed members Rai Bahadur Pandit Sheo Narain of Lahore, is presenting us with

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his valuable library. To both these friends I offer our grateful thanks and I hope we shall very soon have a fine Buddhist Library at the sacred place.

In conclusion may I appeal to you all to co-operate with us in building up this Institution which has as its motto the service of India, the great land which gave Buddha to the world and thereby brought happiness on mankind.

HIUEN TSIANG

A Brief Account of His Journey.

This boldest of pilgrims, greatest of Chinese travellers was born in 603 A.D. in the Province of Honan in Central China. He received his rudiments in a Monastery. After he finished his novitiate, he was ordained at the age of twenty. Despite the disturbed state of the country he went from convent to convent to enlarge his knowledge. Much was as yet unsettled by authority. He resolved to visit India the fountain head of Buddhism and seek knowledge from scriptures which his country did not possess. He, together with a few ardent monks, asked permission to leave for India from the then Emperor *Kao Tson* of the Tang dynasty, it was refused but he resolved to defy all constituted authority.

At the extreme North Western limit of China were gathered merchants from Tibet and other far distant lands. They were so impressed by Hiuen Tsiang's fervour and the grandeur of his project that they are said to have cast themselves at his feet. They provided him with every means for his journey. But the administrator at *Lan-su* did not allow any inhabitant to cross the frontier. Our would-be pilgrim stole out of the city—accompanied by two novices. The trio stealthily, yet rapidly pursued the course each night ; they crept furtively into some hiding place before each dawn. When

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they reached over hundred miles to the north-east of Liang Chau, Hiuen Tsang's horse died. The difficulties to face were that a turbulent river had to be crossed, after that herbless and waterless waste had to be passed through and then came the land of Turkish people, the terrible *Ogres*. Imperial Veto arrived at Kiva Chau summoning him to appear before the Governor. He appeared—his personality and enthusiasm prevailed and the Governor was won over. He not only, winked at his departure but hinted a speedy making off. One of the novices was sickly and the other was faint-hearted ; both were sent back. A new horse was bought but no guide was available. By a lucky accident he met a person desirous of executing the monk's orders to act as a guide who could dodge the five forts ahead. An old trader was introduced to Hiuen Tsiang by the guide. This trader exchanged his pony with Hiuen Tsiang's horse. They crossed a river by bridging over it by boughs and pursued their course. Next morning they were within the verge of the desert where, luckily however, they found water. Hiuen Tsiang not being satisfied with the behaviour of the guide dismissed him with the present of his horse.

We now find our traveller solitary on the unending desert of *Gobi* eagerly looking out for bleached bones to mark the track of a caravan. He saw several mirages, but a voice said to him "Fear not," which dispelled his fears. He was busy filling his leather bottle with water, when he heard arrows shot. He exclaimed "Don't shoot, I am a monk from the capital" whereupon he was taken into a fort before the captain, who urged him to return home, but the heroic piety of the pilgrim melted the heart of the captain, who guarded him further towards another watch tower. The same thing occurred here. The captain here hospitably entertained our traveller and gave him better advice to avoid the third fort by choosing another route where according to him sweet water would be available. So the traveller mended his way through arid plain where not a

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blade of grass was to be seen. Fantastic fears arose in his mind, but a sacred manuscript folded in his bosom, the gift of a leper whom he had befriended was a solace but unfortunately he spilt the water of his leather bottle. His horse lost his way but he turned his head to the north-west and pushed on. Four horrid nights filled with hallucinations passed away, and but for a cool breeze, the traveller and his horse would have succumbed for want of drinking water. The horse scented water and a little oasis was reached. After a day's rest in this uninhabited country, the journey was continued till he reached the pastures of Uighurs. By now he had done 600 miles from Liang Chau. The capital of Uighurs is identified with what is now known as Hani where he found a Chinese monastery to which he repaired. He was now in the domain of the ruler of Kanchang (Turfan). On his orders Hiuen Tsiang was brought to Turfan where he was received with great honour. The king tried in vain to detain him for the edification of his subjects. Indeed the king would not let him go, until a hunger strike for days convinced the king of the determination of the traveller, but on the king's solicitation he stayed one month. The impression of his singleness of purpose resulted in the king providing him warm clothing and an armed escort, as well as one hundred ounces of gold and thirty thousand pieces of silver and five hundred pieces of satin. Letters of recommendation addressed to the princes of the West were also given. Now the route lay westward over a difficult mountainous country. Brigands in the way were bought off. *Kara Shahr* (which he calls Akni or Agni) was reached, its king was very courteous to our traveller. In this region there were ten monasteries of the lesser vehicle.

News from *Kara Shahr* that a holy pilgrim was bound for India reached the next kingdom whose capital was Kutcha. He found monks to greet him at the gate to welcome him, the flowers presented to him were laid before the image of Buddha, instead of using them for himself. Kutcha was

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a land of music. The king detained him till the melting of snows. When the ways became open he was sent forth in magnificent pomp and protected with an armed escort and a staff of servants. A march of 200 miles brought our traveller to another Khanati after crossing a small desert called *Bai* where there were some Buddhistic monasteries. Then crossing of another small desert had to be done. Now there were before him the towering ranges of Thian Shaw called Khan Tenjri which has an elevation of 24,000 ft. a peak of perpetual snows where there is no shelter, one has "to sling up your cooking pot and lay your sleeping mat on the frozen ground." Despite absence of guides of experience, fit boots or ropes for the glaciers, cover for sleep at night, and poor food, our traveller did the climbing heartily. Some beasts of burden and some men of the caravan were lost through hunger and cold. It took one week to cross the higher ranges. Before Turks conquered the upland of Western Turkistan, nomadic tribes lived there. The nomadic ruler gave the pilgrim's party a gracious reception of which a graphic description is given by the traveller. Suffice it to say that sumptuous dinners were given consisting of meat and wines but our pilgrim was given "pure food" i.e., fruits and vegetables. The Khan kept him about his person for some days, tried to persuade him in vain not to go farther. The Khan accompanied him some little way on his journey. He arrived at Talas, and then Samarkund where Buddhism was practically dead, the monasteries were empty but Hiuen Tsiang had them reinhabited.

From Samarkund he crossed a pass and reached Oxus and crossed it. He then went to *Hwo* a Khanati where a son-in-law of the Khan of Ughairs lived. Here he met a monk who had dwelt in India. With him our traveller went to Balkh where he found one hundred monasteries and some three thousand monks. He spurned the gold ad jewels which the kinglets near Ballakh were ready to offer him.

Now near Nagarahara, in the district of Jalalabad, there

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was a certain cavern where peradventure, the pious might behold the shadow which Buddha had cast on its walls. It had been granted to Sung-Yun to see it, when the Empress Dowager of a Tartar dynasty which ruled in Northern China sent him and another on an embassy to obtain Buddhist books (A.D. 518); and Hiuen Tsang was consumed by desire to see it also. His escort from Kapisa earnestly begged him not to make an attempt; it was a rash and perilous project; brigands were abroad; and few indeed were those who might see the holy vision. They could not dissuade him; so they left him and went home, and he took an old man as a guide. When he got near the cavern five brigands pounced upon him. He pointed to his monks' robe and told them, that, if they were brigands, they were none the less men, and he had no fear of men, or even of wild beasts, when sacred duty called him. He touched their hearts, and they let him go.

Although a man visited by visions and a dreamer of significant dreams, he spent a long time in the cave and saw nothing. Prostrations and convictions of sin were in vain. Then, quite suddenly, came a flash of light; thereupon he vowed that he would not quit the spot until he should behold the veritable shade. In the end the reward of such persistent enthusiasm was bestowed; he beheld the Buddha, attended by his sacred court, in all their heavenly splendour. But, just then, torch-bearers came into the cave, intending to burn perfumes in the holy place, and the glory disappeared. Hiuen Tsang ordered them to put out their lights, and lo! there was the vision as before. Five of the six torch-bearers declared that they beheld the shadow. It is characteristic of our pilgrim that he is careful to tell us that the sixth man saw nothing whatever. Never a shadow arises as to his good faith. Sung-Yun the Chinese ambassador and pilgrim, writing an account of his journey a hundred years before Hiuen Tsang, tells us how, "Entering the mountain cavern fifteen feet and looking for a long time (or, at a long distance?) at

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the western side of it, opposite the entrance, at length, the figure, with its characteristic marks, appears ; on going nearer to look at it, it gradually grows fainter, and then disappears. On touching the place where it was with the hand, there is nothing but the bare wall. Gradually retreating, the figure begins to come into view again, and foremost and conspicuous is that peculiar mark between the eye-brows, which is so rare among men." And Hiuen Tsang tells us, in his "Records of Western Lands," that in later days the shadow had faded to a feeble likeness, although, by fervent prayer, it may be clearly seen, "though not for long."—"Four Pilgrims," by William Boulting.

He then goes to Bamian in the heart of Afghanistan, a great centre of Buddhism of the little vehicle. He was received by the ruler who housed him in his palace for five days. Here there were huge Buddha images hewn out of rock. Then the crossing of a mountain pass brought him to Kapisa of the Greeks, that is to say, within a few miles of Kabul the people of which were fierce and cruel. The ruler received the pilgrim very warmly. Monks quarreled as to in which monastery the pilgrim was to be accomodated. As a mark of honour he was asked to unearth a treasure buried under an image of Buddha, for the repair of a religious house.

(Abstracted from Boulting's "*Four Pilgrims*" pp. 1 to 64).

SHEONARAIN.

INTERNATIONAL BUDDHIST INSTITUTE AT SARNATH

Under the auspices of the Maha Bodhi Society of India, a meeting was held on Sunday, (Dec. 7th) at the Buddhist Hall to accord a hearty send-off to Revd. Dhamaloka Thera, Sasanasiri Thera, and the Samaneras, who were leaving for Sarnath, Benares, to start the International Buddhist Institute.

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The meeting was attended by a large number of ladies and gentlemen, prominent among whom were Mr. Hirendra Nath Dutta, Attorney-at-Law, Mr. J. Choudhury, Bar-at-Law, Mr. N. Chatterjee, Mr. C. F. Leo, Consul General for China, Mrs. Leo, Poet Dr. Liu Yen Hon of China, Mr. S. C. Mookherjee, Bar-at-Law, Dr. Miss Stella Kramisch, Dr. H. W. B. Moreno, Mr. S. C. Mookherjee, I.C.S. The meeting was presided over by Dr. D. R. Bhandarkar.

At the outset, Mr. Devapriya Walisinha, Secretary, Maha Bodhi Society, gave a detailed account of the work to be undertaken at Sarnath which, being the place where the Lord Buddha preached his first sermon, was looked upon as holy by the Buddhists of the whole world. He told the audience how it was one of the long cherished dreams of Ven. Anagarika Dharmapala, the founder of the Maha Bodhi Society to found an Institute at Sarnath where studies in Buddhism might be carried on in perfect ease. Mr. Devapriya said that students would soon come from China, Japan and other countries to join the Institute and announced amidst applause the donation by Pandit Sheo Narain of Lahore of his splendid library and the promise of a gift of the entire Chinese Tripitaka to the Institute by His Holiness Toe Kai of China. He concluded by an appeal for funds and public sympathy. (Mr. Devapriya's speech is published in this issue).

Mr. Hirendra Nath Datta expressed his sympathy with the movement and gave his good wishes to the Acharyas and the Samaneras who were leaving for Sarnath.

Mr. S. C. Mukherjee, Vice-President, M.B. Society gave his blessings and hoped that the present Institute might grow up into a university during his life-time.

Dr. H. W. B. Moreno expressed the desire that the Institute at Sarnath should preach the eternal truths in Buddhism—which had found no preachers in India for many centuries past.

Dr. Miss Stella Kramrisch said that Buddhism was no longer confined to the bounds of Asia but that it was embedded

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in the hearts of millions in Europe and America. She said that in Europe the number of persons who did not openly profess the Buddhist faith but were secretly Buddhists was very large. She pointed out how Buddhism in India brought about a renaissance in fine arts—specially architecture and painting. She was positive that a revival of Buddhism in India was bound to bring about progress of India in all directions.

Mr. N. Chatterjee asked the Bhikkhus to tell the Indian people that their Vihara at Sarnath was open to all persons, whatever their caste, creed or colour might be. He wished their mission all success.

Mr. J. Choudhuri said that the sight of the Acharyas and Bhikkhus brought before his mind's eye the vision of Buddha going to Benares to preach His faith. He said that at present in Europe, a person who had no knowledge of Buddha's philosophy would not be regarded as cultured and related how he had met at Paris a scientist of the Pasteur Institute—who was studying Buddhism seriously. Mr. Chaudhuri expressed the desire that Buddhism might again lead India to the Himalayan heights where she sat enthroned in days of yore.

Dr. Bhandarkar in winding up the proceedings said that he never thought that Buddhism was dead in India but that it was absorbed in the divers religious creeds of India. He believed that as there were in India many people who could not believe in a personal God, Buddhism was bound to be popular in India. He advised the Bhikkhus to make a comparative study of Buddhism and Brahmanical philosophy and also emphasised the necessity of their living in touch with the masses in India.

Rev. H. Dhammaloka Thera, in replying to the good wishes expressed by the various speakers, said :—

First of all it is my duty to thank you all on behalf of the staff and the students who are going to start "the International Buddhist Institute" at Sarnath. Venerable Anagarika Dharmapala's idea, as you have heard, is to organise this Institute after the model of the ancient Nalanda University.

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We have a great and a noble scheme before us and we therefore very much appreciate your good wishes and promises of help. Buddhism teaches among other things, the necessity of acquiring and conserving Metta or love, Viriya or energy and Paññā or wisdom. You know that love according to Buddhism, is the most essential requisite so far as our dealings with our fellow men are concerned. Selfishness belongs to animal nature and ought not to be found in man. When we think only of our own comforts and are even ready to put others into inconvenience a man is degraded to the class of beasts. It is love, and not hatred—the spirit of service and not the spirit of mischief-making—that leads to real happiness which we are all hankering after. Now what is real happiness? Real happiness is that which does not lead ultimately to sorrow in some form or other. Suppose some children are taken ill and like to eat many things which are not suitable for them. Suppose also their parents allow them to eat whatever they want. Well, in such a case these children will be, no doubt, able to have some enjoyment for a little while but, to be sure, they will have to suffer after sometime. Similarly people may have some enjoyment by killing, stealing, speaking lies, committing adultery or drinking intoxicating liquor etc. But this enjoyment is sure to lead to sorrow in some form or other in their present life or in some future life. But real happiness never turns into sorrow. You know that there are many religions, creeds, castes and nations on earth. And I want to tell you that these social distinctions or differences of opinion need not create mutual hatred or enmity. Hatred never leads to real happiness but to suffering which may continue through a cycle of existences. A true Buddhist looks upon his neighbour whatever be his caste, creed, or nationality with the same amount of love and attention as he bestows upon himself, for "as I am, so he is." Well, friends, with such feelings of universal love and spirit of service, we are going to start our Institute at Sarnath. We hereby send our invitations to people of all

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communities in the world. Though our resources are poor at present, it is our determination to try and develop this Institution into a great centre of learning where studies and researches in Buddhism may be carried on in peace and under the inspiration which the hallowed and cherished memories of the ancient Migadaya will create.

Let us in conclusion express our gratitude to Ven. Dharmapala who conceived the idea of this Institute and others who are helping us, for an institute like this—where men can meet in mutual confidence and with feelings of good will—helps to remove all artificial barriers between one country and another and contributes ultimately to peace and happiness of the world.

May all be happy.

KING MINDON'S REIGN

Miss May Oung delivered a very interesting lecture recently on "King Mindon's Reign" and the following is an extract from her speech :—

Events in Burma.

Now we come to the events in Burma itself, I hope I have not dealt at too great a length on the events of the world outside our country. I wanted to show how King Mindon's reign fits into the general scheme of the world. Mindon Min was a son of Tharrawaddy Min and the brother of Pagan Min. While the Second Burmese War was going on, the anti-war party in the Burmese Court began to look upon Mindon as their leader. He, like his father was amiable and engaging in his ways. Well-read, pious and intelligent he had consistently denounced the war. Just when Pagan Min became suspicious and was about to seize Mindon and his

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brother, they left Amarapoóra and on the other side of the Irrawaddy they defeated the soldiers sent after them by the King. They then went on to Shwebo which had always been taken as the sign of revolt during Alaungpaya dynasty. They again defeated the force that was sent after them and within a month Mindon's brother and his supporters were in the suburbs of the capital. The rebellion was well planned. After 3 days of fighting and looting, they attacked the city which had now been guarded. Kanaung Mintha, Mindon's brother took the city after 46 days' fighting and proclaimed his brother king and he was formally appointed Einshemin. Mindon Min did not arrive till much later and it was not till the end of 1853 that he was consecrated king. Pagan Min was confined and allowed to have a court of his own in a corner of the palace. He lived for many years even outliving Mindon Min by a year.

Meanwhile the English had decided that they had had enough of the war and a draft treaty was sent to the Burmese Court. The British proclaimed the annexation of Pegu and fixed the boundaries 6 miles north of Myeda. They added that they would expel all Burmese soldiers in their territory and that if the Burmese intended, they threatened to resume hostilities to annex the whole of the Burmese Kingdom. Mindon Min saw this outline of treaty but he sent no reply. He merely ordered the cessation of fighting and let the treaty go by default. He was determined not to be recorded in history as the King who signed away territory. Mindon Min never quite got over the fact that Mindon, the town from which he got his name was in British territory. On many occasions he tried to raise the question of the retrocession of Pegu but the reply of Lord Dalhousie was firm and definite. Mindon was well-intentioned and he was anxious to secure peace and prosperity for his country. He professed no love for the British but he recognised their power and kept on friendly terms with them.

As far as was compatible with the maintenance of his own autocratic power, he was anxious to introduce western ideas

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and civilisation into his kingdom. He sent envoys to Europe in order to study industrial arts and he sent youngmen of good families to England, France and Italy to learn the language and customs. At the same time he kept the reins of government firmly in his own hands.

Three years after he came to the throne he founded Mandalay. Being a pious king, he built various pagodas and placed a new *hti* on the Shwedagon pagoda. He had the Tripitaka engraved and preserved in marble. The King also started factories of all kinds and bought all manner of machinery, he very early got some steamers, he set up saw mills and printing presses. In 1865 the first coins were struck at the Royal Mint ; iron foundries and furnaces were created and a perfectly equipped cotton mill was built but the latter was closed down and allowed to go to ruin. All these establishments had their European supervisors and managers, some of them were capable while others were merely eager for pay. He started coal and iron mines with modified success. Mindon Min was also very tolerant ; he not only built a School and Church for Dr. Marks but also sent a number of his sons to be taught English there.

He also gave great attention to the working of English system of telegraphs and had a line constructed from Mandalay nearly to the British frontier.

Although he had no soldierly qualities he appointed Europeans to the Army and tried to reform it but as he would not supply the necessary money General de Facieu who was at the head of the Burmese Army could not do much. Mindon Min's mind seemed to have chiefly taken up with trade but he knew nothing of political economy. He did not understand that without security of life and property, without roads and railways and without moderate and settled dues, trade could not expand. He tried to mix trade and government which was fatal to both. He gave loans to agriculturists in return for which he obtained the produce. This led to the British merchants accusing him of trying to evade the clause

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restricting royal monopolies. In his endeavour to promote commerce, he extended patronage to European merchants, sometimes it was done very rashly and met with unbecoming return but naturally the personal connection with trade on the part of the sovereign was attended with endless complications. It had injurious effects but in no way did the royal trade in piece goods bear a resemblance to the royal monopolies given up by the Treaty of 1867. The King however yielded to friendly advice of the Political Agent and trade returned to its normal channel, the king being the chief loser.

Grave Charges.

Imperfect accounts were sent to the firms in England who accordingly submitted a memorial to the Home Government alleging that the King was acting contrary to treaties of 1862 and 1867. It was said that breaches of treaty had caused complete stagnation in trade and that they had also neutralised any effort which had been made for opening up trade with Western China via Bhamo. It was even asserted that the king had issued a Royal edict requiring all producers to sell only to his agent and all dealers in piece goods to buy only of his agents under pain of getting no redress in his courts in the event of their having any disputes with their customers. There was really no foundation for these grave charges though the action of the king was ill-advised. There is no doubt that there was an annexation party which existed among the merchants of Rangoon in the ranks of Government service. Even in 1853, some people demanded the occupation of the whole Burmese Empire and in 1869 vehement exhorations were made to the Indian Government to go in and seize the land on any preference whatsoever ; but Lord Mayo, the then Governor-General forbade the Chief Commissioner to pursue any course of conduct as would result in annexation. There was no real stagnation of trade as far as importation of piece goods from Europe was concerned, more piece goods had been sold though the local retail was depressed for a short time. King

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Mindon had actually sent large quantities of cotton and other produce to Bhamo whilst a brisk trade was being carried on by the Chinese. He had also active means to keep the trade route open by building posts or guard houses along the Aaiping and across the Kachin hills.

Mindon Min tried also to introduce reforms into the internal administration. He introduced a uniform system of taxation. The Thathameda in 1861—tried to abolish the assigning of revenues to officials and to introduce salaries—not successful—(Lower Burma under Chief Commissioner 1862).

There was an unpleasant interlude during this peaceful reign in 1668. Myingun and Myingondaing rebelled—killed Einshemin—would have killed the king but for devotion of a handful of Court Officials—troops remained loyal—the rebels fled to Rangoon—interned and sent to Calcutta, escaped. Myingondaing lay in French Pondicherry and Myingun settled in Saigon. Same day that Kanaung Mintha was killed, his son Padeing Min fled to Shwebo—looked alarming at first—troops soon got together and Padeing Prince was taken prisoner.

Place of Einshemin remained unfilled. King Mindon died in July 1878. He was undoubtedly loved and esteemed by his people, his merit was that he was comparatively rational and sane, goodhearted and well-intentioned. Although he had the quick Alaungpaya temper and a moderate share of pride, he was free from cruelty and ferocity. Mindon Min seemed to have attempted to introduce too many reforms at the same time with the result that none of them were carried out effectively. If he had reorganised the internal organisation of the kingdom and placed the relations with the British Government on a more stable basis, his weak son could not have mismanaged the affairs to such an extent that he did in the next 7 years.

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EXTINCTION OF BUDDHISM IN INDIA

In the last number of "The British Buddhist" Captain Ellam has given us the state of Buddhism in Siam. Dr. Pratt tells us of various phases of Buddhism and its numerous sects in Buddhist countries including Cambodia where we hear of Buddh Siva as well. I have no concern with the varieties of Buddhism in Asiatic countries. This is certain that except a feeble re-mention of Buddhism which I cannot call revival, Buddhism is extinct from India proper. The learned authors of "Times Historians History of the World" briefly describe the process of its disappearance thus :

"It is true that in the first Buddhist monuments eighteen to twenty centuries old, such as the balustrades of Bharhut, Sanchi, Buddh-gaya etc., the reformer figures solely as an emblem. Worship is accorded to the imprint of his feet and to the image of the tree under which he entered the state of supreme wisdom ; but we shortly begin to see Buddha represented as a God having place in all the sanctuaries. At first he is represented as alone or nearly so as in the most temples of Ajanta ; then gradually he appears in company with Brahman Gods : Indra, Kali, Saraswati, etc. as is to be seen in the Buddhist temples of Ellora series of monuments. Completely lost a little later in the crowd of gods that he had at first dominated, he comes, after a few centuries to be regarded as nothing more than an incarnation of Vishnu. From that day Buddhism has been extinct in India. (Historians' History of the World, Vol. II, P. 535).

Vincent Smith wrote :—

"The Brahmanical reaction against Buddhism had begun at a time considerably earlier than that of Fa-hien's travels and Indian Buddhism was already upon the downward path". (Smith, The Early History of India, 298).

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Professor Samaddar says in regard to the above paragraph :—

"We may go even farther back. The reaction against the religion of the Buddha had become apparent even at the time of Pushya-mitra's celebration of the horse-sacrifice in the second century A. D. Two centuries afterwards Samudra Gupta and after him his grandsons followed. The recrudescence of Brahmanised Hinduism was clear during the Gupta period. The Muhammadan invasion helped to bring it about in Behar. That was the last vestige of Buddhism in these parts, though it lingered for a while in the minds of some sections of the people. The surviving ministers migrated to Orissa, founded Colleges in Southern India and stopped the tide of extinction by building Chaityas and Stupas". (Glories of Magadha, 139).

Buddhism in Nepal.

I have gone through four volumes of "Hindoo Iconography". I found only one plate in which Buddha appears in Indian Hindoo Pantheon. If Buddha was sincerely given the dignity of one of the avatars of Vishnu one should have expected that in the galaxy of avatars after the absorption of Buddhism by Brahmanism which Mr. Macauliffe (Religion of Sikhs, introduction) characterises as a "Leviathan" Buddha would have been present generally in Hindu temples. If he was so, why is he not now placed along side other Avatars in the present day?

Be it as it may let us see what is the condition of Buddhism in Nepal.

The monuments of India relate to us plainly, when we examine with care the statues and bas-reliefs with which they are covered, the history of the transformation of Buddhism. They show us how the founder who disdained all gods, finally became a god himself, and figured, after having been absent from all, in every sanctuary. How, after having been the head of the crowd of Brahmanic divinities, he gradually became

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confounded with them until he finally passed out of sight entirely among their number. In order to place beyond dispute the theory just advanced in explanation of the transformation and disappearance of Buddhism from India, it will be necessary to place ourselves back in the Seventh Century of the Christian Era, or to discover a country which is undergoing a phase similar to that which India passed through at that epoch. Nepal, one of the craddles of Buddhism, is the region which opposed the strongest resistance to the transforming forces by which it was menaced as soon as it came in contact with ancient Brahmanism anl has now reached the very moment of transformation at which Buddhism has become mingled with Brahmanism without having been entirely swallowed up. The Hindu and Buddhist gods are so closely intermingled in the temples of Nepal, that it is often impossible to determine to which religion a particular temple belongs. This peculiarity has been remarked, though nothing has been offered in the way of explanation by those English Scientists who have made a study of Nepal. The fact so inexplicable, when not made clear by a study of the ancient monuments of India is perfectly apparent when they have been given careful examination. One notes as was said a little earlier that the same confusion of divinities prevails everywhere at a certain period, and it is easy to comprehend how ancient temples could be attributed even by learned Hindus first to one religion and then to the other. (Vol. II, Times Historians' History, p. 539).

PANDIT SHEO NARAIN.

NOTES AND NEWS

OUR GUEST.

We offer a hearty welcome to our distinguished guest from England, Mr. B. L. Broughton, Vice-President of the British Maha Bodhi Society, who arrives in Calcutta at the beginning of this month. We welcome him on behalf of the Buddhists

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of India, the great land where our Lord was born, worked and passed away. The Buddhists of India are a handful and if the welcome we are able to accord him is not so grand or elaborate as in Buddhist countries it is not due to any lack of hospitality on our part but solely due to the fact that we are only a microscopic minority in this country. But we may assure our guest that the welcome is not a bit less cordial or warm on that account. We welcome him as a brother who does not come to this country for exploitation as many of his countrymen do but as a devout Buddhist who looks upon India as the holiest place on earth. He comes as a pilgrim to pay his homage to the sacred places of Buddhagaya, Benares, Kasinara etc. hallowed by the Blessed One. We wish him a very pleasant and joyous sojourn in India and hope wherever he goes he will be received as a brother.

* * * * *

A visit to Burma.

We are glad to be able to announce that a deputation consisting of Revd. H. Dhammaloka Thera, Rai Bahadur Pandit Sheo Narain, Mr. B. L. Broughton and Devapriya Walisinha, Secretary, Maha Bodhi Society, is visiting Burma towards the close of February this year. We are informed that the purpose of the visit is three-fold. First of all, it is intended to obtain financial help for the completion of the Mulagandhakuti Vihara at Sarnath, and the proposed Institute in connection with the same ; secondly to discuss the possibility of opening a branch of the Maha Bodhi Society in Burma, and thirdly to enlist the sympathy of the Burmese Buddhists for the work of the Maha Bodhi Society in India and to bring about closer co-operation between the Buddhist workers of India and Burma. This is the first time that such a deputation is sent to a Buddhist country and the visit ought to be welcomed by all lovers of the Dhamma. Burma with her characteristic generosity has always responded to the appeals of the Maha Bodhi Society for funds and the deputation

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will be able to thank the generous supporters personally. Inspite of the trade depression and various other difficulties facing Burma we are sure that our Buddhist brethren will help the deputation to make its mission a success. Mr. Broughton will also speak about the spread of Buddhism in the West. His consent to join the party will afford the Buddhists of Burma an opportunity to come in personal contact with an English Buddhist who is devoting all his time and energies for the propagation of Buddhism in his own country.

Associations and individuals desirous of inviting the party are requested to communicate with either U Thwin, Rice Miller, 17, 28th Street, Rangoon, Burma, or the Secretary, Maha Bodhi Society, 4A, College Square, Calcutta.

* * * * *

Pandit Sheo Narain's Gift to the Buddhist Institute at Sarnath.

Pandit Sheo Narain, the well-known Buddhist of Lahore, and one of our most prominent members, has made a gift of his extensive library of rare and valuable books to the Buddhist Institute at Sarnath. The Panditji is a great lover of literature and has spent a considerable amount of money in purchasing standard works on Religion, History, Philosophy and other subjects of which he is a painstaking student. Our readers are no doubt familiar with his contributions mostly dealing on the relation of Buddhism to other faiths. As the Buddhist Institute at Sarnath is going to be a settled fact he has taken the earliest opportunity to present the Institute with his valuable books. To a lover of literature like Panditji the most valuable possession is a good library and this priceless possession he has gladly given to the Society. This is one more illustration of the great love he has for Buddhism and his desire to disseminate it in India and we take this opportunity to offer him the Society's grateful thanks. With his books as the nucleus we hope

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Sarnath will soon have a splendid library for the students who wish to study in peace at the sacred site. Books and magazines, especially dealing on religion and Philosophy, will be thankfully accepted by the Librarian, Buddhist Institute Library, Sarnath, Benares Cantt., India.

* * * * *

Sariputta and Moggallana Day.

At the suggestion of the Venerable Anagarika Dharmapala the Maha Bodhi Societies of India and Ceylon celebrated the anniversary of the Parinirvana of Sariputta and Maha-moggallana in November last. This is perhaps, the first time in living memory that these two greatest saints of Buddhism have been remembered by a public celebration in India. Sariputta and Moggallana were the two chief disciples of the Blessed One and all students of Buddhism are aware of the important part they played in carrying the gospel of the Buddha far and wide. It is said that Sariputta resembled the Lord Buddha in various ways and as a preacher of great charm and fascination he had few equals. Many were the occasions when the Lord Buddha himself sat listening to his wonderful discourses.

It was a happy thought that suggested the celebration of this day and we are thankful to our revered leader for reminding us our duty towards these two great leaders of the Dhamma. The more we think of them the more we become aware of their greatness. We shall fail in our duty as Buddhists if we forget to honour their memory. We hope the anniversary will be increasingly celebrated all over Buddhist countries.

* * * * *

Earthquake in Burma.

In a previous issue we had the occasion to refer to the disastrous earthquake that occurred at Pegu, and hardly a year has passed when we are stunned by the news of another

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great calamity, this time at Kyaukpyu. According to the papers thirty six persons have lost their lives as the result of the upheaval and many have sustained serious injuries while the damage to property is enormous. It will take years to rebuild the devasted locality. Nature has bestowed on man her vast store of wealth but now and then she takes delight in destroying all that she has helped to build just as a child takes delight in pulling down the house of sand he has built. To those who believe in a personal god this is his will but to the Buddhists who do not pin their faith in such a being these disasters can only be attributed to the changing nature of the elements. Change and impermanence are inherent in everything, so the quiet of the world is now and then disturbed by an upheaval. It is for Science, if it can, to discover the real cause of such disasters.

Burma is a Buddhist country and we have no doubt that our fellow Buddhists will face such calamities with equanimity and find in them the confirmation of the truth of the Dhamma—"decay and death are inherent in all component things, work out your salvation with diligence."

We express our deep sympathy with the sufferers of the earthquake.

* * * * *

Distinguished Visitors from China.

Among the prominent oversea-visitors to our headquarters during the cold season which invariably brings them to this country, are two famous Chinese Buddhists. One is a venerable Buddhist priest who has grown grey in the service of his religion in China and the other an ex-general who has fought many battles for the consolidation of the Republic of China but now an out and out pacifist and a messenger of peace.

His Holiness Toe Kai, President of the Eastern Buddhist Society, is well known in China for his efforts to keep the flag of Buddhism flying in that vast continent. He has been

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organising Buddhist Societies and preaching the Gospel of the Buddha all over his motherland and is now on a visit to the holy places in India. He honoured our Society with two visits and has graciously promised to send the whole of the Chinese Tripitaka as a gift to the Buddhist Institute at Sarnath. We offer His Holiness our grateful thanks for the promise of this valuable gift. We hope His Holiness will be able to co-operate with the Maha Bodhi Society in bringing back Buddhism to the land of its birth.

General Liu Yen Hong who is an author and a poet has been staying as the guest of the Society for sometime and is on his way to Geneva to launch an anti-war campaign. Having personally seen the sufferings caused by warfare he is devoting his time for the abolition of the same. He addressed a largely attended meeting of the Maha Bodhi Society about his scheme. We wish him every success in his efforts. We are glad that inspite of his anti-war activities he has promised to co-operate with the Maha Bodhi Society in spreading the Dhamma which we believe is the surest method of preventing war.

FINANCIAL

MULAGANDHA KUTI VIHARA FUND.

Previously acknowledged Rs. 66.927-12-1. *Collected by U. E. Maung, Retired E. A. C., Yamethin* :—U. E. Maung Rs. 10/-; U Maung, Treasurer, Rs. 3/-; U Tun Win, Inspector Land Records, Re. 1/-; Daw E. East Moat, Re. 1/-; Maung Pu Nyo, Revenue Surveyor, Re. 1/-; Ma Ma Khin, As. 8/-; Maung Kyaw, As. 8/-; Maung Hla Khaing, As. 8/-; Maung Oung Khin, As. 8/-; Maung Po Lwe, As. 4/-; Maung Mya, As. 2/-; Maung Tun Maung, As. 4/-; Total Rs. 18/10/- ; less As. 4/- for com. Rs. 18/6/- ; Poddie Singho, Queensland, Rs. 9/8/-; J. F. Ford, Queensland, Rs. 6/12/-; Mrs. Alma Senda, Benares, Rs. 1,000/- (paid direct to Imperial Bank) ; S. N. Barua, Delhi (Dec.) Rs. 5/-; Dr. N. N. Roy, M.B., Calcutta, Re. 1/- (Nov.); S. C. G. Khasnabis, M.A.,

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Calcutta, Re. 1/-; Tandin Wang Chen, Calcutta, Re. 1/-; Darji Lama, Calcutta, As. 8/-. Grand Total, Rs. 68,000-14-1.

MAHA BODHI JOURNAL.

Statement of Receipts and Expenditure for the month of November 1930.

RECEIPTS.				EXPENSES.			
Subscriptions	94	5	0	Stamps	0	5	0
				Blocks	21	14	6
				Paper	44	3	6
				Printing	131	14	0
				Cooly	0	3	0
Rs.	94	5	0	Rs.	198	8	0

MAHA BODHI SOCIETY.

Statement of Receipts and Expenditure for the month of November 1930.

RECEIPTS.				EXPENSES.			
Dr. N. N. Roy establishment a/c Rs. 4 food a/c Rs 3	7	0	0	Stamps	28	6	0
				Charity—			
				2 Poor women	2	0	0
				Budhadevasevasram	7	8	0
Arunkumar Barua for Gaya Dharmasala water tax	4	14	0	Electrict bill	15	8	0
				Wimalananda a/c—			
				Tuition fee	30	0	0
				School fee	5	8	0
				Coat	16	13	0
				Miscellaneous	4	13	3
Rev. Sugunapala and Party—				Secretary's visit to			
Food a/c	3	0	0	Benares	51	12	6
Jacob La, Donation	5	0	0	Miscellaneous	25	0	9
U. Saw Hlaing, Donation	5	0	0	Mr. Devapriya a/c.	2	13	0
Admission fee	5	0	0	Remington Typewriter Company	20	0	0
Membership fee	5	0	0	*Salary and allowance* :—			
Rent of hall	40	0	0	Calcutta	118	0	0
House rent for Sept.	110	0	0	Sarnath	65	0	0
Interest from Sk. A. Gunny for Sept.	250	0	0	Gaya	27	0	0
Interest from Mallick Sept. & Oct.	416	11	0	Mr. Alahakone's Salary for October	50	0	0
Mr. Alahakons's salary for Oct.	50	0	0	Debising's Pension	12	0	0
Rev. Dhammaloka a/c	50	0	0	Old Durwan's Pension	5	0	0
				Paid to Sugata Kanti's mother	30	0	0
				Food a/c.	114	13	0
				Bolpur a/c.	225	8	6
Rs.	951	9	0	Total Rs.	857	8	0

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MULAGANDHAKUTI VIHARA, SARNATH

Statement of expenditure incurred up to end of December 1930.

			Rs.	A.	P.
1925					
March		M. C. Khanna for preparing plan	200	0	0
,,	23	A. B. Mendis	10	0	0
,,	28	A. B. Mendis	2	0	0
,,	30	A. B. Mendis	100	0	0
		A. B. Mendis (paid by Cheque) ...	500	0	0
		Dr. Sobharam's Bill (a/c Mendis) ...	14	4	0
June	21	J. M. Ghose for digging foundation as per Bill	254	8	0
Aug.	19	Messrs. S. N. Sanyal & Sons ...	3,000	0	0
Sept.	11	Drawing Materials Sent to A. B. Mendis	67	10	6
,,	20	A. B. Mendis on a/c salary ...	100	0	0
Oct.	20	A. B. Mendis on a/c of petty expenses	30	0	0
		M. O. Commission	0	6	0
Dec.	25	A. B. Mendis on a/c Salary ...	100	0	0
1926					
Feb.	2	Messrs. Sanyal & Sons, on a/c of Bills	7,000	0	0
May	5	A. B. Mendis on a/c Salary ...	850	0	0
		A. B. Mendis, Petty expenses as per Bill	72	3	0
1927					
June	17	Mr. Hari Chand to pay for preparation of plans	100	0	0
Aug.	27	Babu Parmeshri Das, C.E. Allahabad for preparing specification, etc.	150	0	0
Sept.	15	The "Statesman" for advertisement regarding-tenders in 4 issues ...	60	0	0

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			Rs.	A.	P.
Sept.	26	The Manager, "Leader" for advt., regarding tenders in 4 issues ...	25	0	0
Oct.	14	Secretary's train fare and carriage hire, etc. at Benares ...	30	2	0
,,	31	S. N. Sanyal final payment on a/c of materials, etc.	4,000	0	0
1928					
Jany.	16	Harichand Esqr. to pay Draftsman for December, 1927 ...	40	0	0
,,	24	Burma Stationery Co. for printing donation lists	5	0	0
Feb.	10	Harichand Esq. to pay Draftsman for January	36	2	0
		Sri Gouranga Press for printing 2000 copies of appeal ...	22	0	0
May	23	Draftsman for April, 1928 ...	40	0	0
July	5	,, ,, May & June, 1928 ...	80	0	0
Aug.		,, ,, July to October ...	160	0	0
Nov.	15	Paid to Contractor by cheque ...	13,673	0	0
Aug.	15	Paid to Contractor by cheque ...	8,068	0	0
June	27	Secretary's visit to Sarnath ...	43	4	0
Oct.	22	Ditto. Ditto.	45	0	0
		Draftsman's salary for November to January, 1929 (at Rs. 40/-) ...	120	0	0
,,	31	Framing Sarnath Appeal ...	1	4	0
Dec.	28	500 receipt forms printing ...	4	1	0
1929					
Jany.	23	Art paper for printing Sarnath Photo	7	0	6
Feb.	18	Visit to Sarnath (Secretary) ...	49	7	0
May	31	Paid to Contractor by cheque ...	12,148	0	0
July	20	Secretary's visit to Sarnath ...	38	2	3
		Draftsman's salary for Feb. to June	200	0	0
Oct.	21	,, ,, July to Oct. ...	160	0	0
,,	21	Secretary's visit to Sarnath ...	32	8	3

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			Rs.	A.	P.
Nov. : 1930		Paid to Contractor	17,857	0	0
March	21	Engineer's travelling expenses ...	50	0	0
Do.		Paid to Contractor M. Govila ...	13,039	9	0
May	2	Telegrams	17	3	0
,,	3	Blocks	6	7	3
,,	23	Secretary's travelling expenses ...	44	2	0
June	4	Advance for Ledger	15	0	0
July	7	Paid to Contractor	14,117	13	0
,,	19	Secretary's travelling expenses etc. ...	54	6	0
Dec.	15	Paid to Contractor M. Govila ...	15,000	0	0
		TOTAL	101,902	0	9

TREASURER.
Maha Bodhi Society.

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BURMA AND THE BURMESE PEOPLE.

UNDERSTAND

BY READING

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The only Refuge for him who aspires to true perfection is Buddha alone.
—K. H.

Mrs. Mary E. Foster of Honolulu passes away.

Journal of the Maha Bodhi Society.

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"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Manifest holiness, perfect and pure."—MAHAVAGGA, VINAYA PITAKA.

Vol. XXXIX] FEBRUARY, B. E. 2474 / C. E. 1931 [No. 2

Aniccā Vata Samkhārā

MRS. MARY ELIZABETH FOSTER OF HONOLULU

PASSES AWAY.

We have the sad duty of informing our readers all over the world of the death of our esteemed patroness, MRS. MARY ELIZABETH FOSTER of Honolulu—which unhappy event took place on the 22nd of December, 1930. The sad news reached India rather late and this accounts for this belated publicity on our part. We have decided to bring out a special issue, next month, in honour of the much lamented Visākhā of the modern Buddhist World. All articles about her life and activities will be very welcome.

EDITOR,
The Maha-Bodhi Journal.

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THE LATE MARY FOSTER

TO THE EDITOR OF THE MAHABODHI.

SIR,—Buddhist India must, indeed, be grieved to hear of the death of Mrs. Mary Foster of Honolulu. She was a true friend of India; and although she lived in that island in the Pacific, leagues away from our country, her heart turned to the people and the religion she loved. She was a queen and queenly were her gifts for the advancement of enlightenment in Buddhism. To-day many a stately edifice in Calcutta, in Sarnath, yea in London, stands as a silent and ineffaceable memorial to her munificence. She had learned of the great Teacher, that to give is to possess and that to possess is to lose. As one who witnessed the re-beginnings of Buddhism in Calcutta and at Sarnath, associated with great workers like the Revd. Anagarika Dharmapala and others, I offer unstinted praise to her honoured name. India is passing through many a phase, but in the end the eternal verities will stand; and India will not be cast down if she maintains the standards raised by seers like Buddha and his followers; nor will she forget the charities of her best and most loved, in which roll, the name of Mrs. Mary Foster holds no mean a place, for posterity to come and behold.

Yours etc.,

H. W. B. MORENO.

Calcutta, January 16,

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BUDDHISM AND TRUE BROTHERHOOD

By A. H. Perkins.

The Crest and Crowning of all Good.
Lite's final Star is brotherhood:
For it will bring again to Earth,
Her long lost poesy and birth;
Will send new light on every face,
A kingly power upon the Race,
And till it comes we men are slaves,
And travel downward to the dust of Graves.

Come clear the way, then clear the way,
Blind creeds and Kings have had their day.
Break the dead branches from the path:
Our hope is in the aftermath.—
Our hope is in heroic Men,
Star led to build the world again.
To that event the ages ran;
Make way for Brotherhood,—Make way for Man.

Edwin Markham Power.

The term Brotherhood is one we often hear used; in fact we meet the expression from many quarters, it is written about in the newspapers and the popular press, and is expounded from many of the pulpits and platforms of the various Christian Sects that are so numerous in the Western World to-day. Those peculiar Religious Bodies whose divergent tenets seem to appeal so strongly to those illiterate and simple-minded people, who seek in superstition and impossible dogma, an outlet for their devotional zeal, and fanatical enthusiasm.

Every political reformer that seeks to thrust his particular palliative on a long-suffering public, prates about it, while even the established Churches have their Bishops, and their Deans, to say nothing of the lesser shining lights, constantly

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reiterating, with a parrot-like persistency, their particular ideas with regard to the Fatherhood of God, and the Brotherhood of Man.

Alas! this particular term has long since ceased to have any very definite meaning, and it is swallowed up by the unthinking crowd, with the fond hope that the pious reiteration of a dogmatic formula, may somehow or other prove of value in reducing to some small extent that suffering which even the pious Non-Conformist, despite his conscience has at least recognised as existing.

I remember some years ago we had a Sunday Lecture Society in Portsmouth, its platform being open for the discussion of any subject as long as it was debated with decorum and courtesy; therefore the subjects were varied and many extending from free love, atheism, and anarchy to the consideration of the Christian creed and the virgin birth. I had the honour to be the Secretary, at the particular time of which I am speaking, and the Committee had decided that a lecture on Buddhism would be both interesting and instructive, therefore we looked around for someone of importance to hold forth.

Now we were not only short of speakers, but alas we were short of money also, so it was decided to approach the President of the Portsmouth Brotherhood, whose motto is "Deeds, not Words," and see if they would allow a lecturer, if one could be found, to give a lecture on the Sunday afternoon at the Brotherhood, and we proposed to have one by the same lecturer on Sunday evening at the Lecture Society, the expenses if any to be shared.

Now, I was deputed to find a lecturer and to approach the President for his permission. My Friend, the late Captain Ellam, who was then Secretary of the old Buddhist Society of Great Britain and Ireland, at once offered to fill the gap, and to give a Lecture on "Brotherhood from the Buddhist point of view." Here I thought would be something that should at once prove interesting, and acceptable to both Societies.

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But, alas, when I approached the President with the suggestion, he politely thanked me and said that though they were always open to lectures of an interesting and instructive nature, the proposed subject could not be entertained for one moment as, though the Brotherhood was non-sectarian, it certainly could not allow anything that savoured of heathenism to be propagated from its platform.

Such, my friends, seems to be the prevailing attitude of Christian Society to-day towards a practical realization of this much-maligned term Brotherhood.

Yet the greatest minds and the keenest intellects of all the great religions of the World, irrespective of their creed, have always insisted that true Brotherhood was the greatest necessity of Mankind, but this lesson of Brotherhood has to be learnt in the bitter school of experience. Let us cast our eyes back over the pages of history and trace its pages back into the mists of the dim and distant past ; do we not find the whole of human history saturated with blood and blistered with tears?

Look for a moment at the grim struggle of the uprising of the human race from the brute, when the human mind was not and the lesson of Brotherhood had to be learned in the bitter school of experience, by the slow growth of love, and the gradual welding of man, first to his kin, and then to his kind. The first men who walked in the red dawn of time lived every day for himself, his heart a sanctuary of suspicion, every man feeling that every other was a hidden enemy and therefore his prey.

So there was War, Strife and bloodshed. Slowly arose the gleam of truth, that it was better to help than hurt, and man was organized into Clans and Tribes. But Tribes were divided by rivers, mountains and other natural barriers, and men on one side of the river felt that men on the other side were their enemies, and again there was war, pillage, and sorrow.

Great Empires arose and met in the shock of confiict leaving trails of skeletons across the earth, but gradually the

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truth began to dawn, the wise man and the philosopher began to recognize the necessity of Brotherhood and its glorious possibilities for the human race. These truths have been recorded in all the great religious and ethical scriptures of the world.

Still the majority would not listen ; the thoughts of self and self-advancement here or hereafter took precedence of all else in their lives, and crossing rapidly across the vale of time, we find that civilization has taken advantage of science and has applied its laws to the making of Social life possible on a more humane scale. The advent of the steam engine, the discovery of the internal combustion engine, and the laws and practical application of elecricity in inter-communication between the nations have brought the ends of the earth far nearer than ever before.

Men of all the nations of the world have met and mingled, passed and repassed and are beginning to learn that human nature is, as it has always been, much the same everywhere. All men have the same hopes and fears, the same aspirations and the same love of life, yet there are many things which divide and estrange men from one another.

Not satisfied with natural barriers men have erected walls of caste and sect to exclude their fellows and the men of one sect are sure that the men of the other sect are wrong and doomed to eternal damnation ; thus when real mountains no longer separate man from man, mountains are made of molehills, the same old mountains of misunderstanding are not yet cast into the sea. Barriers of race, of creed, of caste and of colour, of habit and custom as well as diversity of interest separate man to-day isolating him more than when natural barriers were insurmountable, begetting as of old suspicion and hatred. Still there is war, waste, and woe and through it all men are unjust and cruel not only to the so-called lower animals, but to their own kind, because they are still unacquainted with their fellows.

Therefore mutual forebearance and goodwill are the first

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essentials in any attempt to bridge the gulf and to weld humanity into a great league of sympathy and service which alone constitutes true Brotherhood.

Towards a great friendship and Brotherhood the World is slowly moving, though there are difficulties and delays, reactions and reconstructions. That day, foreseen by all the great seers and risis, will surely come, though long deferred, when nations will be reverent in the use of freedom, just in the exercise of power, humane in the practice of wisdom, when no man will ride roughshod over his fellows, when no man will starve in the midst of plenty, no woman break her gentle heart with sorrow and anguish over troubles which are of man's making, and no little child be made wretched by bigotry and greed, but the beneficient spirit of Brotherhood will weave all the threads of human Destiny into one mystic cord of fellowship, encircling the earth in the true unity of spirit and the bonds of peace.

For if the law of life is love, if men are to be won away from hate, if those who doubt and deny are to be won over to faith in the ultimate divine destiny of mankind, if the race is ever to be led into a life of service in contradistinction to a life of selfishness, it must be by the fine art of Brotherhood and Friendship, the complete recognition of that great Buddhist truth—the complete uniformity and akinness of all sentient life. Then indeed will man recognize that he is indeed a Bodhisatva, bearing within his heart of hearts that tiny seed of divinity that will one day blossom forth into glorious Buddhahood.

One of the ancient Eastern Scriptures tells of a parable how the Gods had stolen from man his divinity and met in council to discuss how they should hide it ; one suggested that they should carry it to the other side of the earth and bury it, but it was pointed out that man is a great wanderer and might find it even on the other side of the earth. Another proposed that it should be dropped into the depths of the sea, but the same fear was expressed that man, in his insatiable curiosity

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might dive deep enough to find it even there. Finally after a space of silence, the oldest and the wisest of the gods said :— "Hide in man himself as that is the last place he will ever think of looking for it." So it was agreed as the gods considered this the most subtle form of strategy.

Man did indeed, wander over the earth for ages seeking in all places, high and low, before he thought to look within himself for the divinity he sought. At last slowly and dimly he began to realize that in the sanctuary of his own heart, nearer to him than the breath he breathes was the object of his search, and that it was not an external thing but his own inner being and that therefore it was essential to recognize and acknowledge that as a man thinks, so he becomes, that at the bottom of all his disguises and under all his outer trappings a man is only personification of his own thoughts, his own deeds, and his own acts. Our thoughts have made us what we are, our thoughts shape us and frame us, and good or evil thoughts follow us all in this life and in the many rebirths that are before us closer than our own shadows.

In that grand old Buddhist Scripture the Samyutta Nikaya it is set forth how deeds live on :

"Naught follows him who leaves this earth ; for all things must be left behind ;
Wife, daughters, sons, one's kin and friends, gold, grain and wealth of every kind.
But every deed a man performs, with body, or with voice, or mind,
Tis this that he can call his own,
This will he never leave behind.
Deeds, like a shadow, ne'er depart : bad deeds can never be concealed ;
Good Deeds cannot be lost and will in all their glory be revealed.
Let all then noble deeds perform, as seeds sown in life's fertile fields ;

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For merit gained this life within, rich blessings in the next will yield."

Let us then try to break away from every groove of bigotry and sectarian narrowness, even if it may seem unorthodox to our preconcieved religious views, and in our endeavour to realise Brotherhood consider only what is fair, just and equitable.

May I ask you to consider for a few moments that beautiful prayer from the Litany of the Church of England :

"That it may please thee to bring into the way of truth All such as have erred, or are deceived.

That it may please thee to strengthen such as do stand ; and to comfort and help the weak-hearted ; to raise up them that fall ; and finally to beat down Satan under our feet.

That it may please thee to succour, help and comfort all that are in danger, necessity, or tribulation.

That it may please thee to preserve all that travel by land, or by water, all women labouring of child, all sick persons, and young children, and to show thy mercy on all prisoners and captives.

That it may please thee to have mercy on all men, the fatherless children, and widows, and all that desolate and oppressed.

That it may please thee to forgive our enemies, persecutors and slanderers and to turn their hearts.

That it may please thee to give to our use the kindly fruits of the earth, so as in due time we may enjoy them.

We beseech thee to hear us good Lord."

Let us, therefore, with those words of broad charity, and sweet kindliness still ringing in our ears, remember the ill requited labour, the loveless and unhonoured lives, to which an evil social system has doomed millions of our human brothers and sisters, to say nothing of those lives that are still climbing

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on the lower rungs of the great ladder of evolution, living under no apparent hope of respite or salvation.

I would ask you how much pity we bestow upon our prisoners and captives, how much provision we make for the fatherless children and widows what amount of succour, help and comfort we bestow upon or vouchsafe to all that are in danger, necessity, and tribulation, and with regard to the kindly fruits of the earth, who produce them, and who enjoy them.

Those pregnant words of the Christian Litany can only be translated into something deeper than words, into those deeds that Buddhism tells us we can never leave behind, if they are carried out in the terms of true Brotherhood, that shall encircle the world with love and friendship, irrespective of race, or creed, colour, or position. Let us therefore see that in the near future they stretch across a sorrow-striken world in letters of gold.

Let us examine in a true Buddhist spirit all means proposed to alleviate, to palliate, and to do away with poverty, war, colour-hatred, and class and racial oppression, and let us endeavour to find some means that will indeed confer prosperity, true knowledge, and freedom on all men.

If we look around the professedly Christian world of today, we find very little of the gentle spirit of its master. Christian they are in name, but I can discern little of Christ in their ideals, in their Institutions or their daily lives ; for if to praise Christ in words and to deny him in deeds be Christianity, then London, New York, Paris, and Berlin are Christian cities, but alas, we all know that they are very far from that. For it is self-evident to the most humble student that our common ideals are anti-Christian, and that our commercial, foreign, and social life and affairs are run on anti-Christian lines.

The League of Nations is only one of the many Associations that have been born within comparatively recent date to try to prevent war, and racial hatred, and to spread the

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principles of Brotherhood and co-operation in a world torn asunder with selfishness, bitterness, and greed. Long may they survive, for they are sorely needed amid the turmoil of the competitive struggle for place and power to-day.

But to achieve universal Brotherhood we must recognize that the sole difference between the worst man and the best is largely a difference of opportunity, that is to say, that environment and heredity contribute largely towards the making of one man amiable and another churlish, one strong, and another weak, one vile and another pure.

Every man is alike when he has to pay the bill that his Karma presents, for as we sow, so also do we reap. Let us then not censure those who offend our particular susceptibilities, for just as the sun shines alike on both the evil and the good, so does our Buddhist conception of the Cosmic Law teach us to show love and kindness to all living creatures.

Therefore let us be the champions of the weak against the strong, for as all the great world Teachers have insisted that man should love and respect his fellows, let us who profess to be followers of the greatest of all World Teachers —THE LORD BUDDHA—begin by loving the weakest, and those whom the world would condemn as the worst, for they have so little love, counsel, or comfort, while those who have advanced farther on the evolutionary scale have perhaps so much more.

Let us ever remember how inter-dependent we all are on one another, how each one of us has been influenced by his fellows, by the thoughts of his ancestors, thousands of generations, long since passed away.

Let us not forget what an enormous influence the life and teaching of all the mighty intellects of the past have had upon the individual both for good and evil. Have they not influenced us all beyond even anything we can possibly conceive?

Those rare blossoms of the human race like the Buddha have given an enormous impetus to all men to conceive and

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to live a nobler and a higher life, by putting the means and pointing the way whereby that glorious millennium of a golden age of true Brotherhood can be realized.

For nearly fifty years before the Great War, Europe was an armed camp, men lived upon the verge of a volcano that threatened at any time to break into an eruption that would engulf them and all they held dear. All men lived in constant hope that the threatened conflict would be averted, and in constant fear that this hope was futile, and that mankind would be blotted out by the approaching catastrophe.

For ever the rumblings of the approaching storm grew louder, and as they broke in upon our reveries, they seemed to tell us that slowly but surely the coming armageddon would sweep away all our vaunted civilization, our culture such as it was, and leave us all struggling in a welter of blood, like brute beasts that have no understanding,red in tooth and claw, every man's hand against his neighbour, though many professed to believe firmly that fallacious doctrine: that to be well prepared for war made peace certain.

Then came the great catastrophe, when in August 1914, after nearly 2,000 years of Christian teaching, Europe was plunged into war, and its ghastly results will last for decades and its inequities will rise up out of the past and will condemn our fervent professions of faith as a ghostly sham and a mockery of the teachings of Europe's greatest Teacher. The cry went up: let this be a war to end war. How many of the nations of the World to-day, struggling under taxation, and oppression have really realized how false was that slogan?

Buddhism has always taught that "Hatred ceases not at any time by hatred but by love.

All the great Teachers and founders of the various religions of the world have spoken in the same strain. It is recorded in the Bible that Jesus said to his Disciples:—

> "Love ye your enemies, and do good and lend, hoping for nothing in return".

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"Be ye merciful as your father in heaven is merciful,
Condemn not and ye shall not be condemned.
Forgive and ye shall be forgiven".

or again, it is recorded in the gospel of St. Mathew that Jesus said: "that all that took the sword should perish by the sword".

We find it recorded in the Hindu Scriptures the following statement :—

"The elder brother is the same as the Father, the wife and the son are one's body. The servant folk are one's shadow, the daughter is the most deserving of compassion, though slighted by these let a man bear it ever undisturbed.

"He who seeth all beings in the self, and the self in all beings hateth no more."

"for the well being of all beings was Dharma declared. That only which brings such well being is religion. This is sure ; for the making harmless of all beings was religion declared." That which secureth preservation of beings is religion. This is sure. He only who is the Friend of all beings—who is intent on the welfare of all beings with act and thought and speech knoweth religion."

"Knowing the Supreme to be all beings, the wise extend love to all creatures undeviatingly."

From the Zoroastrian Scriptures I quote the following text :—

"If I have committed any sin against the law of Brotherhood in relation to my father, mother, sister, brother, mate or children, in relation to my leader, my next of kin and acquaintances, co-citizens, neighbours, my own townsmen, and my servants —then I repent and pray for pardon."

The Jewish Scriptures again tell the same truth :—

"When ye reap the harvest of the land, thou shalt not wholly reap the corners of the field, neither shalt

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thou gather the gleanings of the harvest. And thou shalt not glean thy vineyard, neither shalt thou gather every grape of the vineyard. Thou shalt leave them for the poor and the stranger ; I am the Lord thy God . . Thou shalt not avenge, nor bear any grudge against thy people, but shall love thy neighbour as thy self . . And if a stranger shall sojourn with thee in your land, ye shall not vex him. But the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as yourself."

From that great Chinese Classic Toa Teh King I quote the following :—

The Master fights by means of love, then he conquers.
He keeps guard by means of it, then he is impregnable.
Heaven will save him, and by love defend him.
He who loves, in being a soldier is not warlike.
He who loves, in fighting is not angry.
He who loves in conquering does not grasp for self.
He who loves, in employing men is lowly before them.
This is called the power of using men.
It is called union with Heaven ; Of old it was man's highest aim.
A great Soldier used to say : "I plan not to be a Lord, but to be a follower.
I plan not to advance an inch, but to recede a foot.
This is called—advancing with the advance of the inner life.

There is no greater calamity than to engage in war, and to engage lightly in war is to lose our treasure of gentleness.

Therefore when soldiers, who are equally strong meet, he who is compassionate will conquer."

India under the great Buddhist Emperor Asoka became one of the greatest countries the world has ever seen, for

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we find that the grand principles of humanity and universal Brotherhood were made a part of the life of the nation, for the great King Asoka put the ideal into practice, a thing which the Christian World has never succeeded in doing, and cannot do to-day.

Moreover throughout the 2500 years that have elapsed since the great Master passed away, the Buddhists of the world have never attempted to spread their ideals by means of the sword, or the rack, the thumbscrew, or the faggot, but have liberated the slave, and extended their loving kindness to the so-called brute creation, besides denouncing war, teaching spiritual religion, building hospitals for man and beast centuries before the idea became a fact in the west. Blood sports were forbidden, as well as sacrifices, and religious toleration was extended to all men. All this takes you two centuries before Christ.

We, Buddhists do not depend on oral tradition, or even on the records of our sacred books, for besides sending Missionaries all over the then known world, even as far as Ireland, and the Hebrides Islands of Scotland King Asoka had carved upon the living rock a testimony of the teaching of the Tathagata, and of his precepts and ethics that no argument can sweep away.

These Rock Edicts are well known to most of my listeners, and are 34 in number, all of them showing to what a wonderful pitch of ethical culture Asia had risen even in those far-off days.

How many centuries has the modern world taken to rise to such a high level of wisdom and charity. How many of the nations of the world have reached it even yet.—few, very few.

Just to sum up the wonderful achievements of a policy of love and compassion directed by an earnest and sincere Church, we find—

1. That the most formidable priestly tyranny the world has ever known was crumbling away before this

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Doctrine of Righteousness ; for the followers of the Sakya Sage were paramount in India for a thousand years.

2. The Institution of Caste was assailed and overthrown.
3. Polygamy was for the first time condemned, and women, from being considered chattels and slaves, were considered man's equal and were allowed to develop their spiritual life as they considered best.
4. All bloodshed, whether with the knife of the priest, or the sword of the conqueror, was rigidly forbidden.
5. For the first time in the history of mankind, the awakening of the spiritual life of the individual was considered of supreme importance and the degrading efforts of sensuality and selfish living exposed.
6. The principles of religious propaganda were recognized and introduced and the missionary, preacher, and teacher sent out to give this message of enlightenment to all who were willing to receive it.
8. All drugs and drinks that tended to do harm to the State were rendered illegal.

Thus was Buddhism one of the first of the Religions in preaching a practical Brotherhood, abolishing slavery, and religious persecution, teaching temperance, chastity, and humanity, and rendering in no uncertain tones the idea that a universal reign of peace and brotherhood was not only possible but absolutely essential for the continuance of the human race.

Therefore I think you will agree with me if I state that true Brotherhood can be cultivated only by following the philosophy of the Buddha, for in the conception of the similarity of all life is surely the bedrock of fraternal relationship.

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When we recognize the similarity of all life, we know that the life in one man is not different from the life in the other, or even in the animal, for the same consciousness is struggling for expression, though enmeshed in a form more crude.

From our Buddhist point of view knowledge must surely come, that every man is as noble or as vile, as divine or diabolic, and as lonely as another ; therefore will he seek to know his brother, to forgive their shortcomings, and to love his fellow creatures, and he will learn to value the friendship and goodwill of all men, to make friends and keep them, knowing that in this selfless attitude towards life he is endeavouring to follow the all compassionate Teacher of the Way.

Therefore when man has learnt this great lesson, he will produce wealth for equal enjoyment of all. He will enjoy nature without wishing to destroy life. He will not allow the community to be poisoned with noxious drugs and drinks, nor will lie, or steal, or lead astray his fellows. No voice of distress will reach his ear in vain, no hand seek his aid without response.

He must and will find good in every faith which helps his fellow man to lay hold of the higher things of life, and to see majestic meanings in all the multitudinous complexity of the Universe, in whatever terms man has attempted to describe the indescribable, always remembering that after all we cannot picture truly in spoken language those inner and deeper meanings of things belonging to those planes which are other than the physical, and are therefore nearer the reality.

When, therefore, we have made our Buddhist Philosophy a real part of our lives, a living faith in the true sense of the word, we shall have made the greatest step possible towards the realization of the only true conception of Brotherhood, for we will keep faith with our fellows, and ever strive to assist them in their upward climb through many lives of struggle and self sacrifice, till at last the fetters of Samsara have been broken.

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Brotherhood therefore from the Buddhist point of view is in its essence the negation of self, the ceasing of hate, the recognition of the essential akinness underlying all diversity.

I will, therefore, conclude with a short quotation which Lafcadio Hearn made from the Buddhist Scriptures, and is taken from one of his pen pictures of Japan :—

> "In all the world there is not one spot, even as large as a mustard seed, where the Tathagata has not surrendered his body for the sake of creatures."

Let us therefore exclaim with the Blessed One :—

> "I have the same feeling for the high as for the low, for the moral, as for the immoral for those holding sectarian views and false opinions, as for those whose beliefs are good and true."

When we have truly recognized the purport of these words we shall have recognized Brotherhood in all its glorious possibilities.

Peace to all Beings.

HOW BUDDHA WAS VIEWED IN INDIA

The ten avataras of Vishnu are Matsya (fish), Kurma (tortoise), Varaha (boar), Narasinha (man-lion), Vamana (the dwarf) Trivikrama, Parasurama, Raghurama, Krishna, Buddha and Kalki. Some Hindu authorities do not consider Buddha to be an avatara of Vishnu, and substitute in his place Balarama, the elder brother of Krishna, as an avatara.

(Elements of Hindu Iconography, page 120). Vol. part I.

Buddha. Among the ten avataras of Vishnu, some authorities maintain Buddha to be one, while others do not consider him to be such an avatara. The Puranas themselves are divided in their view of the matter. Some of them, like the Bhagavatapurana, for instance, include Buddha among the

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avataras of Vishnu, while others do not. Among those that mention him to be an avatara, Bhagavata-purana says—"Then, after the Kali age begins, a person named Buddha, son of Anjana, will be born among the Kikatas, in order to delude the enemies of the gods (the asuras)." A commentator explains the geographical position of the country of the Kikatas by the remark *Madhye Gaya-pradese*, meaning the region near Gaya. The Agni-purana states—"The Suras, having been defeated in battle by the Asuras, sought the protection of Vishnu ; he, in consequence, was born as a deluder in the form of Buddha, the son of Jina ; by him the Asuras were deceived, who, on being induced to abandon the connection with the Vedas, lost all power as warriors. From that time has the religion of Buddha flourished ; and many are the heretics who have forsaken the sacred ordinances of the Vedas." In a dialogue between Parasara and Maitreya, recorded in the Vishnu-purana, the latter asks the former who the Nagnas were, why they were so called, and what their character was. To this the former replies—"The Rigveda, the Yajurveda and the Samaveda are the threefold clothing of the several castes ; and the sinful wight who throws off this is called the nagna or the naked person, meaning an apostate. The three Vedas constitute the dress of all men ; and when people neglect them they are left bare." He then proceeds to narrate the origin of Buddha, the deluding personage. In a battle that took place between the gods and the Asuras headed by Hrada, the gods were defeated ; they fled to the northern shore of the milky ocean and there prayed to Vishnu to restore them to their original state. The Lord was pleased with their prayer and emitted from out of his person a deluding power, which he gave to the celestials and said to them—"This deluding form shall deceive the Daityas, who being thereupon led astray from the path of the Vedas, shall be slain." This Being that so emanated from Vishnu proceeded as a naked mendicant, with his head shaven and carrying in the hand a bunch of peacock's feathers, to the

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Daityas who were engaged in severe austerities on the bank of the river Narmada, and addressed them gently, saying—"O, ye Chiefs of the Daitya-race, why do you practise these devout penances? Do you expect rewards in this world or in the next?" The Asuras replied—"O worthy personage of great mind, we have been engaged in these penances with a view to reap fruits in the next world." The deceiving personage then told them that his teachings would bring them final emancipation and that they were worthy of receiving those teachings. That is why the Daityas came to be known by the name of Arhatas (meaning those that are worthy). Then he preached against the sinful massacre of animals taught by the Vedas, and taught many more things opposite to the path of the Vedas. The word Buddhyadhvam, meaning "know ye?" was uttered by their new preceptor at the end of his discourse to the Daityas ; and they responded by saying Buddhyate—"it is known." Thus those that have followed the religion preached by this deluding personage came to be called Nagnas as well as Buddhas. The Vishnu-Purana says many hard things against Buddhism and Buddhists.

Practically the same account is found in some of the other Puranas also, which need not be given here in detail. The following is a description of the image of Buddha as gathered from the Vrihat-samhita, the Agni-purana and the Vishnu-dharmottara.

The figure of Buddha should have on its feet and the palms marks resembling the padma or lotus ; the body should be full and fresh and of fair complexion ; and the head should have short curly hair on it. The image as a whole should appear calm and full of grace, as though it represented Buddha as the father to all creatures and it must be seated on a padmarana. The lobes of the ears must be made pendant. The body should be covered with the Kashaya, the yellow garb of the ascetics, and on the shoulder there should be a piece of valkala, or clothing made out of the bark of certain trees. The hands should be in the varada and the abhaya

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poses. This description is that of a Dhyani-Buddha. It is in a way foreign to Hindu iconography to notice in detail the innumerable sculptural representations of Buddha. Hence the image of Buddha is described here mainly as it occurs in Hindu sculptures. Throughout the Chalukya and Hoysala countries, Buddha is seen to have been invariably included among the ten avataras of Vishnu ; and his image is always found wherever these avataras are portrayed.

(Hindu Iconography, Pages 216-220). Vol. I, Part I.

The drawing of Jalasayin on Pl. LXXIX, is that of the image of this god found in the central shrine of the Vishnu temple found in the middle of the village of Halebidu. In this it may be noticed that Lakshmi is, as required in the Sanskrit authorities, seated near the feet of Vishnu, while what appears to be the figure of Bhumidevi is seen seated near the head. One of the left hands of Jalasayin is held in the Kataka pose. The weapons are not represented in this case as their personifications,. but are treated as actual weapons. In the corner near the head of Vishnu is a small figure seated with crossed legs ; it appears to represent the sage Markandeya, who is reputed to be immortal even at the time of the deluge. Above the figure of the reclining Jalasayin are sculptured the ten avataras of Vishnu as described in the Rupamandasa ; it is interesting to note that the avataras, Matsya and Kurma, are represented by a fish and a tortoise respectively, and the incarnation of Buddha is shown as a Dhyani-Buddha and the Kalkyavatara is shown as a man riding a horse. Near the foot of Vishnu stands what is evidently the figure of Garuda with hands held in the anjali pose.

(Elements of Hindu Iconography, Vol. I, Part I, p. 264-265).

This deity is called Sāstā because he is able to control and rule over the whole world ; etymologically therefore, the word means a ruler of a country, and is sometimes applied to teachers and fathers. The Amarakosa applies the name to Buddha also. The Tamil Nighantus call him by the addi-

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tional names Sātavāhana, the rider of the white elephants, Kari, the wielder of the weapon known as sendu, the consort of Purana and Pushkala, the protector of Dharma and Yogi; they also state that the vehicle of Sāstā is the elephant and the crest of his banner a cock. The names, rider of white elephant, Yogi, the protector of Dharma coupled with the significance of Buddha applied to Sāstā in the Amarakosa incline one to conclude that Buddha as conceived and worshipped in the Tamil country was ultimately included in the Hindu Pantheon and a Puranic story invented for his origin at a later period of the history of Hindu Iconology. The name Sātavāhana is also very noteworthy as it has been assumed by a dynasty of powerful kings of the earlier centuries of the Christian era.

(Elements of Hindu Iconography, Vol. II, Part II, p. 487-488).

A NEW YEAR'S PRESENT

The following are a few specimens from that invaluable bead of pearls known as the "Dhammapada." They are being presented to the readers of the "Mahabodhi Journal," as a new year's present:—

1. "Vigilant among the vigilant, awake among those asleep, as a fleet courier leaves behind a sorry nag, so go the wise."

2. "Fear there is none in the man awake, whose mind is clean of craving, done alike with good and with evil."

3. "Enemy works evil to enemy, hater to hater, but worse is the evil wrought by a wrongly directed mind."

4. "As the bee takes the honey from the flower, leaving colour and fragrance uninjured, so let the sage go about in a population.

5. "As from a heap of flowers many fair garlands may be made, so by one living mortal many good deeds should be done."

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6. "The good man diffuses fragrance in all directions."

7. "Long is the night to the watchman, long is the league to the weary, long is the round of lives and deaths to the fools that know not the Truth."

8. "Irrigators conduct water where they will ; fletchers shape the arrow ; carpenters bend the wood to their will ; the wise bend themselves."

9. "Even as a solid rock is unshaken by the wind, so do the wise remain unmoved by praise or by blame."

10. "Desire not a son either for thyself or for another, nor yet wealth nor a Kingdom. Seek not thy own success by others' loss. Be virtuous, wise, righteous."

11. "Better than a thousand words devoid of meaning is one word charged with meaning through the hearing whereof comes peace."

12. "Though one should conquer in battle thousands and thousands of men, he who so shall conquer himself, is the greatest warrior."

13. "In him who is ever respectful to the ripe in years, these four things are increased—length of days, beauty, happiness and health."

14. "Better than a hundred years lived viciously and inconsiderately is a ringle day lived virtuously and in meditation."

15. "If month after month for a hundred years one should offer sacrifices by the thousands, and then for a single instant should do homage to the self-controlled, such homage was better far than hundred years of sacrifice."

16. "Better than a hundred years lived blind to the Truth Supreme is a single day lived beholding the Truth Supreme."

17. "Of him who so wrongs the innocent, the man palpably free from offence, evil comes back on himself like fine dust, that has been thrown against the wind."

18. "If one has no wound or cut on one's hand one may handle poison. The unwounded hand is not come at by poison. To him who does no evil, evil is not."

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19. "Not in the air, not in the depths of the ocean, not in the clefts of the rocks, nowhere in all the world is place to be found where a man is safe from his evil deeds."

20. "Speak not harsh words to any ; they will be spoken back to you again. Fraught with suffering in angry speech retribution overtakes it."

21. "Neither going about naked, nor with matted hair, nor with dust on one's body, neither fasting, nor sleeping on the ground, nor besmearing oneself with ashes, nor observance of the crouching posture—none of these things make pure the mortal not delivered from doubt."

22. "The ignorant man grows old as grows old the ox ; his bulk increases but not his wisdom."

23. "First establish thyself in the right, then thou mayest counsel others. Let not the wise man give occasion for reproach."

24. "He that one time was negligent and afterwards practises vigilance, such a one lights up the world like the moon emerging from the cloud."

25. Health is the greatest gain, contentment the greatest wealth. A faithful friend is the best kinsman, the highest happiness is Nirvana."

26. "Follow the sage, one good and wise, as the moon follows the track of the stars."

27. "Who so pulls back rising anger as a driver a rolling chariot—him do I call a charrioteer ; others only hold the reins."

28. "Conquer the niggardly with liberality, with truth the speaker of falsehood."

29. "There never was and there never will be, nor is there now to be found, one who is altogether blamed or altogether praised."

30. "Even as the smith refines the silver, so gradually, little by little, moment by moment, does the wise man refine away his defilement."

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31. "Easy is life for the shameless, the impudent, the mischievous, the braggart, the forward, the impure in life."

32. "Hard always is life for the modest, the seeker after purity, the detached, the retiring, the cleanly in life, the discerning."

33. "Fire there is not like lust, nor ravening crocodile like anger. There is no net like delusion. There is no rushing river like craving."

34. "Neither readiness in speech nor a handsome appearance gives grace to a man who is envious, niggardly, false."

35. "Silence makes not the sage, if a man be foolish and untaught."

36. "He who weighs matters in the balance and makes his choice accordingly—he is the real wise man."

37. "Refuge is none in children or father or kinsfolk. When thou thyself art assailed of death, kinsmen can give thee no shelter."

38. "Better far to swallow ball or red-hot iron than, evil of conduct, unrestrained, to give on alms."

39. "Good is it to honour mother, good is it to honour father, good is it to honour the homeless one, good is it to honour the Brahman."

40. "Heavy bonds, say the wise, are not those that are made of iron or wood or grass, but rather ardent delight in jewels and ornament, attachment to children and wives."

41. "All-conquering, all-knowing am I ; in all things unpolluted, rid of all, freed through the destruction of craving, myself having penetrated all, whom should I name Master?"

42. "Apart from wisdom there is no meditation ; apart from meditation there is no wisdom. In whom are found meditation and wisdom, he truly is nigh to Nibbana."

43. "Let the Bhikkhu be hospitable, kind, and courteous ; thereof will he have great joy and make an ending of suffering."

44. "Just as the jasmine sheds its withered blossom, so, Bhikkhus, do you shed craving and hatred."

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45. "Oneself is one's own protection ; oneself is one's own refuge. Therefore rein in thyself as the merchant the spirited charger."

46. "For whom there is neither without nor within fearless, fetterless—him do I call Brahman."

47. "By day glows the sun. By night shines the moon. In war array glows the warrior. In meditation glows the Brahman." Day and night always glows the Buddha in His splendour."

48. "Let not hurt be done to the Brahmin. Let not the Brahmin retaliate. Shame on him who striketh a Brahman. Shame on the Brahman who retaliates."

49. "By whom no evil is done in deed, in word, or thought ; in these three ways restrained—that man do I call Brahman."

50. "Neither through matted hair, nor through clan, nor through birth is one a Brahman. In whom are truth and piety and purity—he, he is the Brahmin."

51. "What of thy matted hair, O witless one? What of thy garment of skin—within thou art a jungle, the outside only thou maketh smooth."

52. "Who so has severed all bonds, who trembles no more, who has done away with all ties—him call I Brahmin."

53. "Who no more clings to delight than water to petal of lotus or mustard seed to point of awl—him do I call Brahman."

54. "Who like the moon is pure and clear and serene, who has made an end of delight in existence—him do I call Brahman."

55. "Who perfectly knows the passing away of all beings and how again they arise, the detached, the happy, the awake him call I Brahman."

56. "Difficult is it to be born a man ; difficult to live in this mortal life. Difficult is it to get to hear the Good Teaching. Difficult is the arising of Awakened ones, of Buddhas."

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57. "Hard to find is the man supreme, the Buddha ; such a One does not take birth everywhere. But where he is born, the wise one, that family is blessed."

SHIVA CHARAN LAL,
Lal Bagh, Lucknow.

FOUNDATIONS OF BUDDHISM

BY

NATALIE ROKOTOFF.

(A REVIEW).

We can confidently recommend this little book to anyone beginning the study of Buddhism.

Neatly and attractively got up, it contains much matter for thought.

Further we may call it a very significant book : Such a publication would have been impossible thirty years ago, when Buddha was supposed to be the name of "a heathen god."

It should be noted that the writer is a Russian lady.

To-day, Russia is the great enigma. In some respects she is the most interesting country in the world, for here we have a great European nation renouncing Christianity and proclaiming hostility to most religions. An exception appears to be made in favour of Buddhism for the Soviet has established a Buddhist Institute at Leningrad and a chair of Buddhist Philosophy at Moscow.

Quite in accordance with the new spirit growing up in Russia, our authoress is more than sympathetic to Buddhism, she writes with the fervour of a devout Buddhist, which no European would have dared to do last century when the author of the immortal "Light of Asia" had to apologise to the conventions by subsequently writing the deplorable

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"Light of the World," a poem which rings hollow with insincerity and which is now forgotten, while the "Light of Asia" has been translated into all the leading languages.

The book we are reviewing commences with an excellent sketch of the life of the Buddha. We particularly commend the following passage.

"Gotama did not avoid life, but took part in the daily life of the workers. He tried to direct them toward the Teachings, offered them participation in His communities, accepted their invitations and did not fear to visit courtesans and rajahs." We hear too often the charge brought against Our Lord that He was a mere quietist who did nothing to help the world, or that He was a mere repressionist as He was in fact called during His lifetime by the ascetic Magandiya (Majjhima Nikaya LXXV). Madame Rokotoff shows her grasp of the Dhamma and her spiritual kinship with great Buddhist leaders like Nichiren when she writes, "Buddha—who understood that the selfish and conceited could not build the future, because, by the cosmic law, he would be outside the current of life which carries the all-existing toward perfection—patiently planted the seeds, establishing the cells of a community basis foreseeing in the distant future the realization of the Great World Community. The European mind has indeed progressed since the days when Monier Williams wrote that the later Mahayana Buddhists embraced the hope of a dreamy indolence in heaven in preference to the annihilation of Nirvana."

Again to quote "Foundations of Buddhism" "out of such men (the sangha) disciplined and trained by austere renunciation of everything personal and consequently virile and fearless, did Gotama Buddha desire to create workers for the common-welfare-creators of the people's consciousness and forerunners of the world community. No truer picture of the proper function of the Sangha could be given, they should in a lesser degree be what the Buddha Himself was, the charioteer of men and devas."

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Madame Rokotoff very wisely fortifies her statements with quotations from the scriptures, thereby safeguarding herself against charges of making Buddhism out to be better than it really is. She is further to be commended for quoting Mahayana as well as Theravada works.

We particularly recommend the concluding pages of the book which show how many of the marvellous elements in the scriptures are confirmed by modern scientific discoveries. Thus the six-fold Buddha glories are the aura, the existence of which is now an established fact. "Professor Yourevitch of Moscow points out the Y Rays of the human aura as a newly discovered highly powerful and invisible radiation. After a decade of detailed experiment Professor Yourevitch brought the results of his investigations before the International Psychological Congress, which took place at Copenhagen last year.

"The difference between the human emanations and those of radium and the Roentgen Rays is that human emanations are far subtler and can penetrate dense walls whereas the Roentgen Rays and Radium depend upon a definite density of the bodies which they penetrate. The emanations for instance transform gaseous streams, otherwise non-conductors, into remarkable conductors of magnetic force. Without respect for distance and intensity, these gaseous streams become conductive under the influence of human emanations.

"The Y rays have the power when piercing thick obstructions, to exercise mechanical functions as well. During certain experiments they induce refraction of light waves. They may also be photographed. The Y rays of the aura are at the basis of levitation and telekenetic phenomena (Pages 121-123). Again on page 126 "His (the Buddha's) affirmations about thought acting at a distance ante-date our researches in the domain of thought transmission and wireless." We do not doubt that in time science will give proof of all the wonders in the Buddhist scriptures ; further investigation into the power of thought to objectify itself in outward manifestations vastly

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remote in time and space from the original causal thought impetus will substantiate the truth even of stories as strange as that of Treasurer Mendaka's golden rams.

We will conclude with a few observations. It is a pity that the writer should use the word Maya for ignorance, for Maya is a term of Vedanta Philosophy embodying ideas widely remote from Buddhism.

It was surely a slip of the pen to write on page 25 "According to the Pali Suttas Buddha never claimed the omniscience which was attributed to Him by His disciples and followers." "Those who told thee, Vachcha, that the Teacher Gotama knows all, sees all and asserts His possession of limitless powers of foresight and knowledge and says 'In motion or immobility in vigilance or sleep always omniscience dwells in me,' those people do not say what I said...". The passage is from Majjhima Nikaya and does not deny the omniscience of Buddha, but merely that He exercised iddhi power without effort, just as a man with sight cannot helping seeing. The claim was made for the Jain Nathaputta that he could exercise iddhi powers without effort. But the Buddha in this Tevijja Vacchagotta Sutta merely says that His iddhi power is not spontaneous, but as long as I please I can call to mind all my past existences. As long as I please, I can see with the eye celestial etc.

It is startling and painful to find on page 80 in the description of the Buddha's death the retention of that old error that the Buddha died from eating pork.

This mistake was made by Professor Rhys Davids in his first translation of the Maha Pari Nibbana Suttanta (Sacred Books of the East), but corrected in his subsequent revision in Vol. III of the sacred Books of The Buddhists.

The word is Sukara Maddava "boar's meat" a kind of truffle. To assume boar's meat means pork is like the Japanese in London who thought the English ate cats because he was told the hawkers were selling cat's meat.

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But these are small blemishes in an excellent work, which should not only be full of information for the student of Buddhism, but an incentive to our Eastern co-religionists to undertake the work of propaganda in the West where there are such evident assurances of success as this brilliant exposition of our Dhamma by a Russian lady.

B. L. BROUGHTON.

QUOTATIONS FROM AN ANONYMOUS PAMPHLET PROBABLY USED BY HINDU MOHUNT OF BUDHGAYA

A righteous man by bowing unto the Mahabodhi tree becomes the enjoyer of heavenly regions.

Agni Purana, Lesson 115, Verse 37.

Salutations to Buddha, who is pure, and who is the confounder of Daityas and Danavas.

Bhagavadgita, Skandha X, Lesson 40, Verse 22.

I shall presently speak of (Vishnu's) incarnation as Buddha. He who recites and listens (to his account) obtains the fruition of all his wishes.

Agni Purana, Section XVI, Verse 1.

Having worshipped Vishnu with these Mantras, a golden image of the illustrious and divine Buddha should be set up on a jar (full of water). It should then be worshipped (with proper mantras) and then given away to Brahmans.

Bhavishya Purana, latter half, Lesson 73.

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Fish, Tortoise, Boar, Man-lion, Dwarf, Rama, Rama Krishna, Buddha, and Kalki, are endued with high attributes.

Varaha Purana, Lesson 113, verse 27.

For establishing righteousness and achieving the destruction of the Asuras, He, of eyes like lotus-petals, through the pursuit of his penances, took birth as Buddha, his ninth Incarnation.

Matsya Purana, Chap. 47, Verse 247.

Salutations unto Buddha, the pure. Salutations unto thee that art the form of knowledge. Salutations unto thy form as joy. Salutations unto Him that is witness of the universe.

Kurma Purana, Chap. 6, Verse 15.

Salutations to Buddha, the pure. Salutations to Him that is emancipated, to Him that is the Cause. Repeated Salutations unto thee that art the beguiler, to thee that art the Creator.

Kurma Purana.

Salutations unto Buddha, the pure, to Him who agitated (the hearts of sinners) and to Him that is immutable.

Vayu Purana, Sec. 30, Verse 115.

On the accession of the Kali age, the puissant Narayana will take birth as Buddha.

Nrisinha Purana, Chap. 36, Verse 29.

Vasudeva will once more take his birth as Buddha for beguiling the foes of the deities, for the purpose of protecting

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the deities and others, and for expelling unrighteousness. On hearing Bharata and (the exploits of) the incarnations (of Vasudeva), man goes to heaven.

Garuda Purana, Chap. 149, Verse 39.

For the purpose of preserving righteousness, for the destruction of unrighteousness etc., and for the purpose of destroying Daityas and Rakshasas, Vishnu incarnated himself first as Fish etc. in due order. The Tortoise, the Boar, the Man-lion, the Dwarf, Rama surging with might, then Dasaratha's son Rama, Krishna, Buddha and also Kalki (these are the incarnations of Narayana).

Garuda Purana, Chap. 86, Verse 10.

Let Buddha rescue us from multitudinous swarms of sinful wretches ; but Kalki rescue us from sin.

Garuda Purana, Sec. 202, Verse 11.

The Fish, the Tortoise, the Boar, the Man-lion, Rama, the after Rama, and Krishna, and Buddha along with Kalki, these ten names should always be kept in mind by the knowing.

Garuda Purana, the subsequent half, Sec. 31, Verse 35.

I worship that Supreme Lord (Buddha), whom all Yogins behold after having annihilated (by his aid) self, the body etc., as also the three worlds, having the Earth for the first.

Vrihannaradiya Purana, Chap. 2, Verse 39.

I bow to thee to that Effulgence, which assumed the form of Buddha for stopping the sacrifies of the wicked, for preventing the slaughter of animals.

Devi Bhagavata, Skanda 10, Chap. 5, Verse 14.

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I bow to thee, to that Buddha who filled with humanity censured the Vedas, beholding the slaughter of animals (which they seemed to sanction).

Padma Purana, Kriya Khanda, Chap. 6, Verse 188.

I bow to Thee that art the embodiment of Illusion, to Thee that takest innumerable forms, to Thee that takest the form of Buddha for beguiling many creatures!

Mahabharata, Santi Parvan, the great hymn of Bhishma to Vishnu.

Thou didst incarnate Thyself as Buddha filled with hatred for the diverse rites and ceremonies ordained in the Religion established by the Vedas which were formulated by the Grandsire Himself, and disregarding, by renunciation of all worldly acts, the claims of 'Prakriti' which is nothing else except the illusion caused by the play of what is only mistaken for Brahma.

Kalki Purana, Ansa 2, Chap. 3, Verse 26.

In the three Yugas beginning with Krita, Hari, descending on the Earth for a little time, in the forms of the Man-lion and the rest, protects the Earth. He called Buddha is placed in the Kali age.

Vayu Purana, the Glory of Ekalinga, Chap. 14, verse 39.

Victory to Thee, O Lord of the universe, O Hari, Kesava, who tookest the form of Buddha, and as such didst censure those declarations of the Srutis, which bear upon the rituals of Sacrifice, saying Oh and Alas—beholding with a pitying heart the slaughter of animals!

Gitagovinda.

(Received from Pt. Sheo Narain).

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GLEANING

BUDDHISM IN CHINESE TURKISTAN.

From the end of the fourth century A.D., Kucha takes a leading part in the interpretation of Indian Buddhism to the Chinese. It began with the great Kumarajiva who was brought to China by General Lee Koang who led an expedition against China, and conquered it. Kumarajiva starts a new era in the history of Chinese Buddhism.

His father Kumarayana was an Indian and his family fulfilled by hereditary rights, the ministerial function of an Indian State. He abdicated his rights to his relatives and embraced Buddhism and left for the foreign countries. After crossing the Pamir he reached Kucha and was warmly received by the King who soon made him the rajaguru. The Kuchean princess fell in love with Kamarayana and consequently they were married. The issue of this union is our famous Kumarajiva. After the birth of Kumarajiva, the mother embraced Buddhism and became a nun. She remained there (*in Kashmir*) three years for the education of the boy and she subsequently returned to Kucha, after having passed one year in this way at Kashghar, which was also a great centre of learning, Kumarajiva, though born in Kucha thus received his education in Kashmir and was as much an Indian as Kuchean. Kumarajiva came to Ch'ang-ngan in 401 and worked there for full thirteen years till his death in 413 A.D. He learnt Chinese very well and, to believe the words of the Chinese historian, the translation of Kumarajiva marks a new epoch in the history of the Chinese Buddhist Canon. He made a remarkable improvement on previous translations.

Kumarajiva was a scholar of rare genius. In 12 years he achieved a colossal work. He was the first to introduce

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Mahayana in China and that is why he translated some of the most important philosophical treatises of Mahayana. He made a very judicious selection—Sutralamkara Sastra of Asvaghosha, Dasabhumivibhasa Sastra of Nagarjuna, Sata-sastra of Vasubandu and Satyasiddhi Sastra of Harivarman. In order to interpret these philosophical systems well, he translated also the biographies of these Indian Philosophers. Amongst the 98 works which are attributed to him there is a text of special importance. It is the Brahmajala Sutra, a text of Mahayana Vinaya destined to the use of those who wanted to follow the way of Bodhisatva. The text had a considerable fortune in China for long centuries. Thus Kumarajiva was the first to bring to China a profound knowledge of Indian Buddhism.

The human side of his character is not wholly unknown to us. On his death-bed he asked his disciples not to make him their ideal. He said: "Accept my work, but do not take my life to be a model. The lotus originates from the mud. The Lotus is to be loved and not the mud." Buddha-bhadra the Kashmirian, asked him why he was so much respected by all people. Kumarajiva replied, "Because my hairs have grown grey." But Kumarajiva, an Indian as much as a Kuchean, was not the only interpreter of the Buddhist culture to China. We hear of a number of Kuchean monks who contributed much to the work of translation. We have texts in the Chinese Tripitaka translated from the Kuchean. Numerous fragments of Buddhist literature translated from the Sanskrit into Kuchean have been discovered from Central Asia. A number of Chinese transcriptions of Buddhist terms in early translations show definitely that they were based not on Sanskrit original forms but on Kuchean ones. There is no doubt that the Kuchean dialect served for some time as a vehicle of the Buddhist doctrine when it penetrated into China. —(Greater India Society Bulletin No. 2, by Dr. Prabodh Chandra Bagchi, pages 25-26.)

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NOTES AND NEWS

Late Mrs. Mary E. Foster

To the Maha Bodhi Society Mrs. Mary Elizabeth Foster whose obituary notice it is our saddest of duties to record was indeed a foster mother—its greatest benefactress. It was only in September last that we celebrated her 85th birthday with heart-felt prayers for her longevity and happiness—feeding the poor and the needy of our neighbourhood, offering flowers at the foot of the shrine and burning candles on the occasion as has been our wont for these many years. Little did we think that the allotted span of her life in this incarnation was coming to a close so soon. The wire from Ceylon informing us of the passing away of Our Grand Old Benefactress at Honolulu on December 22nd 1930 reached us here on January 15th 1931.

This long delay of three weeks in our getting the news must be due to some cogent reasons at Honolulu of which we are not as yet in possession.

Upon getting the news we informed all our friends and supporters and convened a Public Meeting of Condolence under the Chairmanship of our President The Hon'ble Mr. Justice M. N. Mukerji on Sunday the 18th January 1931.

At the public meeting many appreciative speeches were made on the Grand Old Lady's goodness of heart, truthfulness and munificent bequests made through the Ven'ble Anagarika Dharmapala for the furtherance of the cause of Buddhistic Revival in India and Ceylon. A fitting resolution of condolence was drafted and placed before the meeting for approval and support. That being done, it was further resolved to send a copy of the same under the signature of the Chairman to her surviving sister at Honolulu.

As a special number of this journal will be published next month—devoted to the Grand Old Lady's charities and her letters to the Ven'ble Anagarika Dharmapala, together with her

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portrait and contributions from friends, we shall abstain in this number from saying anything further than merely recording that within recent memory there has been no one except our lamented Grand old Lady so generous with her funds for the revival of Buddhism in India and Ceylon—countries she had never visited.

* * * * *

International Buddhist Institute at Sarnath.

Sarnath seems to be pulsating with a new life. The International Buddhist Institute, the plan of which appeared in the last issue of our Journal in an article written by Mr. Devapriya Walisinha, Secretary, M. B. S., has already begun to function under the Rectorship of Rev. H. Dhammāloka Thera. A nice small library, which is the gift of our esteemed friend, Pt. Sheo Narain of Lahore has been opened and classes are being regularly held in the shade of the trees in the oriental fashion. The construction of the Mulagandhakuti Vihara with its majestic dome is nearing completion and the beautiful hall in the Vihara—which has been already completed, reverberates, every evening, with recitations from the Tipitaka—made by our bright, lively Sāmaneras who belong to the first batch of our students at Sarnath. A visitor to the place is filled with a divine inspiration and finds before his mind's eye the vision of a revival of the Buddhist faith in the land of its birth. We again send our appeal to our friends all over the world to help us with funds before we have to meet the last bills from our Engineer in connection with the construction of the Vihāra.

We further draw their attention to the appeal which our Secretary, Mr. D. Walisinha made in the last issue for funds, amounting to Rs. 2,00,000/- for the Institute premises. Our teachers and students are now residing in the small Rest House which was originally meant for visitors and guests. Moreover we have received information from China, Japan, Tibet and other Buddhist countries that students would soon

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come therefrom to join the Institute with a view to studying Buddhism. Separate quarters will have to be made for them very soon. We earnestly appeal to all Buddhists and all of our friends interested in the revival of the Buddhist faith to come out with their help for the materialisation of this noble project of a Buddhist University in India. We further request them to recollect that this appeal goes out under the shadow of a great loss which the society has sustained by the death of its patroness, Mrs. Mary E. Foster of Honolulu.

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MR. B. L. BROUGHTON, M.A. (OXON.) AT CALCUTTA.

Our friend, Mr. B. L. Broughton, M.A. (Oxon.), Vice-President, British Mahabodhi Society, reached Calcutta on the 3rd of January last and was received at the Howrah Station by Mr. S. C. Mookerjee, Bar-at-Law, Vice-President, M. B. S., Mr. D. Walisinha, Secretary, M. B. S., Mr. S. C. Khasnabis, M.A. B.L., Manager, Mahabodhi Journal, Mr. B. Barua, Dr. N. Roy, Master Wimalānanda and others. Mr. Broughton was given a public reception on the 8th January last in the Society hall under the presidency of the Hon'ble Mr. Justice Manmatha Nath Mukherjee, President M. B. S. Mr. Broughton gave a series of three lectures in the Society hall on the 11th, 12th and 14th January. The subjects discussed were: (1) "The World's Need of Buddhism"; (2) Practical Buddhism and (3) Buddhism and the State. The lectures were highly interesting and largely attended. The last two meetings were presided over by Prof. S. N. Das Gupta, M.A., Ph.D. of the Presidency College, Calcutta and Prof. Radhakrishnan of the Calcutta University. We give below a summary of his second lecture which was on Practical Buddhism, as it appeared in the *Amrita Bazar Patrika*—a Calcutta daily, of the 14th January:—

Mr. Broughton first referred to the present relation of employees and employers in countries of Europe not excluding his own country, where it was most strained and sad. In

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present-day industrialised world there was no scope for the employees to rise and it was not altogether wrong to suppose that in many countries they could be rightly regarded as "wage slaves". Formerly the employers of the West used to look upon their employees as something like animals. That was the reason why the relationship between the two was so bitter. According to Buddhism, said the speaker, the employee was required to rise early and leave his work late ; at the same time the employer was wanted to look upon his people like that of master upon disciple. The prosperity of the business was to be enjoyed in company with the labourers who were responsible for the success of the concern. The work in this spirit had been done in Denmark in Europe and Japan in Asia with great success. If the work was done in that spirit much of the class-hatred that was evident now-a-days would disappear.

He next referred to social service which a Buddhist was required to do. He replied to the criticism made by Christian missionaries that they were first to introduce social service in the world. Mr. Broughton said that long before they even dreamt it, Emperor Asoka practised social service in various ways. The present-day social service got its fillip first from Russo-Japanese war in which Japan first introduced it to alleviate the suffering of her horses engaged in war.

* * * *

The Buddhist Girls' School at Darjeeling.

We are glad to learn that a Buddhist Girls' school has been started recently at Darjeeling under the auspices of the All-India Buddhist Conference and that efforts are going to be made to place the school on a permanent basis for the education of the Buddhist children on Buddhistic lines. The school will no doubt remove a long-felt want of the locality and the efforts of our friend Rev. D. A. Dharmācārya, Mrs. P. L. Tendup La, Mrs. N. L. Landen La, Suniti Tamangseni, Kumarani S. Pulger, Misses Narsang and Karsang Tamang-

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seni cannot be too highly eulogised. We wish the school all success.

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ALL-ASIA EDUCATIONAL CONFERENCE DELEGATES AT SARNATH.

The first All-Asia Educational Conference was held at Benares during the Christmas week under the patronage of H. H. Maharaj Sir Probhu Narain Singh Bahadur, G.C.S.I., G.C.I.E., LL.D. It was organised by the All-India Federation of Teachers' Associations and was attended by delegates almost from all countries in Asia. Though the official date for the delegates' visit to our Mulagandhakuti Vihara at Sarnath was fixed to be the 31st of December, 1930, a large number of delegates used to visit our Vihara every day throughout the whole session of the conference. Rector Rev. H. Dhammāloka, Rev. Sāsanasiri, and our Secretary D. Walisinha were all attention to the visitors who took great interest in the Vihara and Institute.

REVIEWS

One Hundred Poems of Tayumanavar, translated from the original Tamil by N. R. Subramania Pillai with a foreword by K. S. Ramaswami Sastri, B.A., B.L., Desabandhu Press, Coimbatore, Madras, S. India; 1930.

The work of translating any part of oriental literature into an occidental language has never been as easy task. This has been due to the existence in the East of an overwhelmingly large number of thoughts, ideas and imagery which are entirely unknown in the West. But we are glad to note that Mr. Subramania Pillai in translating the Tamil poems of Tayumanavar has tided the difficulty easily. His translation has been elegant, impressive and delightful. We congratulate Mr. Pillai on his success. The foreword by Mr. Ramaswami Sastri

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contains a short sketch of the saintly life lived by Tayumanavar. Tayumanavar recognised just like many other religious teachers in the East that life on earth meant nothing but suffering (dukkha).

"Ah, what a pity! this thy slave vainly rambles
here and there,
As does a floating straw on the surface of waters."
(Poem No. LXXXVIII).

He believed that this suffering was due to re-birth, resulting from Karma. He asked—"If the wheel of birth is yet to roll on me....." But we cannot really understand how birth can be "due to God's Grace which yearns to launch the bound souls on their course of evolving self-expressions" (Foreword). Cf. poem LXXX—"It is thy grace that puts us down bound by the chain of Karma to roll with the wheel of birth and death" If birth and all our woe are due to our own Karma, why should a God be responsible for them? Why again should birth which is the cause of all suffering be attributed to the instrumentality of a God's grace? Tayumanavar belonged to the class of Indian philosophers who believed that the running wheel of birth could be stopped only by God's grace. But we know of many seekers after God's grace—who have had to cry out after a protracted search after "divine mercy" in the famous words of Sir Edwin Arnold :—

Pray not, the Darkness will not brighten! Ask
Nought from the Silence, for it cannot speak!

We however note that doubts and questionings about this seeking of salvation through a God's intervention had arisen at times in the Tamil poet's mind also—"Where is then thy grace to me? Oh, shall there be?" (poem LXXIX).

We offer the learned translator our most sincere felicitations and hope he will continue this admirable work of translating old Tamil literature into English or Hindi, if possible, in order to popularise the master-minds of Tamil-Nadu to a bigger audience.

KHASNABIS

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Shambhala—By Nicholas Roerich, Publishers—Frederick A. Stokes & Co., New York, 1930, Price $ 2/50.

In his greater work "Altai Himalaya" Professor Roerich records every moment of his historic travel through Central Asia, and touches on points pregnant with great significance to humanity. In the present work he enlarges some of the points ; and gives out to the world in essay forms his impressions of events and countries hardly seen or observed by the ordinary explorer. Prof. Roerich is a seer and a master-painter. He describes with pen what he paints with the brush with equal force and beauty. It is already known in intellectual circles that Roerich's paintings aim at unity of religions ; and it can with equal truth be said his philosophy aims at a higher synthesis in which all apparent oppositions are brought to reconcilement and produce harmony among warring nations. World peace is, then, the key note of his art and philosophy.

The Future King.

A study of comparative religions shows that adherents of every religion look forward to a teacher to come. The word Shambala is as great in the northern Buddhist countries as the word Maitreya in those of the south. The Ruler of Shambhala is the Mighty, the Invincible Rigden Jyepo whose kingdom of righteousness is to spread all over the universe. What we are most struck with is the first-hand knowledge brought to bear upon the story of the advent of the King, and the many events religiously connected with it. "A Tibetan ikon painter plays his lay upon a bamboo flute before the unfinished image of Buddha Maitreya . . . . Thus shall we bring beauty to the people simply, beautifully, fearlessly."

Buddhism in Tibet.

In this chapter Roerich raises the curtain so jealously held down by the Lamas to hide the spiritual decay

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which is evident everywhere in Tibet. His long and forced stay in the "Roof of the world," the home of saint Milaraspa, during the closing days of his great expedition enabled him to study men and their customs at close quarters ; and what we hear from him may well be regarded as the most up-to-date and reliable information regarding this mysterious country. The Professor sincerely deplores—every reader of his book will deplore with him—the general insanitary condition of the people, sorcery, superstition, hypocrisy, priest-craft and official extortion. "Ignorance of nomads and forest-dwellers is appalling. Did the Dalai Lama, during his unusually long rule make any attempts to purify the teaching clogged by ignorance?" asks the Professor. The impartial writer as he is, Roerich gives a hopeful glimpse of the land of eternal snows in those words "Those venerable Lamas who, in an enlightened life of labour, follow the covenant and the Blessed One will not take for themselves what has here been said. This pertains to the ignorant and harmful falsifiers. The best Lamas will say with us in the name of true teaching—"Depart, Shaman, you have not taken part in evolution. The Blessed Buddha denounced thee, Shaman. Arise, enlightened pupil of the covenants, because you alone can call yourself a lama—teacher of the people. Only through learning and labour shall you realize knowledge, truth, fearlessness and compassion." Again, "the guarding of the covenants of Buddha imposes a high responsibility. In the prediction of the approaching advent of the illuminated Maitreya, you can see the steps to the creative evolution". This saying of the great artist-philosopher may serve as a timely warning to the degenerated and quarreling section of Bhikkhus in Ceylon and Burma.

Kulu and Ravalsar.

Particularly interesting are the Chapters on Kulu and Urusvati. To the present writer who had the good fortune of being kindly invited to Nagar by Madame Roerich the

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graphic account seems a reality. The journey from Dalhousie to Kulu Valley through Kangra and Mandi is a fascinating one. The author of Shambhala shows intimate knowledge of "the Silver Valley" and its inhabitants, their customs and religion. Professor Roerich has established a Research Institute called "Urusvati" in Nagar a township in Kulu, where research in Geology and Botany is carried on in collaboration with eminent scientists. Urusvati is beautifully situated on the slope of a mountain covered with apple orchards. On his way to Nagar the reviewer had the rare opportunity of visiting, and spending a night near the famous lake Ravalsar, in Mandi, the place where the great teacher Padma Sambhava stayed. Thousands of pilgrims visit it. Kulu, the home of Santa Rakshita the Buddhist missionary, is probably the most beautiful and charming valley in India. It invites all lovers of the Beautiful ; and orchards and the Vyasa river receive you most enthusiastically. Still caravans of Ladakis and Tibetans are seen camped along the Vyasa's banks, mingling with the naked Sadhus from Ayodhya. Beyond and above the valley are seen the snow-capped hills of the Himalayas.

Professor Roerich has done a service to the English speaking world by giving them first-hand knowledge of these mysterious countries and their peoples. It is humanitarian work to rouse up the intelligentia to a sense of responsibility towards their brethren who are in need of the light of the Bodhi.

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THE MAHA BODHI SOCIETY OF INDIA

Premier International Buddhist Association

Founded by the Anagarika Dharmapala on 31st May, 1891 and Incorporated in Ceylon

SOME OF ITS OBJECTS.

1. *To revive Buddhism in India and to disseminate and publish Pali and Sanskrit Buddhist literature.*
2. *To educate the illiterate people by opening schools in villages.*
3. *To revive ancient Buddhist arts and crafts by importing teachers from Buddhist countries.*
4. *To train youngmen of unblemished character to become Bhikkhu Missionaries to carry the message of the Lord Buddha of Love and Activity to the people of India and other countries.*
5. *To found the nucleus of a Buddhist University on the lines of the ancient University of Nalanda.*
6. *To found Pali scholarships and to send students to Buddhist countries and to Europe and America; and to provide facilities to foreign Buddhist students in Calcutta.*
7. *To found a Buddhist International Library and Museum with a fully equipped Press to print Texts and pamphlets and to start journals.*
8. *To incorporate any society or association having similar objects as this association.*

MEMBERSHIP.

9. *Admission into membership of the Society is open to all without distinction of race, caste, creed, or sex, the only pre-requisite being the candidate's sympathy with the object of the association and willingness to help its work.*
10. *Membership is either Active, Corresponding or Honorary. Hon. Members are persons eminent for their knowledge of Buddhism or for their services to humanity.*
11. *Corresponding members are persons of distinction and learning who are willing to furnish information of interest to the Society.*
12. *Active members are expected to occupy themselves as far as their circumstances permit in the propagation of the Arya Dharma of the Lord Buddha.*

DIPLOMAS AND FEES.

13. *An entrance fee of five rupees must be paid by each candidate upon making application for membership, and an annual subscription of five rupees is payable by each active member. A diploma of membership will be issued to each member.*

"Maha Bodhi" Free to Members.

THE MAHA-BODHI

Estd. 1892.

A Month'y Journal of International Buddhist Brotherhood

Editor—THE ANAGARIKA DHARMAPALA

ANNUAL SUBSCRIPTION.

India, Ceylon, Burma.....Rs. 4	America,.....Dollars 2
Europe.....Shillings 6	Far East.....Yen 4

Address :—Maha-Bodhi, 4A, College Square, Calcutta.

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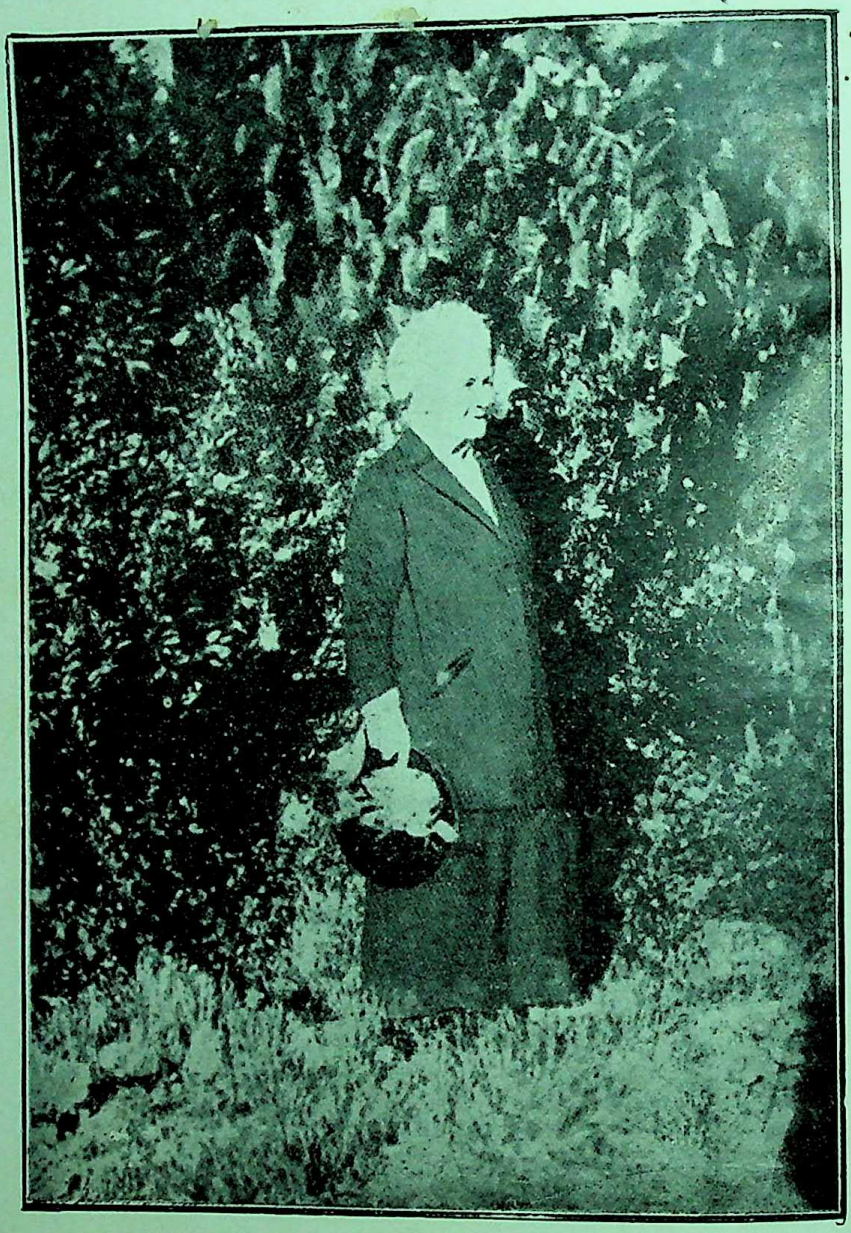

MRS. MARY E. FOSTER OF HONOLULU IN HER 86TH YEAR.

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THE LATE MRS. MARY ELIZABETH FOSTER OF HONOLULU

BY THE EDITOR.

The "Foster Parent" of the [illegible] लोकानुकम्पाय अत्थाय आदि कल्याणं मज्झे कल्याणं [illegible] no more. Mrs. Mary [illegible] परिसुद्धं ब्रह्मचरियं पकासेथ।

"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Manifest holiness, perfect and pure."—MAHAVAGGA, VINAYA PITAKA.

Vol. XXXIX] MARCH, B. E. 2474 / C. E. 1931 [No. 3

THE WAISAKHA CELEBRATIONS

The thrice sacred festival in commemoration of the birth, enlightenment and Parinirvana of the Buddha Sakya muni will be held under the auspices of the Maha Bodhi Society on 2nd May, 1931, at the following places :—Buddhagaya, Benares, Calcutta, Gaya town (Rev. Zawtika Memorial Hall), Madras, and London.

The executive committee of the Maha Bodhi Society expects Buddhists of Burma, Ceylon, India, etc. would send their contributions to the Hon. Treasurer, Maha Bodhi Society, 4A, College Square, Calcutta,

The ANAGARIKA DHARMAPALA,
General Secretary, M. B. Society.

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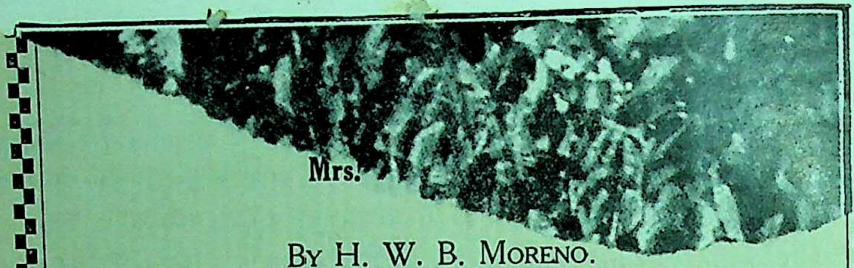

Mrs.

By H. W. B. Moreno.

Hush, hush, the sad bier passes by
Of her who gave her all because she loved,
Bow low ye men, for India's heart is moved,
In sorrow bent and heaving sigh on sigh.
Born of the great, with favoured brow and high
Free she bestowed the bounties of her hand
To adorn the face of this fair, smiling land
For men to gaze upon, ere they pass by;
And as the Teacher taught unto all men:
"To keep is direful loss, to give is gain",
So did she yield and highest honoured then
She stands in realms beyond, without a stain,
Beyond all human great, beyond all ken,
In hallowed calm, untouched by earthly bane.

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THE LATE MRS. MARY ELIZABETH FOSTER OF HONOLULU

By The Editor.

The "Foster Parent" of the Anagārika Dharmapāla is no more. Mrs. Mary Elizabeth Foster passed away on the 19th of December, Friday, at 2 p.m., 1930 at Honolulu. She was born on the 21st September 1844 at Honolulu, and I met her, or rather she met me on October 18th 1893 on board the s. s. "Oceanic" in the harbour of Honolulu. I came to the United States to attend the Parliament of Religions which was held at Chicago in September 1893, as the representative of the Buddhists of Ceylon. After the close of the sessions the Chairman of the Advisory Board, Revd. Dr. John Henry Barrows, presented me with a free ticket to make the passage from Chicago to Ceylon *via* Honolulu, and when the steamer arrived in the Honolulu harbour, Mrs. Foster and her friends came on board. I have no idea how they came to know of my presence on board the steamer, but they came and Mrs. Foster wished to know whether Buddhism can help her to subdue her indomitable anger which she was unable to control, and I gave the simple psychological advice given by the Lord Buddha to cultivate the will power and to repeat the formula "I will be good, I will control the rising anger." She practised the method and succeeded and thenceforth she would annually send small contributions for the work I was doing. She knew of my movements through the Maha Bodhi Journal, but I made no appeal

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to her for help. In August 1902, I was at Los Angeles, California, and then the thought came to me to found a movement to help the illiterate children of the neglected people of Northern India, and to found an agricultural school at Sarnath, Benares. The impulse came then to write to Mrs. Mary Foster about my project, and I wrote to her explaining the scheme, and in reply I got a letter from her dated October 16, 1902, enclosing a cheque for 500 dollars. The Foster Industrial School Fund was forthwith started. A lady friend who takes interest in Indian social affairs asked me to help her, and I contributed 250 dollars out of this money.

In January 1903 I got a few friends in San Francisco to start a Committee to manage the Indo-American Industrial Propaganda fund, and had Mrs. E. J. Eaton of San Francisco Theosophical Society elected Secretary. I spent the whole of the year 1903 in visiting educational centres in various parts of the United States. On the 3rd January 1903 Mrs. Foster sent me a further donation of 3,000 dollars which was forwarded to the Calcutta Hongkong and Shanghai Bank and the Foster Industrial School Fund was opened. I purchased the necessary agricultural implements from Montgomery Ward & Co., Chicago, and had them despatched to Calcutta and the agricultural school was established at Sarnath in June 1904 under the guidance of an American agricultural instructor selected by Boston Committee. The school met with lot of opposition from the orthodox Theosophists of Benares, and the Commissioner of Benares desired that the American should be sent away. The technical side of the school collapsed, but I had the

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vernacular branch kept up, and it is still going on, and there is every hope that a College will be started shortly. The sacred site of Sarnath, ancient Isipatana, which has now an exquisitely beautiful vihara, will within this year become a centre of spiritual attraction. In February 1906 my father passed away, and I wrote to Mrs. Foster that my benefactor who had helped me to spread the Dhamma since 1891 was no more, and Mrs. Foster sent me gracious reply that she would take care of me and asked me to look upon her as my "foster parent." From 1906 forward Mrs. Foster annually began sending me a contribution for my work. The money thus received was spent on permanent educational work in Ceylon. Nothing was spent for any temporary work. The current expenses of the Maha Bodhi Society were met from the allowance which I received from the Estate of my late father. The permanency of the Maha Bodhi Society is therefore assured. When I came to Calcutta in March 1891 nothing was known of Buddhism and there was no place where a Buddhist could stay in Calcutta. When I arrived in Calcutta an impulse led me to call on Babu Neel Comul Mookerjee, Secretary of the Bengal Theosophical Society, at 22 Baniapukur Road, and he received me kindly and offered me hospitality, and for a week I was his guest, and when again I returned to Calcutta to begin Maha Bodhi work I was welcomed by both Neel Comul Babu and his only son Babu Neerod Nath Mookerjee. On that day I resolved to build a Buddhist Vihara in Calcutta, a dream realized after the erection of the Dharmarajika Vihara in College Square, Calcutta, in December 1920. For 17

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years the society had no permanent habitation in Calcutta, and the first permanent habitation was secured in July 1908, thanks to Mrs. Mary Foster's contribution of Rs. 12,000. In June 1916 the Government of India through the Educational Minister offered the Maha Bodhi Society two sacred Relics of the Lord Buddha provided we built two Viharas, one in Calcutta and the other at Sarnath, Benares. The offer was accepted, and I wrote in reply that the Maha Bodhi Society would spend Rs. 50,000 for the Calcutta Vihara, and the Vihara was begun on the site at 4A, College Square. We received not a penny from Japan or Siam or Burma for the building of the Dharmarajika Vihara. My late brother Dr. C. A. Hewavitarne and his friend Mr. N. D. S. Silva sent a handsome donation of four thousand rupees for the building Fund. The Maharajah of Baroda and Mr. G. D. Birla contributed Rs. 10,000 and Rs. 5,000 respectively and Mrs. Mary Foster contributed Rs. 65,123 and the beautiful Dharmarajika Chaitya Vihara was the result. The desire that I had cherished in my heart since 1891 was fulfilled.

In January 1915, at my request Mrs. Foster sent me Rs. 17,781 to build a Mausoleum at Sarnath, and for seven years nothing could be done as the Government of India had me interned in Calcutta during the war, and I was able to visit Sarnath in 1922, and steps were taken to build the present Mulagandhakuti Vihara, since the Government of India had promised to present a sacred body Relic of the Lord Buddha to be deposited at Sarnath. The Government was prepared to present the Relic if we spent Rs. 30,000 in building a Vihara.

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I deposited the Foster money in the Imperial Bank, Benares, and went to Europe to secure medical treatment. I was away in Europe and in October 1927 the building of the Mulagandhi Vihara was started. The Industrial school at Sarnath was started in 1904 with the help of the Foster Industrial Fund, and the Mulagandhakuti Vihara building was started with the Foster contribution which had then increased to Rs. 30,000. The Vihara building when completed would cost Rs. 111,000. We have yet to pay to the Contractor about Rs. 18,000, and I expected this deficit would be made good by Mrs. Foster, but death has removed her to a higher sphere of celestial joy.

The London Buddhist Mission was being maintained by the joint efforts of Mrs. Mary Foster and myself and now that she is dead the executors of the Estate of Mrs. Foster have already stopped the monthly contribution of £61-10. The great historic mission to enlighten the British people has a great future. I trust the sisters of Mrs. Mary Foster will continue the payment of the monthly contribution. The London Buddhist Mission House at 41 Gloucester Road shall stand as a monument of glory to the memory of Mrs. Mary Foster.

For forty years I have laboured hard in the field of the Lord Buddha. At Buddhagaya I succeeded in having built a Dharmasala for the use of Buddhist pilgrims. But for that spacious rest-house Buddhists would have no place to stay during the period of the pilgrimage. The Saivite mahant has no right to say that he is the proprietor of the most holy shrine of 475 millions of Buddhists. The Dharmasala

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that I have built at Gaya after 35 years of effort will I hope be a centre of Buddhist activity. The holy Isipatana (modern Sarnath) will, I hope, become a centre of spiritual attraction. The Calcutta Dharmarajika Vihara and the Maha Bodhi Library are both useful centres for scholars and pilgrims. We need the library to be enlarged. A few more cottahs of land have to be purchased to build a bigger hall for the library. Isipatana requires more accommodation for the Samanera students and also pilgrims' rest. In 1891 January when I visited Sarnath the hallowed site was occupied by hog-breeders. In 1901 with great effort I purchased a few bighas of land for the use of Buddhists. The Archæological Department began excavations in 1904 and reaped a rich harvest. Single-handed I persevered but no help could be got from the Buddhists of Burma, Siam, and other countries. Thanks to the "unparalleled generosity" of Mrs. Mary Foster, the Buddhists have now a beautiful dominating shrine with a hundred feet tower. No Sinhalese Buddhist came forward to help me in my single-handed efforts. No Burmese, no Siamese, no Japanese, no Chinese, no Tibetan came forward to co-operate with me. But from distant Honolulu help came from Mrs. Mary Foster to revive the Sāsana in India and establish anew the Sāsana in England. There is none to take her place in the Buddhist world. Wealthy Buddhists are all dead. Self-sacrificing Bhikkhus are rare. India will again supply young heroes to preach the doctrine of Ahimsa, Karuna, and Maitri—wearing the yellow Robe. I have worked for India since 1891, and now I am an invalid with the only wish in my heart to die

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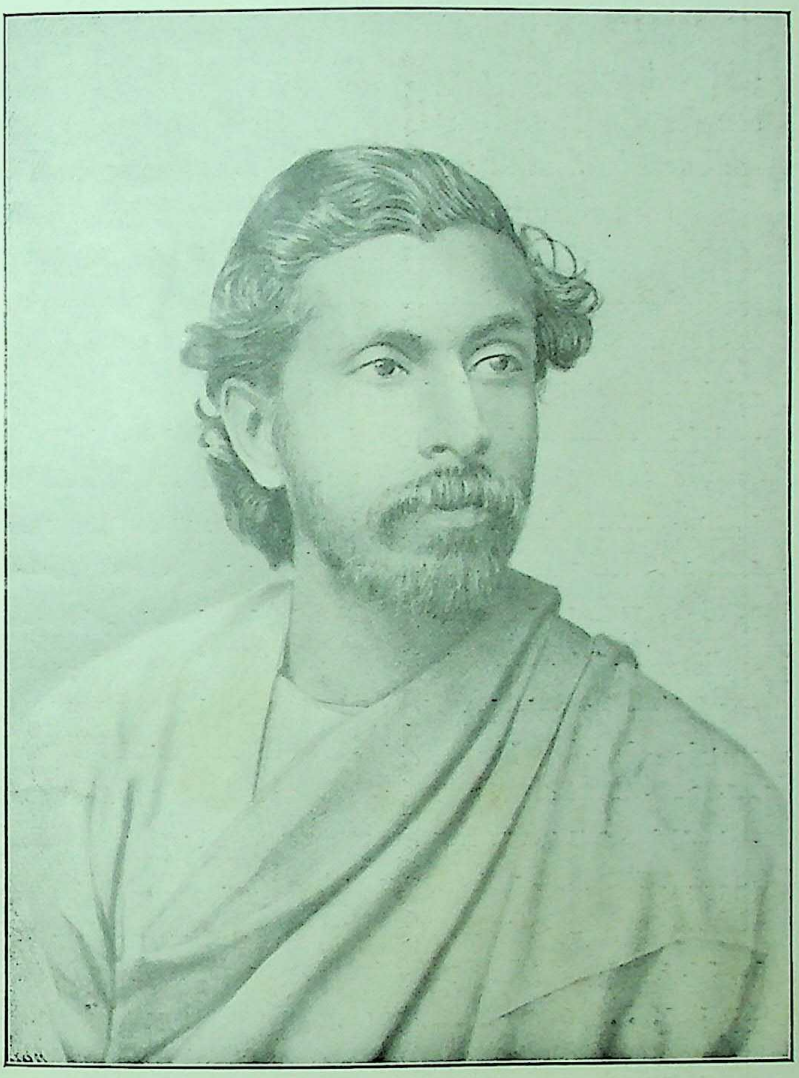

THE ANAGARIKA DHARMAPALA WHEN HE MET MRS. E. FOSTER FOR THE FIRST TIME.

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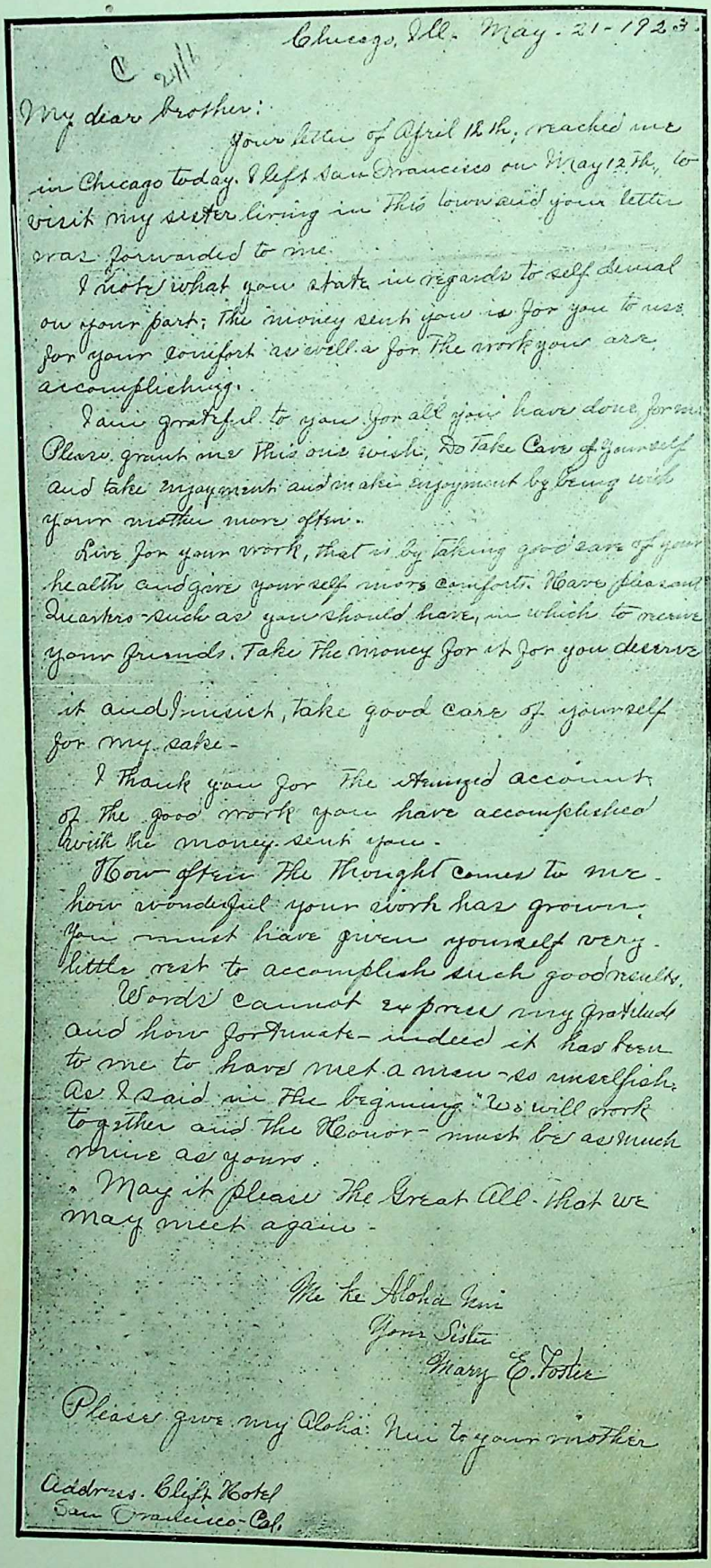

Chicago, Ill. May-21-1923.

C 2114

My dear Brother:

Your letter of April 11th, reached me in Chicago today. I left San Francisco on May 12th, to visit my sister living in this town and your letter was forwarded to me.

I note what you state in regards to self denial on your part; the money sent you is for you to use for your comfort as well as for the work you are accomplishing.

I am grateful to you for all you have done for me. Please grant me this one wish. Do take care of yourself and take enjoyment and make enjoyment by being with your mother more often.

Live for your work, that is by taking good care of your health and give yourself more comforts. Have finer and dearer such as you should have, in which to receive your friends. Take the money for it for you deserve it and I insist, take good care of yourself for my sake.

I thank you for the itemized account of the good work you have accomplished with the money sent you.

How often the thought comes to me. how wonderful your work has grown. You must have given yourself very little rest to accomplish such good results.

Words cannot express my gratitude and how fortunate indeed it has been to me to have met a man so unselfish. As I said in the beginning "we will work together and the Honor must be as much mine as yours.

May it please the Great All that we may meet again.

Me ke Aloha Nui

Your Sister

Mary E. Foster

Please give my Aloha Nui to your mother

Address. Cliff Hotel
San Francisco Cal.

FACSIMILE OF ONE OF MRS. FOSTER'S LETTERS.

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on the holy ground where stands the Mulagandhakuti Vihāra.

LETTERS FROM MRS. MARY FOSTER TO THE ANAGARIKA DHARMAPALA

THE FIRST NATIONAL BANK OF HAWAUAT, HONOLULU,
United States Government Depositary,
Honolulu, H. T. Aug. 9th, 1910.

THE ANAGARIKA DHARMAPALA,
General Secretary, M. B. Society.

Dear Sir,

The writer acting under instructions of Mrs. Mary E. Foster the Donor and who will write to you under separate cover, sends the enclosed Draft of London Exchange for £220 pounds £20 of which is for one who is starting the book which you wrote about and the balance two hundred pounds (£200) is for your work. Please acknowledge receipt of this to Mrs. M. E. Foster and oblige.

Yours respectfully,
(Sd.) Mark P. Robinson.

Honolulu, July 24th, 1911.

THE ANAGARIKA DHARMAPALA,

My Dear Brother,

It is a very long time since I have heard from you. I hope you are quite well by this time. I know you must be very busy and I hope you will have success with your good work.

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I will send you some money by next Steamer for your work and some for my birthday. You have asked me to let you know the date of my birth "I was born Sept. 21, 7 a.m." It was also the day that I said I would help you 21st Sept. 1902 at Kahana.

Hoping you and your mother are well; all success in your good work. Aloha Nui.

I remain,
Yours truly,
(Sd.) Mary E. Foster.

San Francisco, January 12th, 1915.

My Dear Brother,

When you receive this letter you will know why I have been so long answering your many letters.

My brother has written to you before this. Your last letter has made me feel ashamed of myself. Believe me I am very sorry for being so selfish. I want you to please trust me, and never fear that I will forsake you.

I had thought that you understood me, but alas we are all human, we fear when we cannot see or hear.

My health is very poor, it is the Doctor's advice that I left home. I had no strength to write, but that is poor excuse, I was selfish and only thought of myself. You remember when you saw me last I had some family trouble, it was the strain, I had to break down, the Doctor's advice to me was a change and go to the Springs. I am improving everyday, so do not worry.

I will send you some Halpruners. Thank you for all your letters, but promise me that you will always

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trust me in future. Please remember me to all your family. Be good to yourself.

Yours truly,
(Sd.) Mary E. Foster.

Honolulu, T. H. July 26th, 1917.

Dear Sir,

Mrs. Foster at Kahana, yesterday requested me to send you $6000. I enclose herewith Draft for £1253-5-3, which I trust will reach you safely and promptly. Mrs. Foster sends her Aloha to you and wished me to say that she is as usual. We are all wishing for the end of this barbarous war.

Sincerely,
(Sd.) A. B. Lekenby.

Honolulu, T. H. Nov. 11th, 1918.

Friend Dharmapala,

Mrs. Foster is sending you a Draft for £1042-15-0 which find enclosed.

The great good news came last night and is a cause for hope and gladness.

Sincerely,
(Sd.) A. B. Lekenby.

The visit of the Maha Bodhi Society's deputation to Burma has been postponed till the 2nd week of April. All communications should be addressed to the secretary.

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Law Office of
ROBERT C. PORTER,
1700 Claus Spreckels Building,
San Francisco,
June 17th, 1922.

THE ANAGARIKA DHARMAPALA,
46, Beniapukur Lane, Calcutta, India.

My Dear Sir,

On June 9th I wrote you as follows:—

"Mrs. Mary E. Foster is sending payable to your order draft from Bank of California National Association No. 64148 to the Chartered Bank of India, Australia and China, of Calcutta, India, in the sum of $10,000 in United States currency and bearing date June 9th, 1922.

Mrs. Foster is writing you personally telling you of her desires in the matter of the application of this money. Mrs. Foster will hold the duplicate of this draft until the receipt of the original is acknowledged by you.

I will within the week drop you a letter telling you that this original has been mailed to you in order that Mrs. Foster may be assured of a prompt communication from you as to whether you have received the original."

Yours very truly,
(Sd.) ROBERT PORTER.

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E. H. WOODEHOUSE,
Honolulu, T. H.
July, 19th 1922.

THE ANAGARIKA DHARMAPALA,
46, Beniapukur Lane, Intally, Calcutta, India.

Dear Sir,

Mrs. Foster has instructed me to forward to you the sum of $500, and I now hand you Draft No. 2521 on the London County Westminster & Parr's Bank, Ltd., of London payable to you, for the sum of £1111-2-3, being the equivalent of $5,000 at today's rate of exchange. Kindly acknowledge receipt of this draft, addressed to me at the above address.

Yours faithfully,
(Sd.) E. H. Wodehouse.

THE BANK OF CALIFORNIA,
National Association,
400, California Street,
San Francisco, 12th May, 1923.

THE ANAGARIKA DHARMAPALA,
4A, College Square,
C/o. Sri Dharmarajika Chaitya Vihara,
Calcutta, India.

Gentlemen,

Please be advised that, following instructions of Mrs. Mary E. Foster of the Clift Hotel, San Francisco, California, U. S. A., we have this day forwarded to the

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Chartered Bank of India, Australia and China, Calcutta, India, to be delivered to you upon identification and receipt, $100,000 par value United States Government 2nd. Liberty Loan Converted 4¼% bonds, being bonds numbered B-00047937 to 47956, inclusive, twenty at $5,000 each, with coupons due November 15, 1923, and all subsequent coupons attached.

Kindly furnish the above mentioned bank with your receipt for those bonds to be forwarded to us.

Yours very truly,
THE BANK OF CALIFORNIA
(Sd.) Stuart F. Smith,
Vice-President.

CLIFT HOTEL,
San Francsco, Aug. 1st, 1924.

Dear Mr. Dharmapala,

Mrs. Foster has asked me to write to you on her behalf, she wishes me to thank you for your kind present of a Cashmere Shawl and a necklace, which she received some time ago, you must forgive her for not replying more promptly, but everyday brings its own work, and letter-writing sometimes gets neglected. You will be glad to hear that Mrs. Foster is very well, she has been staying in Honolulu, for about six months and she enjoyed her visit to her old home, at present she is in San Francisco, where she intends to remain for a little while and then return again to Honolulu. While she was in Honolulu, Dr. Straub came one day to see her, and gave her a very interesting account of what he had seen of your work in the Hospital, School, etc., and it

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gave her much pleasure to hear first-hand from some one who had really seen the Institutions and to know that everything was going on so satisfactorily.

Mrs. Foster hopes that both you and your mother are enjoying good health, she sends her Aloha to you both.

H. H.
pp. Mary E. Foster.

CLIFT HOTEL,
San Francisco, Aug. 2nd, 1924.

My Dear Brother,

I hope you are well. My health is good. I have no ache and enjoy everything that is good to eat.

I asked Miss Hudson to write to you, and give you the news. It is good of you to remember me. But it is the thought that counts. You have proved, and carried out everything that you promised me. I am here in San Francisco just for a little while, and intend to return home soon.

My home sounds queer, home is no more, one is surrounded by the Japs. I often wonder what will we do. They own the best of the land.

Last year I was in Chicago, I was with 2 of my sisters, the thought of going home gives me the *Blues*. I know I must be brave.

A doctor friend called at the Hospital and he said that your work was fine. It was a pity that you did not meet him. I am happy to know that you approve of our work. "* * * *"

Now dear brother I must close, I am always happy

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to hear from you, please remember me to your mother and your brothers. Hoping all is well.

I remain Your Sister,
(Sd.) Mary E. Foster.

Please give my Aloha Nui to all the children and every one on my birthday.

Clift Hotel,
Aug. 29th, 1924.

My dear Mr. Dharmapala,

Mrs. Foster has asked me to write you a little note. I know you will be pleased to hear she is very well, in fact I think at the present time, she looks better than she has been for a long time, she is just full of "pep" and vigor and she is so interested in all that goes on in the world, she is certainly a bright example to some of us younger ones, age does not count with her and it is difficult to realise her 80th birthday is so near.

Mrs. Foster is having a very pleasant time in San Francisco, her sister is staying here too. The climate at this time of the year is cool and invigorating in San Francisco.

Mrs. Foster trusts that your work is going on as well as possible, she also hopes that you and your mother are in the best of health. She sends you both her Aloha.

Yours truly,
H. H.
pp. Mary E. Foster.

I have asked Miss Hudson to write you a few lines.

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My Aloha nui to your mother and all that are near and dear to you.

I remain
Your sister and friend
Mary E. Foster.

Clift Hotel S. F., Sept. 26, 1924.

Dear Mr. Dharmapala,

I am writing to you at Mrs. Foster's request to thank you for the two kind cablegrams she received from you on the occasion of her birthday. She feels very happy to know that so many people in different parts in India were able to celebrate her birthday and she sincerely hopes that everyone had a happy time too.

Mrs. Foster keeps well and she trusts that you and your mother are the same. The longer I know Mrs. Foster the more I marvel at her. She has such a love of humanity and she is always looking for the good of and the best in people, in that respect she and Mr. Lekenby were so much alike, they both so love truth.

Mrs. Foster sends her Aloha to you and your mother.

Yours Sincerely,
H. H.
pp. Mrs. Mary E. Foster.

Clift Hotel S. F., Nov. 24, 1924.

Dear Mr. Dharmapala,

Mrs. Foster wishes me to write you a few lines to let you know how she is, you will be pleased to hear she is well, she is still staying in San Francisco, where

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her sister also is staying, the time passes along pleasantly, the weather is usually good in San Francisco, so Mrs. Foster gets out motoring, or walking every day, it would take a very bad day to keep her in if she had an engagement to go out.

She often talks about you and your work in India and she hopes that everything is going on to your entire satisfaction. It is sometime since Mrs. Foster had a letter from you, she trusts that your mother keeps well and that you yourself are in good health. She sends her Aloha.

Yours Sincerely,
H. H.
pp. Mrs. Mary E. Foster.

Clift Hotel, S. F. Nov. 25, 1924.

My dear friend and brother,

I hope when these few lines reach you you are better. You will be surprised to know that I am still in San Francisco. I found it impossible to live in Honolulu, I have found home too lonesome, my sister has returned. I have lost sisters, nephews and nieces and dear friends by death, so I am back again in San Francisco. I have one sister in San Francisco. We are together, and there is one in Chicago. I cannot make up my mind to return to Honolulu. I have been away from home for four years and six months. I wish I did not have owned the place where I have called home. All round me, are the Japs and the Pacific. Last year my sister and myself spent our X'mas down in Honolulu, but this year my sister has made San Francisco her home

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and we will be in San Francisco. X'mas is always a sad day for me. It brings up all sad memory of the time when the dear ones were with us. I have the account of your work and how you remember my birthday. How can I thank you. You have kept your word. You give me all the honours. No let us both enjoy the work. What could I do without you. True I gave you the money, but to carry on the work-that is the main thing.

Please give my aloha nui to all that helped you in this work.

Many many aloha nui. Please remember me to you mother. Hoping you are improving in health.

I remain, your sister,
Mrs. Mary E. Foster.

Clift Hotel, Jany. 12, 1925.

Dear Mr. Dharmapala,

At the request of Mrs. Mary E. Foster I am writing to inform you that she has just received the report of the th anniversary of the Foster Robinson Memorial Hospital. It gives her much pleasure to read from the report that the hospital is making such progress and it causes her much joy and happiness to hear that the hospital is giving so much benefit to the poor and needy of Colombo and she trusts that blessings will continue on all your great works in India.

Mrs. Foster continues to enjoy good health, recently she had occasion to consult a doctor who reported her condition as wonderful, she is still the same dear lady we all love. Ever bent on doing acts of kindness and

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sympathy to those who need a friend. Mrs. Foster hopes you are better again and that you are conserving your strength. She also wishes to be remembered to your mother.

Yours Sincerely,
H. H.
pp. Mrs. Mary E. Foster.

I hope when this letter reaches you you will be enjoying good health. I am enjoying the best of health. I send you my aloha nui. Please write to me soon. Send your letter to the Clift Hotel.

I remain, your sister,
Mrs. Mary E. Foster.

Clift Hotel, Feb. 17, 1925.

My dear Mr. Dharmapala,

Mrs. Foster has just received your letter dated Jany. 12th with much pleasure. She is glad to learn that you are improving after your accident and she hopes that by this time your mother has got rid of that troublesome eczema. Mrs. Foster keeps well and she is always very much interested in everything you tell her about your work in India. She has the picture of the faculty of the Foster Memorial Hospital framed and hung up in her room in the Clift Hotel. She thinks it is very kind of the Mayor of Colombo to rename the lane Foster in honour of her.

Sincerely yours,
H. H.
pp. Mrs. Mary E. Foster.

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Clift Hotel, Feb. 17, 1925.

My dear friend and brother,

I thank you for the present you sent me. I have it framed and I never look at it, but my thought goes out to you. You are very thankful and you show to me that your whole soul is in your work. I am thankful also that I have a friend that understands me. Never for one moment think that I am not grateful for all the kind words that you write about me. You give me too much praise. I pray that your health may be better, every day, and your work grows and that you will be spared to enjoy it for many many years. My health is good, I enjoy everything that is worthwhile, that is, I enjoy going to the Movies, I can keep wide awake. Often it is after eleven P.M. before we return to our Hotel.

Remember me to your mother.

Your friend,
Mary E. Foster.

503, Warrington Apts,
775, Post St., San Francisco,
Jany. 9, 1926.

Dear Mr. Dharmapala,

Mrs. Foster wishes me to write you a few lines. She was glad to have your cable and know that you had arrived safely. She also wants to thank you for your letters with regard to Abhedananda. Mrs. Foster has turned over all M.S. to Mr. Porter to deal with. She states the temple is for the Buddhists and that she never gave Abhedananda any idea that he had any rights in

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it. To use her own words—she says "if I gave you a pair of shoes I don't tell another party he can use them too'. However I think Mr. Porter will be able to settle the matter finally as regards Swami Abhedananda's claims. You will be pleased to hear Mrs. Foster is well, the weather is pleasant so she is able to go out and about with comfort, she hopes you are taking care of yourself.

Last Sunday evening Mrs. Foster invited Mrs. Eaton and Mr. Hays to supper and she enjoyed a very pleasant evening with them. Mrs. Foster says aloha nui and with kind regards and best wishes from myself.

Sincerely,
Hylda Hudson.

775, Post St., San Francisco, Calif.
Nov. 20, 1926.

Dear Mr. Dharmapala,

Mrs. Foster wishes me to thank you for some recent letters and also for a copy of the Light of Asia which arrived safely 2 or 3 days ago. Mrs. Foster says you can take the money from the Foster Fund for the purpose you wrote to her about.

Mrs. Foster is sending you under separate cover 5 enlarged copies of that old photograph of her that she likes so much. I trust they may arrive in good condition.

The name in you address "Colpetty" is so hard to decipher that I have tried to copy it, so I hope the letter and photos reach you safely. Mrs. Foster is well and hopes you are the same, her sister has just returned to S. F. after a 7 months visit in the East.

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The rainy season is upon us and I guess it was badly needed, but it is not so pleasant for getting about.

Mrs. Foster hopes you will find your mother and all your family in good health, she sends her aloha.

Sincerely,
Hylda Hudson.

The Warrington, 775, Post Street,
San Francisco, U.S.A.
Jany. 19, 1927.

Dear Mr. Dharmapala,

On Mrs. Foster's behalf I am writing to thank you for a letter recently received and some photographs sent from London, a portrait of yourself which Mrs. Foster thinks is excellent and a group. You must be glad to escape the cold English winter and be once again in beautiful Ceylon. I hope you had a pleasant trip. Mrs. Foster hopes you found your mother and family well on your arrival.

Towards the end of November I wrote to you for Mrs. Foster and addressed the letter to Ceylon, and also at the same time mailed 6 copies of an enlarged photograph of Mr. Foster which she likes, I hope you received them safely.

Mrs. Foster is well and hopes you are the same, she sends her aloha.

Yours sincerely,
Hylda Hudson.

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MRS. FOSTER AND HER DONATIONS*

In reply to the Venerable Anagarika Dharmapala's letter thanking Mrs. Foster for her last and biggest donation of $100,000 he received a touching letter from her which we reproduce below :—

CHICAGO, ILL. May 21, 1923.

My Dear Brother,

Your letter of April 12th reached me in Chicago to-day. I left San Francisco on May 12th, to visit my sister living in this town and your letter was forwarded to me.

I note what you state in regard to self-denial on your part. The money sent you is for you to use for your comfort as well as for the work you are accomplishing.

I am grateful to you for all you have done for me. Please grant me this one wish. Do take care of yourself and take enjoyment and make enjoyment by being with your mother more often.

Live for your work, that is by taking good care of your health and give yourself more comforts. Have pleasant quarters such as you should have, in which to receive your friends. Take the money for it for you deserve it and I insist, take good care of yourself for my sake.

I thank you for the itemised accounts of the good work you have accomplished with the money sent you.

How often the thought comes to me how wonderful your work has grown. You must have given yourself very little rest to accomplish such good results.

Words cannot express my gratitude, and how fortunate indeed it has been to me to have met a man so unselfish. As

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* A *facsimile* of this letter is published in this issue—EDITOR.

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SRI DHARMARAJIKA VIHARA, CALCUTTA, FOR THE CONSTRUCTION OF WHICH MRS. FOSTER DONATED RS. 65,123.

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Main Shrine of the Sri Dharmarajika Vihara, Calcutta.

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I said in the beginning "We will work together and the honor must be as much mine as yours."

May it please the Great All that we may meet again.

Me ke Aloha Nui
Your Sister,
MARY E. FOSTER.

Please give my Aloha Nui to your mother.

THE LATE MRS. FOSTER

B. L. BROUGHTON, M.A. (OXON.).

A hundred years ago in Hawaii, that beautiful group of islands in the Pacific reigned King Kamehameha the Great, who deserved the epithet far more than many who have played a much larger part in the world, for he laboured to advance his people and to save them from the destruction at the hands of white men that now unhappily seems to be their inevitable doom.

He might be classed as one of the brilliant failures of history, but he was surely redeemed from that sad position by one fact, for we can say as Chang Yueh said in his preface to the Hsi Yu Chi of the ancestor Yuan Chuang, "his virtues produced a noble descendant."

Returning from the Parliament of Religions held in Chicago in 1893, the Ven Anagarika Dharmapala met on board the ship Mrs. Mary Foster, a descendant of the great Hawaiian king.

This lady confessed to the weakness of an over-hasty temper, and the Ven Anagarika taught her the Buddhist method of self-control.

Mrs. Foster had evidently established relations with the

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Three Jewels in former lives, for she was from that day a devoted Buddhist.

Being wealthy, she, like Visakha Devi was unstinting in her "dana" to the cause of Buddhism.

It was largely thanks to her liberality that the Buddhist Mission was established in England, and all British Buddhists who have now or hereafter will embrace the Dhamma should remember with thoughts of love that it is largely to this noble lady that he owes his knowledge of the way of gaining merits and his consequent rebirth under happy conditions.

She lived a long life like our Lord Himself, and we may surely say of her as of the Great King of Glory, "full of noble thoughts she died," but not, we hope to be born in the World of Brahma, but rather that, following the Bodhisatta course she will refuse the rewards of merit and make Earnest Wish to be reborn in this world out of pity for living beings and further to help forward the cause of the Dhamma.

Our holy Religion teaches that old ties are not destroyed by death but are renewed in future lives.

So let us hope that our sister will be with us in births to be, and that we shall with joy renew the old associations with her simple ardent faith and the wise discourse of our revered leader and so pursue our way together to the great Nibbāna.

A TRIBUTE FROM AN INDIAN

By Sir Hari Singh Gour, M.A., D.Litt., D.C.L., LL.D., M.L.A., Barrister-at-Law, Nagpur.

In the summer of 1928 when I was in England I received an invitation from the British Maha-Bodhi Society to take part in the Anniversary Birthday Celebration of Mrs. Mary Mikahala Foster, which I regarded as a privilege, as though I had not seen this

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bountiful lady, still I had heard and read of her great benefactions to the Maha-Bodhi Society and took perennial interest in the propagation of the Dharma. Other speakers more closely acquainted with her eulogized her services to the great cause of human emancipation, which is the underlying current of Buddhism. I regret that in so short a time Mrs. Foster has departed this life, but I am sure that the work that she has left behind will endure and serve as a beacon light to other workers in the same field. Buddhism is not a creed so much as it is a cult. It was so intended to be by the Master. It has destroyed human servitude, freed man from the bondage of superstition, shed light where darkness prevailed before, destroyed caste, reviled the priest-craft who live upon the lucre of their dupes and revolutionised all previous ideas of man and the universe. As science advances the truths of Buddhism become more manifest, as superstition decays the light of Buddhism begins to shine, as human despotism is destroyed by the onslaught of democracy, Buddhism would be its key-stone. But it is Buddhism that taught the world the quality of man and the nobility of human service. Of all the benefactors of Buddhism history records none were so magnanimous as its women votaries. Women are better attuned and are more susceptible to the finer sentiments of a noble religion. The Buddhism of today has already commenced its Westward march, where it has made many notable converts, but in this list of glorious pioneers of the creed the name of Mrs. Foster will always retain an honoured place. All lovers of truth must be sorry that one who has so richly endowed its propagation is no more. But human life is transient ; all that survives human frailty is noble deeds and the name of Mrs. Foster will always remain enshrined in the role of honour of those who have dedicated their lives and labour to the service of a great creed.

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IN MEMORIAM

By S. Haldar.

Man knows but little here below. Of the great mysteries of existence he has yet had but a glimmer, a very faint view. In 1893 a young Buddhist from Ceylon fired with the noble ambition of re-establishing the Dharma in the land of its birth but fighting against adverse circumstances which would have driven an ordinary man to despair, went to Chicago to attend the Parliament of Religions and to speak to the Americans about the life and teaching of the Tathāgata. The Americans knew nothing about Buddha and Buddhism. They knew only the generally-accepted European idea that the Bible contained the earliest religious truth and they believed that Hebrew was the mother of all languages. Dugald Stewart (1753-1828) the philosopher, was convinced that the similarities between Sanskrit, Greek and Latin were due to fraudulent imitation of Greek and Latin by wily Brahmans. Sir Edwin Arnold has stated that the great Hindu epic poems, the Rāmāyana and Mahābhārata, were not known in Europe even by name till Sir William Jones announced their existence. In 1845 two Roman Catholic missionaries observed extraordinary resemblances between their own ecclesiastic ritual and that of the popular form of Buddhism prevailing in Tibet and accounted for them by ascribing them to the Devil. It came as a shock to Europeans, as Sir E. Denison Ross has observed, that five centuries before the birth of Jesus Christ a man had preached all the essential virtues of Christianity.

Christian delegates assembled in great strength in the Parliament of Religions and the American Protestants who vastly out-numbered others imagined that they would have an easy task in establishing the supremacy of their own brand of religion. As an observer has said they looked at men like

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Vivekananda and Dharmapala wth an air of supreme confidence, as much as to say "Just see us wipe them out." But when Vivekananda spoke they (to use the words of Sir Hiram Maxim) found that they "had a Napoleon to deal with. His first speech was no less than a revelation. Every word was eagerly taken down by the reporters, and telegraphed all over the country, where it appeared in thousands of papers. Vivekananda became the lion of the day. He soon had an immense following. No hall could hold the people who flocked to hear him lecture. They had been sending silly girls and half educated simpletons of men, and millions of dollars, to Asia for years to convert the poor benighted heathen and save his alleged soul: and here was a specimen of the unsaved who knew more of philosophy and religion than all the parsons and missionaries in the whole country." In 1916 when Sir Rabindranath Tagore delivered a lecture at the State University of Iowa it was said by one who was present: "Many were the comments that reached my ears on the Tagore lecture. 'I thought that the Hindus were a bunch of people', a slangy under-graduate was heard to remark, 'who needed to be taught; but now comes a Hindu who can really teach us Americans. For the love of Mike! Doesn't that beat all' "!

The more intelligent amongst the Americans who heard of the noble teachings of the Tathāgata, free from creed and dogma, from the lips of the Anāgarika had the surprise of their lives. Those teachings contained a complete answer to the questions which had arisen in their mind from the narrow religious creed they had been brought up in. But the number of such men was limited. It is all the more wonderful, therefore, that this visit to America proved so fruitful in results to the Anagarika. The impression created on an American lady, Mrs. Mary Foster of Honolulu, had far-reaching results. The Anāgarika met this great lady on his way from America to Japan. Such was her appreciation of his great aims that from the moment of her first meeting she has, with queenly liberality, supported him in all his undertakings and made it

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possible for him to realise, to a great extent, his noble aims. She herself wrote in a letter to him: "How often the thought comes to me how wonderful your work has grown. You must have given yourself very little rest to accomplish such good results. Words cannot express my gratitude, and how fortunate it has been to me to have met a man so unselfish." May the great work for which this noble lady has done so much during her lifetime grow and prosper so that once more the Hindu may hear the words of the Enlightened One who asked man not to believe anything on His or on anyone's authority but to believe it only because his own unbiased judgment tells him that it is true, and who declared: "Be ye lamps unto yourselves; be ye a refuge unto yourselves; go to no external refuge."

MRS. MARY E. FOSTER

By Prof. N. K. Bhagwat, M.A.

There are many people, who command vast riches in this world, run after material pursuits and walks of life and prove a huge success. But to be wealthy is one thing and to know how to make use of the wealth is quite another. To think of wealth in terms of Self *i.e.*, gratification of wants, connected with Self, is quite natural and normal. In fact, this has been the innate tendency of the world. But how difficult it is to think of one's wealth in terms of others or some essentially righteous and altruistic cause! To take this point of view and being convinced of it, to rob oneself of personal comforts, to be on the look out of persons, who would prove themselves veritable benefactors and disinterested friends of mankind and suffering humanity in particular, to sacrifice one's wealth in this noble cause and derive pleasure indescribable therefrom—requires a mind that is highly developed, highly concentrated, highly susceptible to noble

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and generous impulses and truly universal! Mrs. Foster's was such a mind!

As I pass in review of the long life of that benefactress of mankind, I cannot but admire her various qualities of head and heart. It would be immensely profitable, when all the letters, that she has written to different persons, are published, so that they will serve to throw a flood of light on the *woman* in her! Her infallible instruction and appreciative heart is abundantly illustrated by her relations with the Anagarika Dharmapala whom she for the first time saw on his return from the Parliament of Chicago. She could see the good work that was being done by the Mahabodhi Society, with Dharmapala at its head and on realising the great work of reviving the teachings of Lord Buddha in India and rehabilitating the Buddha in his Country of birth and Pari Nibbana, she gave him (Dharmapala) large sums of money to enable him to carry out his mission. In all the activities, undertaken by the Mahabodhi Society, and which are now being nestled under the motherly affection and care of the Society, Mrs. Foster's liberal hand is noticeable! Indeed she stands as an eloquent model of the verse in the Dhamma pada, which says "As out of a heap of flowers, they make many a garland, so should a mortal heap up much meritorious work." Her heart ever flowed with charity (Love) and when she saw or heard of any avenue which aimed at helping a falling yet righteous cause or relieving the sufferings of humanity, her all-embracing, expanded and limitless love for good, transformed into active help and tangible sympathy. She translated the Teachings of the Lord into action and therein lies her greatness! Her long life was one continuous stream of active and energetic work, combined with strength of will and lofty confidence in the goodness of men, and self-sacrificing heart without being sickly sentimental or credulous. She really occupies the roll of modern Visakha. May her great charity ever continue to inspire strong and brave hearts to work for the restoration and glory of the past,

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as attested by the history, art, culture and civilisation of the age of the Lord Buddha and may the institutions that have sprung up due to her liberality and large heart, broad-cast the message of relief and hope given to the world by the greatest and the best fulfilment of humanity—Gotama Buddha! Mrs. Foster disappears but her great work is immortal!

May She attain the bliss of Nibbāna!

MRS. MARY ELIZABETH MIKAHALA FOSTER THE BLESSED

In memoriam.

By Mr. S. C. Mookerjee, Bar-at-Law,

Vice-President, Maha Bodhi Society.

Associated with one of the richest Colleges in Oxford, due to its being the recepient of large bequests from the hands of Queen Phillipa the Consort of the Black Prince, is the motto, engraved on all its china and silver plate, "Queens shall be thy Nurses."

Comparing that small thing with the big royal patronages which Buddhism had received continually for a thousand years in the past, it is remarkable how aptly that motto fits in! For a thousand years Buddhism had not only become the "State Religion" of India but was the custodian of all its Educational and Cultural institutions under the five famous Universities *viz.*, Nalanda, Taxila, Jagaddal, Vikramsila and Odantapur which it nourished and maintained.

The good work of imparting education and knowledge to thousands upon thousands of the alumni of those institutions in all kinds of arts, crafts and sciences as well as training them in a practical psychology so essential for the true understanding of Buddhism and its missionary propaganda was in the hands of the Buddhistic Religious Order.

Thus it came about that generation after generation of India's emperors and empresses, kings and queens, rich

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merchants and their wives vied with each other in lavishing and endowing funds and incomes of many villages in perpetuity for the upkeep of those beneficial institutions which were helpful in building up India's innate culture and in producing a prolific Sanskrit and Pali literature both of which had not only flooded India but scaling the heights of the Himalayas had made new homes in different parts of Central Asia according to the movements of deverse and successive groups of immigrants from India into those regions as the discoveries of Sir Aurel Stein and other explorers have established.

The sand heaps of Central Asia and the niches of the Great Chinese Wall have preserved those Sanskrit and Pali works of immense quantity and they are all being laboriously translated and deciphered in the universities of Berlin and Leningrad. These works as well as those that are still untranslated in Peking Library would, when translated, further reveal to the world the glory that India was during its Buddhistic period. Though many books have been destroyed by the vandal-hands of ignorant and narrow-minded fanatics—be those hands of Brahmans or those of Musalmans—we cannot but be too thankful for what remains. Nor can we but be less thankful for the advent of Pax Britannica which has fostered the growth of the National spirit in India by means of a just and stable government.

Along with it has set in, as is natural and can be expected, a great Revivalist movement in Buddhism—a religious system based on Ethics—psychic philosophy of self knowledge and righteousness—an unique product of Indian culture which had lifted India in the past to the commanding position of the Instructress of the World on the one hand and on the other made her holy land of pilgrimage for all humanity irrespective of Race, Sex, Cast, Colour or Creed because of the sublime personality of the Great Master who was not only born in India but was at hard work for forty five years in teaching

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his disciples the truths of his doctrines—a record no other religious teacher in the world had surpassed.

For opening wide the rusty gateways of this Revivalist movement in India at the close of the last century there could be seen struggling and fighting the figure of a swarthy youthful Brahmachari from Caylon and standing behind him at a little distance there could also be seen the figure of a white lady in foreign attire with a basket in hand out of which she would be occasionally throwing out food and sustenance to him by way of encouragement to go on and on with his sacred and self imposed mission.

Need we explain that the Brahmachari was no other than our friend and leader The Ven'ble Anagarika Dharmapala and the white lady befriending him from distance was no other than our august benefactress Mrs. Foster whose death we mourn to-day.

As the sequel would show it was a romance in generosity on her part that she should do anything to befriend him, particularly in such large a measure as she did. Being born of wealthy Honolulu Christian parents and the wife of an American Christian gentleman she was under no obligation to spend a penny piece for the cause of the Buddhistic Revival movement in Ceylon and India of which the Ven'ble Anagārika may well claim to be the pioneer in the field. Her immense trust and confidence in the Ven'ble Anagārika cannot be based on any earthly reason and therefore it is pardonable to surmise that in their past incarnation, of which they had no memory, they must have come in contact with one another and that the good Karma generated in the past lives of both of them had discovered this particular method for working itself out as hidden springs flow out of the mountain-side on to the valley beneath for fructifying the same.

Those who like us joyfully view the Revivalist movement as the right step forward for India's cultural regeneration the angelic generosity of the white lady of Honolulu can-not but be the cause of rousing in them sentiments and feelings of

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the utmost gratefulness and affectionate reverence as that of children towards their fond mother.

That being so, and she being venerated in every Buddhist home as the "Blessed", we in order to keep our memory green as regards her sweet and noble personality and acts of benevolence should in all solemnity and worshipful attitude of mind observe not only her birthday September 21st (she having been born on September 21st 1844) as it has been our custom to do but her death day (19th December) also as she passed away at the ripe old age of 87 years on the 19th December 1930 at Honolulu.

Now, what about the youthful monk struggling and fighting by the rusty gateways of this Revival movement? Anagārika Dharmāpala was the eldest son of a wealthy landowner and business man in Colombo (Ceylon) and was born on the 17th September 1864. His family was the foremost Buddhist family in Colombo where it had established the Pali Vidyodaya College in 1873 when he was only 9 years old. Therefore the white lady of Honolulu was 21 years senior to young Dharmapala and old enough to be his mother. In his 16th year (1880) when he was about to matriculate he came in touch with Madam H. P. Blavatsky the world-renowned founder of the Theosophical Society. She encouraged him to devote his life and energy in the study of Pali literature and in the Revivalist work in connection with Buddhism. He became an ardent reader of her journal the "Theosophist." That became the turning point in his career. He abnegated the world, took leave of his parents and determined to devote his life to the cause of Buddhistic Revival, came to Adyar (Madras) in December 1884 (then only 20 years 3 months old) along with Madam H. P. Blavatsky.

From the time young Dharmapala became an inmate of the Home of the Theosophists at Adyar it became (and along with it India) his second home. He devoted himself ardently to the study of Buddhism and to the improvement of his knowledge of English, as well as to the acquisition of

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facility in writing and public-speaking in both of which he became an expert. Those six years at Adyar were well spent in making himself efficient in the task he was about to take up namely an intensive propagandist work in the revival of Buddhism in India.

Upon bidding adieu to Adyar in December 1890 he visited Buddha-Gaya for the first time on January 22nd 1891 and on that day he pledged his life to the Buddha and promised to rescue the Maha Bodhi Temple there, containing as it does the Central Shrine of Buddhism together with the Bodhi Tree (now an offshoot of the old Tree seated at the foot of which Prince Siddhartha became the Buddha), from the possession of the Saivite mahant whose dealings with the worship in the Shrine room amounted in his opinion almost to sacrilege and thus was likely to cause pain and humiliation to the whole of the Buddhistic world in whose estimate every inch of the ground on which the Maha Bodhi temple stood was sacred soil.

Returning from Buddha-Gaya he arrived in Calcutta in March 1891 and was cordially welcomed by the late Neel Kamal Mookerjee and since then the latter's house at Baniapukur became his Calcutta home for many years. Constantly active and alert young Dharmapala did not know what it was to waste time. He became a regular reader at the Asiatic Society's library and to keep up his habit of public speaking he began delivering lectures at Wellington Square and College Square the favourite haunt of the University students for purposes of recreation. Then he further resolved that he would establish a lecture-hall of his own at College Square East for lecturing to the students on the sublime teachings of the Buddha. During that very year (1891) the Maha Bodhi Society was established due to his exertion and persuasive powers with influential Calcutta friends. It became a registered association for the advancement of Buddhistic knowledge and culture which had almost died out in India. Of this body young and energetic

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Dharmapala became and still is, we are glad to record, the General Secretary. The starting of this Society was also a turning point in his career and helped him to go forward before the large public in confidence.

At about this time the building of a Rest House for Buddhist pilgrims at Buddha Gaya near the Maha Bodhi Temple being essential he was successful in raising sufficient funds from Arakan, Burma and Ceylon all of which he handed over to the Gaya District Board for the completion and maintenance of the commodious two-storied house.

Not content however with his own intellectual output in the shape of lectures to students on Buddhism, Dharmapala took the bold step of launching into journalism under the auspices of the Maha Bodhi Society. He started this "Maha Bodhi" journal, the first Buddhist organ in India—editing and publishing it himself—in the month of Jauary 1893. It would be completing its 39th year of existence in the month of December this year.

By some good luck the first number of this journal found its way into the hands of the Organising Committee at Chicago, of the Parliament of Religions which was convened to be held there in the month of September 1893. It was a thought-provoking arrestive number and that Committee lost no time in sending out an invitation to young Dharmapala who responded thereto by being personally present before that distinguished gathering in September 1893. His speeches made on that occasion attracted attention through-out the United States.

A month after that great event Dharmapala left San Francisco for Japan via Honolulu. When the steamer reached Honolulu harbour a number of ladies and gentlemen came on board to meet the Buddhist delegate. Never did he anticipate that among them was the white lady who was to become the Patron of the Maha Bodhi Society. On that occasion she asked him for the Buddhistic method of how to control her anger and imperious and haughty temper. Without

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even enquiring about her name or who she was he gave her certain Buddhistic instructions of a psychological nature which upon practising for several years she was pleased to inform him of the efficacy of what he had told her.

The white lady began sending annually small donations to the Maha Bodhi Society and later on began sending hundred bottles of Halpruner's Malaria cure.

In August 1902 Dharmapala had occasion to revisit America. From Los Angeles he wrote to Mrs. Foster expressing his desire to open a free industrial school at Sarnath and asked her for help. In March 1903 when he was at San Francisco he asked for help. It came to him there which was equivalent to Rs. 10,000. She was the first to help him thus to make Sarnath a centre of his work, where previously he had acquired some thirteen bighas of land with funds received from his own mother and the Raja Bhinga of Benares.

In July 1908 came further help from the gracious lady which was sufficient for purchasing a small two-storied building at 46, Beniapukur Lane, Calcutta, which became the permanent headquarters of the Maha Bodhi Society, which till then had no permanent habitation.

In 1914 December, Dharmapala wrote to Mrs. Foster expressing his desire to erect a Mausoleum at Sarnath and asked her to send her donation, which came in January, 1915 and it was equivalent to Rs. 17,783. It was duly deposited in the Benares Bank and formed the nucleus for building the Sarnath Vihara which is now nearing completion.

In June 1915 however, the Government of India at the request of the Government of Ceylon interned Dharmapala at Calcutta at 4/A, Collage Square, which had been previously purchased by Dharmapala, in fulfilment of his resolve to build a preaching hall in College Square as previously mentioned.

The discovery of Relics at Taxila afforded the then Educational member Sir Sankaran Nair to offer a Relic to the Maha Bodhi Society provided they bulit a Vihara in Calcutta

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to enshrine the same. This offer of the Government of India came in June 1916. Thereupon the Buddhist world was appealed to for funds but no response came. He also appealed to the gracious lady and she responded to him with a draft for £1200 to be followed year after year with an equal or larger donation.

As is well known the old structure at 4/A, College Square was pulled down and the present Dharmarajika Vihara was built on that land and the Relic of Lord Buddha came to be duly enshrined therein with the full approval of Lord Ronaldshay, the then Governor of Bengal in 1921.

It should also be mentioned that from 1905 to 1912 year after year a donation of Rs. 3,000 was received from Mrs. Foster which the Anagarika applied for Buddhist work in Ceylon in founding schools, in the establishment of the Maha-Bodhi Printing Press, and a weekly newspaper under the name of "Sinhala Baudhaya," which became a vehicle for the promulgation of religious, social, industrial, and agricultural views among the Sinhalese. It was stopped by the Government of Ceylon during the riots in 1915 and remained suspended until June 1922. In order to show his gratitude to Mrs. Foster the Anagarika visited her in Honolulu in June 1913, and the gracious lady pleased at the visit gave a further donation of Rs. 60,000 to establish a free hospital at Colombo in the name of her father, her husband and her friend. The hospital was established in the building at 2 Darley Lane, which has now been named after her as "Foster Lane"—which was gifted to the Angarika by his late father and valued at a lakh of rupees. Since 1914 the hospital is being daily used by patients of all religions and nationalities, and the number of patients treated free with medicines is over 300,000. Being pleased with the work of the Anagarika she sent in November 1919 on the day the Armistice was signed $50,000 U.S.A. Victory Bonds whose interest is expended for the manifold works of the Maha-Bodhi Society. Her last

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donation of $100,000 reached the Anagarika with the letter which is reproduced in this issue.

It is remarkable that in none of Mrs. Foster's letters to Dharmapala she laid down any the least condition of her donations. She left it entirely to the discretion of Dharmapala as to how he should expend the same. In that respect she had absolute trust and confidence in him. It is also remarkable what a wonderful and trustworthy manager or steward of her funds he has been. And that notwithstanding the intense desire on the part of the gracious lady that Dharmapala should not stint himself and live well and entertain friends.

It is estimated that the sum total of the lady's donations which reached Dharmapala's hands would amount to about eight lakhs of rupees. Now, if she had not been of that generous disposition and had found pleasure in hoarding up her wealth, her name would certainly have never been known to the Buddhistic world, nor would she have had much recognition at Honolulu or in America. There cannot be the least doubt that the dealings of the Anagarika with her funds have ennobled her name and given her a position amongst the best of her sex.

To summarise the good work that have been accomplished, we say that she has been the benefactress and donor to (1) The Sri Dharmarajika Vihara and (2) the Foster House at Calcutta, (3) the Foster Free Hospital, Colombo, (4) the Foster Seminary Colombo, Ceylon, (5) the Foster Hall, Madras, (6) the Vihara at Sarnath (which is nearing completion), (7) the Head quarters of the Buddhist mission in London at No. 41, Gloucester Road, Regents Park, N.W. 1.

After the gracious lady had breathed her last, it is incumbent on us to inform our readers as to what took place at Honolulu. We gather from the British Buddhist of February, 1931 that at a service held at Hongwanji Buddhist temple on Sunday the 21st December, 1930 the Rev. E. H. Hunt presiding at the function spoke as follows: "On

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MULAGANDHAKUTI VIHARA, SARNATH (NEARING COMPLETION), TO WHICH MRS. FOSTER DONATED Rs. 30,000.

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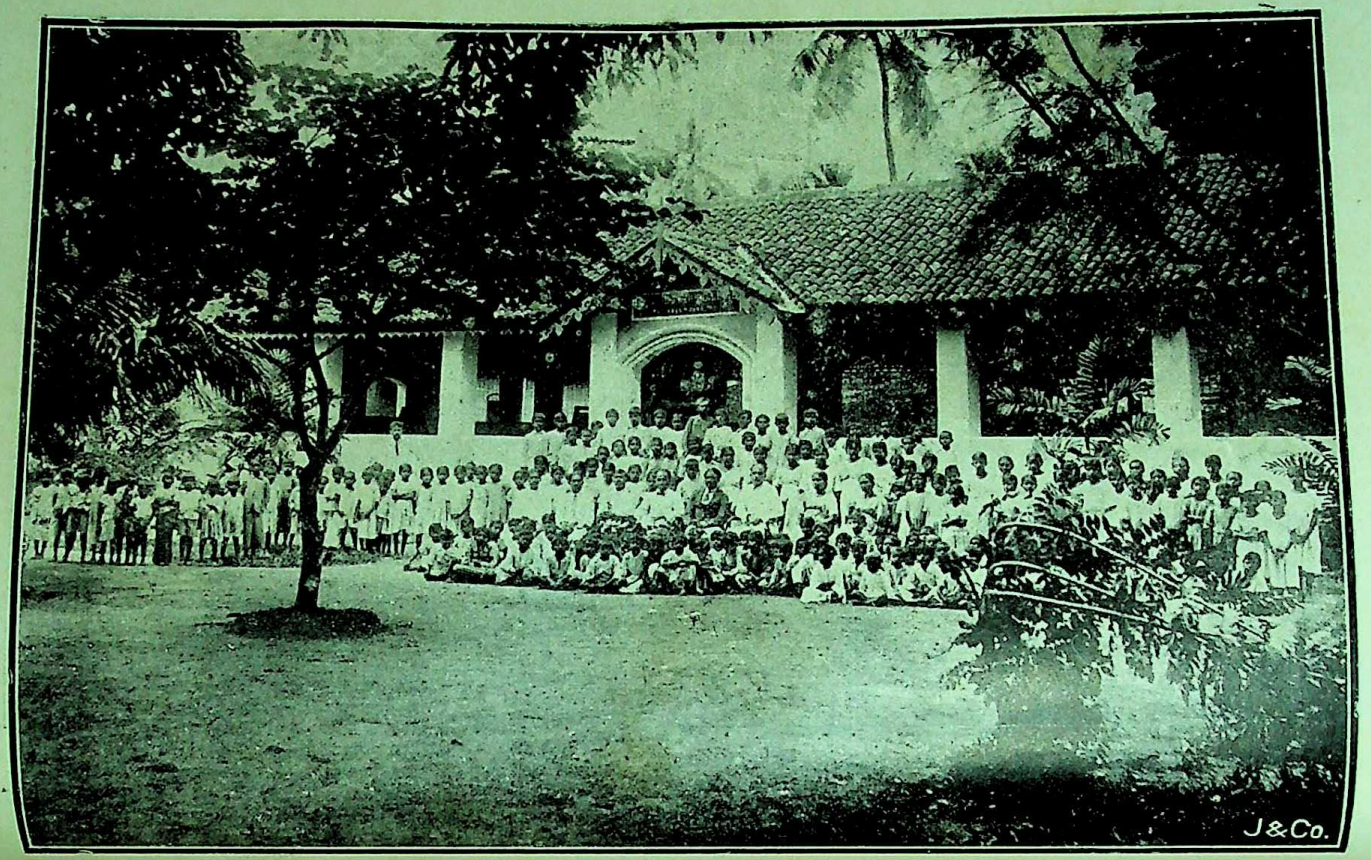

BUDDHIST SCHOOL AT RAJAGIRIYA, COLOMBO, ONE OF THE SCHOOLS BENEFITED BY MRS. FOSTER'S DONATIONS.

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Friday afternoon Mrs. Mary Foster of Honolulu passed on. Mrs. Foster became a Buddhist in 1893 when she met the venerable Anagarika Dharmapala who was returning from the Parliament of Religions held in Chicago.

It has been my privilege to meet Mrs. Foster on several occasions and I was always impressed with her strong yet intensely gentle personality. She always symbolised to me the grace and charm of a lady of old Hawaii.

Never shall I forget my last visit to this gracious personage. As I was taking my leave she turned to me and quoting from the Light of Asia said :—

"For now I know by what within me stirs,
That I shall teach compassion unto men,
And be a speechless world's interpretor,
Abating this accursed flood of woe."

adding a request that I take charge of her funeral service and I did have the privilege of saying a few words beside her body prior to her cremation.

Buddhism owes a great deal to women in the past and no doubt they will continue to play an important part in its future history. In Mrs. Foster another woman's name was added in the glorious list.

The Buddhist world in all walks of life in India and Ceylon had called her blessed, for she has contributed very largely to the upkeep and endowment of orphanages for the sake of children, and seminaries for the training of the Buddhist teachers. Hospitals and free outdoor dispensaries also owe their existence to her beneficence.

We in Honolulu have also benefitted by the fact that such a gracious lady had been living in our midst. May she ever progress towards enlightenment."

And in this, we of the Maha Bodhi Society beg most respectfully to add our sincere and heartfelt prayers that she may be once more reincarnated as a personification of a

Buddhist School at Ramgoriya, Colombo, one of the schools benefited by Mrs. Foster's donations

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loftier womanhood and work amongst us for our national uplift and re-establishment of the glorious traditions of Buddhism in India.

"THEIR WORKS FOLLOW WITH THEM"

By Madeline R. Harding.

When one attains the vision of mankind the world over as one great whole, one begins to see the necessity for the manifold paths to Realisation, whatever be the understanding that ultimate Realisation implies. One begins to realise that not one of the paths, whether of various forms and ceremonies, of renunciation or meditation, can be acceptable to all. One begins to understand that mankind cannot realise its highest ideal along lines insisted upon or laid down by certain creeds. The hours spent in trying to keep true to tenets of faith composed by others, with which our own inner being is not in harmony, mean so much labour lost and power taken away from attaining the end we have in view. Therefore as a Vadantist myself I can see the need for the *various* methods of expressing our Higher being, that each one may get into tune along the path most harmonious to his inner Self.

Among Buddhists, particularly when attending the Vihara in London, England, I have met some of the most beautiful and unselfish characters, who were truly working without thought of reward, characters which it would be impossible to force into any other mould. Buddhism had developed them and Buddhism alone could keep them in the selfsame beauty of life. In Buddhism I find the pure teachings of various religions merely expressed under another name. On the Eight-fold path I find that Jesus the Christ based his teachings to a great extent. Let people say what they will

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about Christianity but all the pure, unpolluted teachings of Jesus were summed up in the words :—

> "Love the Lord thy God with all thy heart and with all thy soul and with all thy mind"; and. "Thou shalt love thy neighbour as thyself."

There are no creeds and complications in this. And the disciples of Jesus knew what His simple practical religion was when one wrote :

> "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

And this simple teachings is to be practised without fear or favour, for the great Christian Apostle wrote :

> "God hath made of *one blood all nations of men* for to dwell on all the face of the earth."

So in writing these few words of appreciation of the life of Mrs. Mary Mikahala Foster of Honolulu, it is with the conviction that she carried out a great noble work. She saw light and through her love and generosity, irrespective of nationality, she enabled a great host of people to see it too and so illuminated the unsatisfied yearnings of their nature. She became a power in a religion which has its devotees the world over. She gave of her best. She helped to lighten the burden borne by the Rev. Anagarika Dharmapala in his burning desire to relieve the ills of mankind. We all know how the soul-force that he sent out in his unselfish eagerness attracted to him one of whom he stood in need, for in 1893, in a most unexpected manner, he met Mrs. Foster on his way from the Parliament of Religions. She was his answer to the need he was feeling—surely another instance of pure unselfish thought acting as a magnet to attract to itself that of which it stood in need!

When Mary Foster met the Venerable Anagarika and heard his teaching she came into touch with something which satisfied her inmost craving and, as the passing years proved,

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her devotion to Buddhism did not centre around any being. Only at rare intervals she saw the one who had brought her within the fold and yet her love clung to the teachings she had imbibed through him and her feet kept firmly on the path along which she had decided to realise the highest. Her *works* proved the reality of her convictions. As the Christian Scriptures say, "Faith without works is dead." Through her generosity the beautiful Vihara in Calcutta was made possible, which stands as a monument to her loving thought. But all she did for Buddhism and through Buddhism for her fellow beings, in many parts of the world, is already known. Those of us who have met the Venerable Anagarika in England know how often, although away in that distant part of the world, she eased the load he carried, a load which for many years he bore almost single-handed.

When we consider the constructive thought and through that the practical help that this one true disciple was the means of bringing to innumerable people, it makes one long to see her mantle fall on others. Not only are such great souls needed in the Buddhist fold but in the many folds of other religions, whose followers so often seem content with the belief that their own salvation is assured but who so often appear to have little thought for the crying needs of men and women in all walks of life.

"Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou the joy of thy lord."

VISAKHA OF THE MODERN BUDDHIST WORLD

By Devapriya Walisinha.

In the galaxy of famous Buddhist women who have brought glory to Buddhism, the name of Mrs. Mary E. Foster who passed away on the 19th of December last, will find an

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honoured place. Her name will stand out as the modern representative of that long list of noble women headed by the great Visakha of Buddha's time.

Mrs. Foster's conversion to Buddhism and her subsequent identification with the noble work of the Venerable Anagarika Dharmapala sounds almost incredible. But the fact remains that it did happen. The lady whose name is so familiar to us was born in the little speck of land known as Hawaii, in the midst of the mighty Pacific and poured forth her wealth into the bowl of another born in a similar island. Between her home and the country where her money was spent there is a distance of over 10,000 miles. She did not set her eyes on what her money had helped to build up and yet—this is the strangest part of the story—she gave lakhs of rupees at the mere suggestion of that indefatigable worker whom she had seen only thrice throughout a period of 38 years of friendship.

What is the secret of this unparalleled generosity? We can find only one answer to this: IT IS THE INFLUENCE OF THE ALL-EMBRACING BUDDHADHAMMA. Buddhism knows no barriers of race, colour or caste. It is universal and its truth is to be tested and proved in its application to human life. Mrs. Foster had a mere glimpse of the Dhamma from the lips of the Anagarika Dharmapala just as Sariputta heard one verse from Assaji. But she took it to heart and practised in her own life and found it efficacious. Thenceforth she befriended the one who had taught her the doctrine and contributed her share in the dissemination of the sublime Teaching.

Having done her duty, she has now passed away. But she leaves behind an imperishable name. The great institutions both in India and Ceylon which owe their existence chiefly to her munificence are living and growing monuments to her generosity. A grateful people will cherish her sacred memory just as they cherish the memory of Visakha of old.

Few can give like Mrs. Foster. There are people who give a rupee and clamour for accounts. Mrs. Foster gave

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lakhs but never for once did she inquire how the money was spent. How few can claim such confidence?

Buddhists of Asia cannot but be thankful to the Venerable Anagarika Dharmapala for getting into their fold one so noble and generous. It is difficult to find another like her and the passing away of this finest example of Buddhist philanthropy is a source of profound sorrow and regret to all who appreciate genuine liberality and love of humanity. May she be reborn in a happy state to continue her work of helping humanity in its struggle to attain Nibbana.

MARY ELIZEBETH MIKAHALA FOSTER OF HONOLULU

MY HUMBLE TRIBUTE.

By Mr. E. S. Jayasinha, Colombo.

Mrs. T. R. Foster, the patroness of the Maha-Bodhi Society, died on the 19th December 1930, at her residence in Honolulu at the ripe age of 86. Her passing away has created in the Buddhist world not only in Ceylon, but in India and England as well, where her numberless benefactions in the cause of Buddhism are gratefully remembered, a void that will not be easy to fill. In the Buddha's doctrine charity takes precedence over all other virtues, and the spirit of "dāna" or giving was best exemplified in the Master's own day by Anāthapindika, the layman who presented the Jetavana Monastery to the Order, and among lay women by Visākhā, who is still honoured as the great patroness of Buddhism. With Visakha's must be cherished today the memory of Mary Elizabeth Mikahala Foster of Honolulu, as another noble-hearted woman, whose unstinted generosity in the cause of Buddhism has made her name loved and honoured in the East, in Europe and America and wherever the word *Maha-Bodhi* is uttered. The story of how an extremely wealthy American

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lady like Mrs. Foster, living in the far-off Honolulu came to embrace Buddhism and to make such munificent benefactions in that great cause can only be described as a spirited romance and one that the doctrine of kamma alone can make clear. A few details may not be without interest to those who read for the first time something of the story of Mrs. Foster and the lofty and humanitarian ideals that inspired her life.

Following closely upon the great revival of Buddhism in Ceylon, the Venerable Anagarika H. Dharmapala, another of Ceylon's great Buddhist benefactors and missionaries, who founded the Maha-Bodhi Society in 1891, attended the Parliament of Religions in Chicago in 1893, as a Buddhist delegate. On his way back he met Mrs. Foster on board a steamer at Honolulu and as a result of the religious advice he gave her, she promised to help the Anagarika in his work. For ten years, however, there appeared to be no response from her. But from 1902, till the date of her death recently, she continued to help with regal munificence every great Buddhist cause whether in the United States, in India, in Ceylon, or in Europe. There is no doubt that Mrs. Foster in her past lives had been a great Buddhist and that her great generosity in the cause of Buddhism in her recent life was purely the result of her past Karmic influences, reawakening in her to the good of countless numbers of her fellow beings she helped out of her munificence. One of the first objects for which Mrs. Foster's money was set aside was the school at Sarnath, near Benares. To-day Sarnath is a great Buddhist centre and towards the cost of the magnificent Vihara Mrs. Foster contributed Rs. 30,000/-. It is hardly necessary to chronicle here in detail her many other benefactions. Her missionary zeal and the eager and generous solicitude for the welfare of Buddhists in particular and all mankind in general are amply displayed in the work she has done through the agency of that missionary of modern Buddhism, the venerable the Anagarika Dharmapala. Today the magnificent Vihara at Sarnath in the very birth place of Buddhism stands as a stately monument to one whose single-

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minded devotion for the furtherance of Buddhism is worthy of emulation by all Buddhists in whatever measure their means permit. Then in Ceylon among other things there are the Maha-Bodhi Schools affording a means of education in a Buddhistic atmosphere to hundreds of children ; and the Foster Robinson Memorial Hospital founded in 1914, for the furtherance of the indigenous system of medicine. In the latter years of her life she saw the accomplishment of yet another of the Anagarika's great ambitions of a Buddhist Mission to England which she helped in a large measure by making contributions towards its cost continually up to the very end of her life. What the mission achieved both in England and America are well-known and to Mrs. Foster's generous help its success is mainly due.

Now Mrs. Foster is dead but her work remains. Blessed with the gift of the Triple Gem the Buddhists of Ceylon of the latter day knew not of its splendour or its worth, but the late Mrs. Foster has shown us how to appreciate its worth and how to flash its resplendant rays to the four corners of the earth. And let us hope that the example set by her would be assiduously followed by all and the torch held aloft would continue to burn with greater brilliance-fanned by the gratitude of a people she loved and helped. The names of Mrs. Foster and of the Anagarika who met each other under the influence of religion will be remembered by succeeding generations of Buddhists with veneration just as the names of Visakha and Anāthapindika are revered by the Buddhist world today. May the two noble personages whom a romance of unparalleled generosity brought together for the good of many, meet in similar circumstances in many a birth to come for the good of mankind.

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MRS. MARY FOSTER—FOSTER MOTHER OF BUDDHISM IN MODERN INDIA

By DHARMA ADITYA DHARMACHARYYA, B.A.,
Editor, Buddhist India.

The Indian Buddhist Community is shocked to hear of the passing away of Mrs. Mary Elizabeth Foster, Patroness of the Maha Bodhi Society of India, Ceylon and the British Isles on the memorable day, the 19th of December 1930. It is true that she was ailing for some years past due to her age, and to every Buddhist who understands the unreality of nature and the supreme reality of super-consciousness until the attainment of Nirvana the ultimate goal of life, her leaving off the diseased mortal coil of this life is only a preparatory stage for that ultimate, eternal bliss which it is the wish of every Buddhist that she should attain in the coming life.

The great lesson that she gave to the world by her princely munificence in the cause of humanity for the alleviation of human suffering and more particularly in the cause of Buddhist missionary work and cultural development of India will never be forgotten by about four lacs of Indian Buddhists as also by the entire Buddhist world. The phenomenal reception given to the Ven. Anagarika Dharmapala by the saintly figure at the Port of Honolulu in October 1893 and the message of Lord Buddha that Ceylon's greatest modern missionary poured into her inquisitive ears which were in readiness for the same due to her upanissaya kamma will ever remain historic in the rise and growth of the Maha Bodhi movement in India, Ceylon and the British Isles. The unique and practical example that this lady of the Far West gave to the world will ever remain a golden bridge for the union of the materialistic West and the spiritual and cultural East. Her example has inspired, and will inspire the thoughtful and scientifically trained people of the West.

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Lord Buddha in one of His sermons said :—

Itthiyā'pi panditā honti

That is, women also can become pandits or learned persons. And Buddhist history has witnessed a galaxy of eminent, highly cultured munificent and noble women. Buddhist religion and culture have given the fullest measure of socio-religious freedom to women. A good number of the women sacrificed their lives, comforts, wealth and houses for the attainment of Nibbana. Of such women, Mrs. Mary Foster is one.

In these days of the Buddhist Renaissance in India when the Buddhists of India can hardly lift up their heads partly due to hostile influences and lack of inspiring spirit, and partly due to the lack of patrons or patronesses of the Visakha fame, Mrs. Mary Foster from the far-off West—from the Island in the Pacific Ocean responded and came forward with princely donations. The whole solid existence of the Maha Bodhi Society of India, the slow but sure growth of the First Buddhist Monastery or Temple in the Ajanta style with the sacred relic of Lord Buddha Sakyamuni enshrined therein in Calcutta, the London of the East, the permanent building where lies the British Maha Bodhi Society, the Sarnath Mulagandhakuti Vihara and Buddhist University which will shortly have another sacred holy relic of Lord Buddha in its sacred chamber and a series of other humanitarian charities would not have been possible without her practical acts of sila (noble deeds), dâna (charity), and prajñā (wisdom) the three chief essentials of the ten perfections necessary for the attainment of Supreme Enlightenment or Nirvana. For obvious reasons Mrs. Mary Foster is the Foster Mother of Buddhism in Modern India.

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O FARE THEE WELL

"O fare thee well, thy duty nobly done,
Thy days in loving service gladly spent.
And now thine eyes a fuller vision see ;
For lo ! the veil of sense in twain is rent.
O fare thee well, for we are left behind
To spread abroad the Dharma glad and bright,
To point the Way from ignorance and pain,
To Truth's far realms of Everlasting Light."

IN MEMORIAM

By Dr. Indra Man, M. M. F., Katmandu.

Mrs. Mary E. Foster of Honolulu is no more in the land of the living. But her acts remain, acts which glorify her in perpetuity.

India had well-nigh forgotten her true son Buddha and His sublime teachings for nearly eight centuries. If I remember aright—and I am certain I do so—it was the venerable Brahmachari Anagarika Dharmapala of Ceylon, who with the munificence of this benevolent lady in far-off Honolulu commenced the revival of Buddhism in the land of its birth. To-day in the hour of our dire need Mrs. Foster has left us for good. By her death an irreparable loss has been created in our midst. Our activities will temporarily receive a set-back no doubt.

The magnitude of the magnificent work made possible by her charity is still fresh in our minds. The merit (punya) of such right deeds (samyakkārya) is beyond description and must have accompanied her when she passed away. May peace be to her : "sabbe sankhārā aniccā."

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MAHA BODHI SOCIETY'S CONDOLENCE

The following resolution was passed at a meeting of the Maha Bodhi Society held in Calcutta on the 18th January, 1931 :—

This public meeting held under the auspices of the Maha Bodhi Society deeply grieves to learn of the death of Mrs. Mary Elizabeth Foster of Honolulu, Patroness of the Maha Bodhi Society, who was one of the greatest benefactors in modern times for the revival of Buddhism both in India and Ceylon through the active co-operation and devoted services of the Ven. Anagarika Dharmapala and places on record its gratitude and high appreciation of her numerous acts of benevolence for the cause of Buddhism so very dear to her heart.

It is further resolved that a copy of the above resolution be forwarded to her sister under the signature of the President.

BOMBAY BUDDHA SOCIETY'S CONDOLENCE

Dr. A. L. Nair sends us the following resolution passed at a meeting of the Buddha Society held in Bombay :—

That this meeting of the Buddha Society, Bombay, is shocked at the most lamentable demise of Mrs. Mary E. Foster of Honolulu, who was the Patroness of the Maha Bodhi Society.

This meeting places on record the most meritorious services that Mrs. Foster has rendered to the cause and revival of Buddhism in India and Europe. Her admirable spirit of active philanthropy, self-sacrificing zeal and devotion to the Buddha, singleness of purpose and wonderful power of reading the sincerity of devotees, like the venerable Anagarika Dharmapala, whom she idolised with the affection of a fond mother and her long and healthy life of about 87 years —these have justly entitled her to the estimation, and reverence of the Buddhist world and to the status and dignity of Visakha Migarmata of the ancient Buddhist India. Buddhism has, in the opinion of the Society, sustained an irreparable loss in the death of Mrs. Foster. The Society offers its most heartfelt condolences at this sad occurrence to the family of the bereaved. May the cause of Buddhism for which she has at all times stood up and sacrificed her enormous wealth

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prosper and develop into a tree of luxuriant growth to enable thousands of suffering beings to sit under its deep shade and attain the bliss of Nibbana, this is the most earnest wish of the Society!

FOSTER ROBINSON MEMORIAL HOSPITAL, COLOMBO

This free hospital and out-door dispensary was started by the Venerable Anagarika Dharmapala with the donations received from Mrs. Mary E. Foster. It has proved to be a great blessing to the poor inhabitants of Colombo. In appreciation of the generosity of the donor, the Colombo Municipality has re-named Darley Lane in which the hospital is situated as "Foster Lane." We give below a table showing the number of patients treated from the year 1919.

Year.	Out-door patients.	In-door patients.
1919 ...	12,932 ...	9
1920 ...	18,576 ...	23
1921 ...	22,240 ...	49
1922 ...	30,516 ...	58
1923 ...	30,681 ...	136
1924 ...	31,392 ...	129
1925 ...	31,230 ...	125
1926 ...	32,016 ...	152
1927 ...	33,959 ...	106
1928 ...	35,834 ...	136
1929 ...	33,961 ...	101
1930 ...	35,871 ...	113
	349,208	1,137

HOW MRS. FOSTER'S DONATIONS HAVE BEEN UTILISED

Maha Bodhi Press, Colombo	5,000	0	0
Buddhist Theosophical Society for schools handed over to M. B. S.	4,894	12	0
Maha Bodhi Schools, Ceylon	1,800	0	0
Foster Seminary maintenance	12,500	0	0
Mr. E. E. Power	2,625	15	0
"Was" ceremony at Buddhagaya	2,099	6	0
Sri Lankadhara Society, Colombo	2,000	0	0

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Mallika Home for the Aged, Colombo ...	2,500	0	0
Ananda College, Colombo	3,500	0	0
Sadacara Bauddha Kulangana Society ...	1,000	0	0
Museus School, Colombo	1,000	0	0
Sri Sumangala Dharmasala, Colombo ...	2,000	0	0
Japanese Earthquake Fund	600	0	0
Y. M. B. A., Colombo	3,000	0	0
Gampaha Orphanage	1,000	0	0
Upasikarama, Kandy	750	0	0
Buddhagaya Question: Delegates expenses ...	750	0	0
Land for school for Rodiyas, Ceylon ...	100	0	0
German Buddhist	200	0	0
Dhammapada Prizes	1,070	0	0
Anuradhapura School Building	5,267	0	0
Other Charities	3,475	0	0
Tooth Relic Temple	2,500	0	0
Perumber Land, Madras	400	0	0
Perumber School	3,000	0	0
Perumber Avasa	3,000	0	0
London Buddhist Head Quarters	67,051	11	0
House in Beniapukur Lane	20,000	0	0
Mulagandhakuti Vihara	30,000	0	0
Dharmarajika Vihara	65,123	0	0
Hiniduma Rubber Estate	30,000	0	0
Pali Text Society, London	2,000	0	0
Land at Rajagiriya	6,000	0	0
Upasikarama, Rajagiriya	2,500	0	0
Bungalow in Rajagiriya land	2,500	0	0
Huts at Rajagiriya	1,500	0	0
M. B. S. Head Quarters, Calcutta	26,000	0	0
Land for Vihara in Calcutta	21,000	0	0
M. B. S. Head Quarters, Colombo ...	46,250	14	0
Property Adjoining Head Quarters ...	14,506	0	0
Property at Slave Island	28,832	0	0
Victor House, Maligakanda	60,784	0	0
Property at Anuradhapura	5,267	0	0
Property at Katugasota	10,000	0	0
Property at Dumbara	1,000	0	0
London Buddhist Work	50,638	0	0
Machines for the Maha Bodhi Press ...	3,041	0	0
Industrial School, Sarnath (1904)	10,698	0	0
Foster Robinson Free Hospital	60,000	0	0

The current expenses of the Maha Bodhi Society are met with the interest and rent of houses belonging to the "Mrs. Foster Fund."

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FINANCIAL

Mulagandha Kuti Vihara Fund.

Previously acknowledged Rs. 78,278-2-10. S. N. Barua, Delhi, Rs. 5/- (Feb.) ; Pha Tha Htaw, Tharrawaddy, Rs. 5/- ; Sarat Chandra Choudhury, Yamethin, (Feb.) Rs. 10/-. Grand Total Rs. 78,298-2-10.

Maha Bodhi Journal.

Statement of Receipts and Expenditure for the month of January 1931.

Receipts.				Expences.			
Subscription	Rs.	80	9 6	Paper for Jany. & Feb. issues	Rs.	72	4 0
Advertisement	,,	5	0 0	Block	,,	9	0 0
				Stamps	,,	41	15 0
				Miscellaneous	,,	0	7 0
Total Rs.		85	9 6	Total Rs.		123	10 0

Maha Bodhi Society.

Statement of Receipts and Expenditure for the month of January 1931.

Receipts.				Expences.			
Donation to M. B. S. from Mr. D. Norris ...	5	0	0	Postage & Telegrams ...	28	6	0
Dr. N. N. Roy Establishment for Dec. & Jan.	8	0	0	Charity : 2 Poor women ...	2	0	0
Rent of hall	37	0	0	Buddhadevasevasram ...	7	8	0
Charity Box	23	5	0	Wimalananda a/c. Examination fee, etc.	31	8	0
Interest from A. Ganny for Dec.	250	0	0	Miscellaneous ...	3	11	0
Interest from N. C. Mallik for Dec. ...	208	5	6	Miscellaneous a/c. ...	79	3	9
Ven Dharmapala advance for making image	400	0	0	Devapriya a/c. ...	8	15	6
				B. House repair a/c. ...	243	5	3
				Electric bill	27	10	0
				Remington Typewriter	20	0	0
				Bolpur a/c. milk ...	22	8	0
				Furniture a/c. ...	40	0	0
				Salary & Allowance :— Calcutta	83	0	0
				Sarnath	65	0	0
				Gaya	27	0	0
				Debising's Pension ...	12	0	0
				Old Durwan Pension	5	0	0
				Food a/c.	72	13	0
				Advance for making image	400	0	0
Total ...	931	10	6	Total ...	1,179	8	6

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BUDDHIST CONFERENCE CIRCULAR

In accordance with the resolutions passed in the Calcutta Session, the Third Session of the All-India Buddhist Conference will be held in Darjeeling in the Ghum Buddhist Monastery from April 2nd to 4th. All affiliated Buddhist Societies, Associations, Institutes, Viharas, Temples and Sub-Communities are strongly and cordially invited to attend, send as many delegates and representatives, resolutions, messages etc., to the undersigned and intimate the number of delegates before March 15th at the Calcutta Office (162, Harrison Road), after that to the Darjeeling Office at the Darjeeling Himalayan Ladies' Institute, Municipal Building H. Darjeeling, India. Delegates' fee will be Re. 1 only. All non-affiliated Buddhist organisations are requested to apply for affiliation by enrolling three members or more and paying Rupees nine only, before March 15th. Board and accomodation free to delegates and reception committee members on Conference days. Diet will be strictly vegetarian. Reception Committee Members pay Rs. 25, 15, 10, 5, 1. All non-delegates and sympathetic citizens are requested to join the Reception Committee.

DHARMADITYA DHARMACHARYA,
General Secretary,
All-India Buddhist Conference.

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The only Refuge for him who aspires to true perfection is Buddha alone.
—K. H.

~~Mrs. Mary F. Foster Memorial Number.~~

THE MAHA-BODHI

Journal of the Maha Bodhi Society.

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Estd. 1892.

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MULAGANDHAKUTI VIHARA OPENING CEREMONY

As the readers will notice from the photograph published in the next page, the great Vihara at Sarnath is almost complete. The finishing touches are being given to the 110 feet high main tower of the Vihara and the work of clearing the platform has been taken in hand. The interior of the Vihara is complete except for the frescoe work which, for lack of funds, will have to be taken up at a later date. The only Buddha image of the Shrine which is in the preaching attitude is being made on the model of the famous image in the Sarnath museum by the School of Art, Jaipur and will be ready within a few months. Thus after many vicissitudes the scheme of the Vihara has become an accomplished fact.

At the suggestion of the Archæological Department of the Government of India the opening ceremony and the enshrinement of the sacred relic have been fixed to take place in October or November this year, and I invite Buddhists of all countries to participate in this historic event. As this is the first Vihara we have erected at the sacred spot after 800 years, I trust the Buddhists will gather in their hundreds to take part in the ceremony and usher in this new era of Buddhist revival at the sacred Migadaya. Our Society will make arrangements to accommodate visitors if they inform us in time of their willingness to take part in the event. Formal invitations will be sent later on.

It is estimated that Rs. 5000 will be necessary to make the event a success. I appeal to the Buddhists of India, Burma, Ceylon and other countries to send their donations and help us to make the event a great success.

THE ANAGARIKA DHARMAPALA,
Founder and General Secretary
Maha Bodhi Society.

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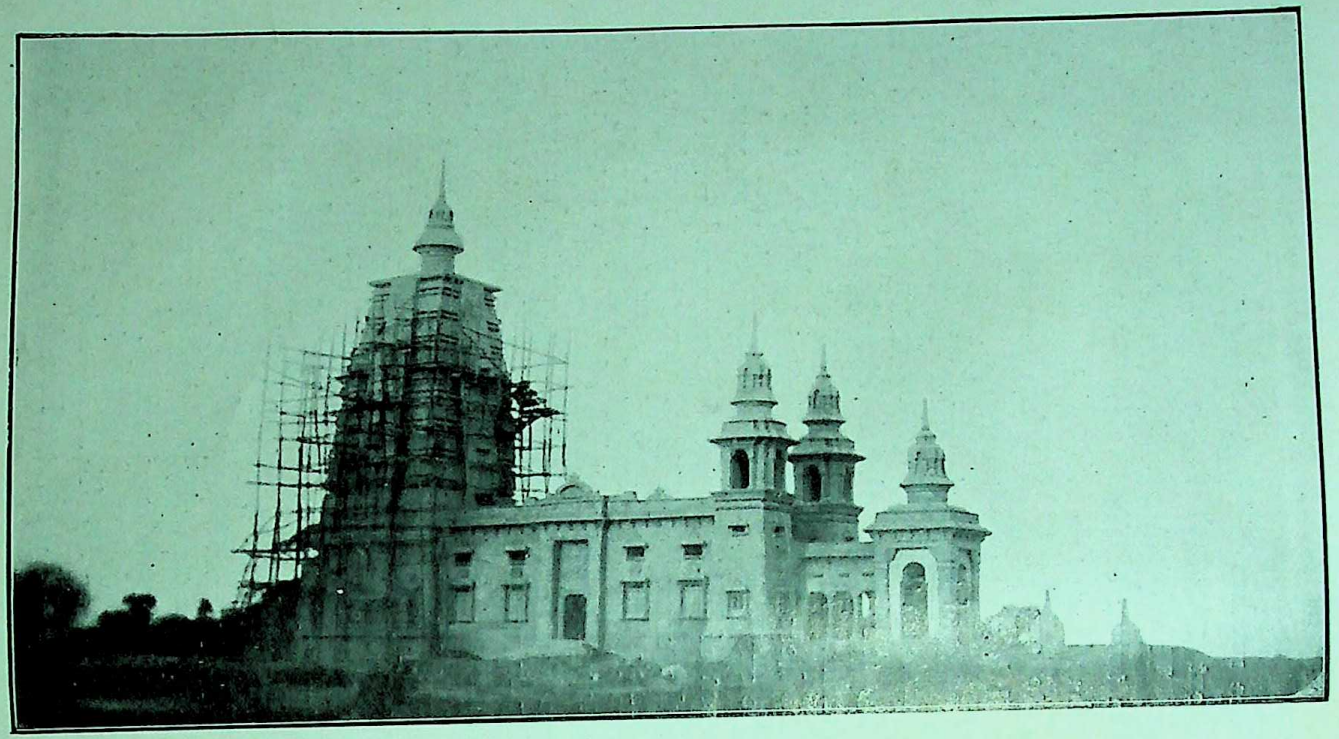

THE MULAGANDHA KUTI VIHARA WITH ITS MAJESTIC TOWER JUST COMPLETED.

—Photo by U. B. D.

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THE MAHA-BODHI

FOUNDED BY THE ANAGARIKA H. DHARMAPALA

चरथ भिक्खवे चारिकं बहुजनहिताय बहुजनसुखाय लोकानुकम्पाय अत्थाय हिताय सुखाय देवमनुस्सानं। देसेथ भिक्खवे धम्मं आदि कल्याणं मज्झे कल्याणं परियोसान कल्याणं साथ्थं सव्यञ्जनं केवलपरिपुण्णं परिसुद्धं ब्रह्मचरियं पकासेथ।

"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Manifest holiness, perfect and pure."—MAHAVAGGA, VINAYA PITAKA.

Vol. XXXIX] APRIL, B. E. 2474 / C. E. 1931 [No. 4

MULAGANDHAKUTI VIHARA BUILDING FUND

The Isipatanārāma in Benares is holy ground to all Buddhists. Our Lord Buddha preached His first sermon to the Five Bhikkhus at this spot 2518 years ago. A thousand years ago this holy site was devastated by the Moslem invaders. For full thousand years this hallowed spot was forgotten by Buddhists. Thirty years ago we had the good fortune to acquire 13 bigas of land. In 1927 arrangements were made to build a Vihara on the spot, which is now nearing completion except the main tower. The estimated cost of the building is Rs. 109,000. The estimated cost of the Chaitya is Rs. 20,000. We have been able to pay Rs. 93,000/- but are unable to pay the balance of Rs. 17,000. Benares is also sacred to 280 millions of Hindus. Sinhalese Buddhists have been the custodians of the Dhamma for the last 2200 years. For a thousand years the opportunity did not arise to show our gratitude to the great Arahat who came from India 2237 years ago.

The Dhamma is again spreading in India and our Mulagandhakuti Vihāra will be a place of attraction in the future. We most earnestly solicit your help. We hope you will generously contribute to complete the main Chaitya. It will bring glory to you now and hereafter and the happiness of Nirvāna.

ANAGARIKA DHARMAPALA,
Founder and Director General of the Maha-Bodhi Society.

2474
March, 25.
1931

[*In response to the Ven. Anagarika Dharmapala's appeal, Dr. A. L. Nair, our esteemed friend and co-worker of Bombay has promised a donation of Rs. 1000/- towards the above fund. We thank him for his liberal promise and trust others will follow his example*—The Editor, Maha Bodhi.]

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A CANDALA SAINT

By L. D. Jaysundara.

Tapena brahmacariyena
Saññamena damena ca
Etena brahmano hoti
Etam brahmanamuttamam.

"Abstinence, a pure life, virtue and self-control
From these one is a brahmin—a noble brahmin is he."

The Lord of loving kindness treated all alike. He made no difference between rich and poor, high-born and low-born. The powerful and the weak were the same in His eyes. Incentive to progress was not the monopoly of the rich or the high-born. It was the heritage of the poor or the low-born also. The following story from the scriptures illustrates the truth of these statements.

The ancient city of Rajagaha was inhabited by the plutocrat as well as the destitute. It had its slums as much as a modern city. But it offered freedom to one and all alike, even to the meanest out-caste or Candāla. The out-caste of that time unlike that of modern India and Ceylon earned his livelihood by the sweat of his brow by engaging in all manner of menial work. Sunila was one of these Cāndalas of Rajāgaha. He was a scavenger and did his work right through from early dawn till late at night. Though a low-born menial in this life he had to his credit a large share of meritorious deeds done in past lives. So much so that he was even ripe and fit for the crown of Arhat-hood. It was thus clear —a man's occupation was not a faithful mirror of his true worth. One day, the Master, escorted by some prominent members of the Order was proceeding on His alms-round as was His wont. He espied the scavenger Sunila engaged in his usual work. Sunila also saw the Master, but owing

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to the heavy load on his shoulders he was unable all at once to make way for the Lord of compassion. In keeping with the spirit of servility bred in his tribe from time immemorial, Sunila was dumb-founded by the Master's majestic presence, so that for some time he failed to summon up his courage to do anything. Ere long, recovering his presence of mind Sunila hastily stepped aside, laid down his burden and made reverential obeisance to the Master with uppraised hands. The Great Lord of Compassion saw in an instant with His celestial eye the great store of merit, that had already ripened to fruition in the figure lying prostrate at His holy feet. The Master made advance and approached the outcaste Sunila. The beneficent influence of the Master's loving-kindness rayed forth from His glorious eyes and enveloped the poor scavenger. The Master addressed him thus: "Sunila, what benefits thee to eke out a living by such hard toil? Follow me and join the Order of Bhikkhus." Sunila fell into a paroxysm of joy at the Master's gracious condescension and muttered in a low voice that he was delighted at His words, if only the rules of the Order permitted the admission of the outcaste that he was. The Master ordained him then and there addressing Sunila with the extraordinary formula: "Hail, thou Bhikkhu!"

Sunila was no more an out-caste—he was Buddha's son—he was one of the high-born. The Bhikkhu Sunila followed the Master to the monastery and was given lodging there among the other bhikkhus without any distinction whatever. The Master gave Sunila an object of meditation. In due course, Sunila put forth strenuous effort just as the scions of noble family did, and ere long reached the five higher knowledges and the eight attainments. Thereafter he developed the higher insight and attained Arhat-ship accompanied by the super-normal faculties. He was now not the ordinary Buddha-putta, but an Arhan of high distinction. Devas and brahmans, not to speak of ordinary men, now respectfully bowed to the Arhan Sunila, paid him

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reverential adoration, and offered rich gifts. The Master who one day witnessed these acts of homage towards Sunila benignly smiled and gave vent to His appreciation with the verse which appears at the top of this article.

One day, it so happened, the assembled bhikkhus addressed Sunila thus: "Friend, Sunila, From what family did you join the Order? How did you achieve full realisation of the Four Noble Truths?" Sunila gave truthful answers to these questions. He disclosed his life-story, admitting that once he was a poor Candāla who earned his living as a public scavenger, that the Master out of abundant mercy took compassion upon him and admitted him to the fraternity of the bhikkhus and that he carefully pursued the course of meditation set by the Master and now the guerdon of Arhat-ship. He also added that thereafter the Master witnessing the adoration and homage paid to him even by devas and brahmans made a reference to the fact in the course of a public discourse to the assembly.

Selfish men in order to preserve their selfish pride try to set up a false claim by birth. But the Buddhas and other noble Ones do not do so. They declared that it was by conduct alone that men become high or low.

In the above stanza, the brahmin is he who has put away the defilements of the mind. The Buddhas, Paccheka-Buddhas and Arhans are the only true brahmins. To become a brahmin one must free his mind from attachment to worldly possessions, leaf a holy life aloof from low sensual pleasures, bring under control his eye, ear, nose, tongue and body, and rid his mind of covetousness ill-will, ignorance, envy pride and other pollutions.

If one wishes to enter the charmed circle of the high-born or the elect, he must despise all pride of family, tribes, race or birth and tread the noble Path of righteous conduct laid down by the Buddha. He will then enter the pale of the Noble Ones—even as Sunila the Candala did.

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LONDON CALLING

Buddhists of the East give ear! This is a voice from London calling! We wish to thank you for the glorious gift of the Buddha Dhamma. We wish to thank you for so splendidly supporting the Buddhist Mission now in our midst. We ask you to go on supporting this until we are ready to shoulder the burden. Remember that you are many. *There are millions of you.* At the moment we are few. But all great things start from small beginnings—so we are not worrying.

We know that you will stand behind us. We know that it only needs for you to be told a few facts and you will rally to our help.

Listen! there are millions of you. If each Eastern Buddhist gave only the equivalent of *one penny* we should be one of the richest Missions on the face of the earth!

Dwell upon the fact for a few moments. Tell those of your friends who may not see this magazine. Spread the idea abroad. Organize your contributions and send them to the Maha Bodhi Society asking for them to be ear-marked for London, *for London wants a Vihara*!

Yes! we must and will have a more suitable centre from which to disseminate the Golden Doctrine. Over here a steadily growing band finds peace and happiness each Sunday at the Buddhist Mission House.

On special occasions we are hard put to it to find room for them all. We want a small temple—the separate rooms of a house are not suitable. You Buddhists of the East—build us a temple. There are workers in the West who will see that it becomes self-supporting as soon as possible. The Anagarika Dhammapala has arranged so that we have a splendid Bhikkhu with us. He has arranged also for a competent Manager in Mr. Sugata Kanti who sees that no money

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is wasted, and who is a born economist. We of the West do what we can with both work and cash but compared with Eastern generosity it is nothing.

It must of necessity remain practically nothing until we get the Buddha Message through to the people. Therefore we have to rely on your wonderful generosity for some time yet.

You have planted the Dhamma in the West. Do not let it die. Just remember how very easy it is for so many of you to furnish funds to keep it alive. There are four hundred million Buddhists in the East.

If only five million of them gave the equivalent of one penny all our difficulties would vanish.

Five million pennies please! Buddhists of the East give ear.

London calling!

A. G. GRANT,

(Treasurer of the British Maha Bodhi Society)

THE LATE MRS. FOSTER

(By Pandit Sheo Narain.)

There have been and will in future be many "IFS" in history e.g., if the Chinese had not invented the Mariner's Compass, America and some Islands would not have been discovered ; their discoveries have produced momentous results ; if they had not invented Gunpowder many a deadly battle would not have been fought in the world ; humanity would have, in all probability, been better without it. If they had not invented Printing Press the world would not have had so much literature.

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Another "if" has worked a wonder in the revival of a religion banished centures ago from its land of birth, namely Buddhism. Let me clear up this 'if':—

If Americans had not held a Parliament of religions at Chicago in 1893 a Sinhalese gentleman would not have gone as a representative of Buddhism. I mean the Revd. Anagarika Dharmapala. In returning from Chicago if he had not sailed via Honolulu nobody would have come in Honolulu to see the Buddhist delegate and Mrs. Foster would not have met a Buddhist Missionary in the person of the Anagarika.

Let me mention here that the Mahabodhi Society was started by this reverend gentleman in 1891. It would have languished for want of support and would have died a deplorable death. For seventeen years it lingered on precariously without any head quarter till Mrs. Foster who had met Dharmapala in 1893 came to the rescue and with a handsome donation of hers a house in Baniapooker Lane, Calcutta was purchased. Then followed successive donations from this generous lady. I have no accurate figures at hand, suffice it to say that the following buildings and institutions would not have come into existence but for her benefactions.

(*a*) The Dharmarajika Vihara at Calcutta in which a relic from Taxila is deposited.

(*b*) a School in Ceylon,

(*c*) a News Paper, "The Sinhala Bauddhaya," in Ceylon.

(*d*) a Free Hospital in Ceylon, in the building worth a lakh of rupees gifted to Dharmapala by his father (2 Darley Lane).

(*e*) the magnificent Buddhist Vihara named Mulagandha Kuti at Sarnath, which is nearly complete and (*f*) some other minor buildings unnecessary to detail. No greater calamity could have befallen the Mahabodhi Society than the death of Mrs. Foster, its greatest if not the only benefactress. Was it an inspiration from a "Master in charge of India" as Theosophists would say? ; Was it reverie

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or a dream which acted as a suggestion; was it the law of causation as a Scientific man would say; was it the Kamma, as a Buddhist would say, or was it some mysterious impulse which worked up the mind of the generous lady? No body can definitely or positively say which facts are there and every one can draw his own conclusion.

Our misfortune is that we shall not have, in future, Mrs. Foster, to open the strings of her purse for our society, and we shall have to tap other sources now.

Just one word more. Is it a fact that there is one Peepal Tree (Ficus religiosa) in her estate and is it a fact that she had some sort of vision while sitting in its shade?

"WHY SHOULD ANY-BODY BE A BUDDHIST?"*

MR. S. C. MOOKERJEE, BAR-AT-LAW.

'To be or not to be a Buddhist' is a question which every sorrow-laden individual seeking after Truth and anxious to get religious consolation or guidance in the matter of leading a higher and a better life must answer for one's own self. Let him, if he has no religion, study an Encyclopædia of all the Religious systems of the world and choose that which may appeal most to his heart and intellect. Or if he be a person born in any particular religious community such as the Hindu, the Christian, the Musalman or the Buddhist—even then the spirit of enquiry in him urging him to a comparative study of religions is good and should be encouraged and tolerated. If in the exercise of his undoubted freedom of intellect his choice be to secede from his religion by birth and embrace by choice the folds of another—that should be tolerated also.

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* A lecture delivered at the Sri Dharmarajika Vihara.

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Slavery to do one's duty through love and allegiance based on conviction I understand and applaud. Under this category come self-sacrificing missionaries of every creed and religion, however lacking that particular creed and religion may be in reaching my ideal standard. But slavery through birth only, without conviction to back it, is intolerable to me. I cannot carry a mill stone tied round my neck without understanding the reason for it.

If a son born of Christian parents happens to lose his faith in Christ or any of the Church dogmas, is he to be condemned? If such a son comes under the influence of the Koran and becomes a Musalman is he to be condemned? If the whole continent of Europe were to embrace Buddhism is she to be condemned? Let there be freedom of choice I say, in loves and marriages, as in the case of one's religion or profession, so that we may sin the less by being less insincere and less hypocritical. Much more than from economic distress of the present day we are suffering from our thraldom to the two Goddesses of Insincerety and Hypocrisy.

Take my own case. I am by birth a Hindu Brahman. I have had my sacred-thread ceremony performed and I was made to learn by heart "The Gayatri" and the "Sandhya" mantras. But these did neither appeal to my heart nor my intellect. I could never in a divotional spirit approach the 'Kosā and Kusi' or the figures of Kali or Siva or Radha Krishna or Durga or Jagaddhatri or if it be not sacrilege to say so, even Saraswati whose worship was over yesterday, or the other Gods and Goddesses of the Hindu pantheon. I used to go to the Christian churches, follow their methods of worship and hear their Sermons. Those did not appeal to me either. I attended the Brahmo Somaj. There too I found no consolation, no clue or guidance for leading a life harmoniously with my developing intellect and the growth of the unconquerable questioning spirit of rationalism. For this, no religion gives any scope except Buddhism: It alone not only tolerates but actively encourages that questioning

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spirit in the would-be examiner of its basic principles. That has been and is a great fascination for me to study it with enthusiam.

Buddhism does not make any demand upon one's credulity to have any faith in any God whatsoever. Its pathway to salvation, to Mukti, to Nirvana does not lie through the gate-ways of any belief in any divinity. No agent or sub-agent of any God or Goddess has any foot-hold in Buddhism. Nor is Salvation in Buddhism attained vicariously by your shedding your blood for me or I shedding my blood for you or by having faith in a third party who is alleged to have been, in his career of teaching and preaching, condemned as a rebel against Rome and shed his blood on the Cross for me and you and all the sinners in the world of the past, present and future some 1931 years ago.

The man whose intellect is free from the fetters of all dogmatic religion or faith in other words the more atheistical a person is by temperament—the easier it is for him to grasp the cardinal points in Buddhism. For then he can approach Buddhism without any bias or leaning for his pre-conceived favourite creed, whatever that may be.

The spirit of rationality pervading Buddhism which makes it so attractive to me—for I a humble student of Buddhism can only venture to speak before you from my own personal experience in the matter—will be best illustrated by the following :—

"When the blessed one, visited the territory of the Kalama princes they said to him : "Lord, Brahmanas and sectarian teachers visit us and preach their respective doctrines, each one solemnly asserting that what he teaches is the only Truth and all the rest is false ; and, on this account, Lord, doubt has overtaken us and we do not know which teaching to accept." The Buddha replied :—"It is in the nature of things that doubt should arise. Do not believe in traditions merely because they have been handed down for many generations and in many places ; do not believe in any thing because it is rumourd

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and spoken of by many ; do not believe because the written statement of some old sage is produced ; do not believe in what you have fancied thinking that because it is extraordinary, it must have been implanted by a Deva or a wonderful being. After observation and analysis, when it agrees with reason and is conducive to the good and benefit of one and all, then accept it and live up to it."

Therefore Buddhism does not require anything to be accepted on trust without enquiry. It does not want you to believe in anything beforehand in order that you may understand. The Buddha does not say "Come unto me ye weary and I will give you rest." He does not say "Have faith in me and I will give you salvation." He does not say "I am the only begotten son of God, I am the Redeemer, I will plead before the throne of my father for your Salvation or I am the last of God's prophets." Nor does Buddha arrogate to Himself as Sree Krishna does in the Geeta of being an Avatar or Incarnation of God or say that He incarnates himself yuga after yuga to cleanse the world of its accumulated sins.

No, friends, the personality of Buddha is wholly human and therefore understandable by us. His standpoint is that of a humble, plodding and painstaking discoverer of the pathway of escape from the tribulations to which humanity on this Earth plane is subject.

As a matter of fact when when one is young, in full vigour of life, health and strength, with loving and moneyed parents to humour, shield and maintain, one needs scarcely any consolation from any religion. With cheeks aglow in the sun-shine of success in life one may walk the earth or motor or aeroplane the world defiant of any and every thought of religion. Not until the leg gets broken or the motor or the aeroplane is smashed up, no religion has any look in.

Our earthly home is a curious place of abode, where, if you seriously consider the matter, our tenancy is insecure, impermanent and wholly limited by an uncertain duration of time. No human being however fortunate can remain always

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in health or happiness. What home is there where death and disease have not penetrated destroying even its temporary happiness and casting it in gloom and sorrow and despair?

In such moments of deep mental repression that we individuals—and nations too for that matter—have to seek the aid of religion for the sake of saving ourselves from losing our balance of mind or being overwhelmed.

To which religion then shall we go for help and succour —for gaining the utmost consolation and strength of mind? What is the correct or the true religion for this we have to hunt for, as we hunt for a specialist doctor in the case of our serious illness?

We should certainly in the first instance go to that religion which purports to make the allaying of human sorrow and suffering a speciality. And that religion is pre-eminently Buddhism.

As we know Prince Gotama staked his life and all for the discovery of that mystery in creation which condemnes all sentient beings of this planet to sorrow, decay, and death. After six strenuous years of meditation and hard ascetic life, omniscience dawned upon Him and He became The Buddha. His first sermon, whereby He made public the Truths he had discovered, is thus recorded in our sacred scriptures:—

The perfect One (Tathagata), Brothers, the Holy One, the fully enlightened One at Isipatana in the Deer Park at Benares has established the supreme kingdom of Truth, and none can withstand it neither ascetic nor priest nor invisible beings, nor good nor evil spirits nor any one whatsoever in all the world; it is the making known, the pointing out, the laying down, the setting forth, the unveiling, the explaining, the making evident, of the Four Holy Truths.

You all know that the deer park at Isipatana is Sarnath where due to the life-long and devoted services of our beloved friend and leader the Ven'ble Anagarika Dharmapala in co-operation with out late lamented sister Mrs. Mary Elizabeth Foster of blessed memory this Maha Bodhi Society, after a

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lapse of 2474 years, has nearly completed the building of a Memorial Temple and Vihara and where it is hoped a Buddhistic University—like Nalanda—would rise up in fulness of time, to impart once more to the free citizens of the "United States of Federated India" that Aryan culture through its first Aryan Religion or "Kalyana-Dhamma" namely Buddhism of which they have been deprived of for these long centuries owing to great national vicissitudes. I have referred in passing to Sarnath and to our hopes and aspirations of future work in connection therewith as the matter is uppermost in my mind.

To come back to the theme of my lecture what are these Four Holy Truths? (1) the Holy Truth of suffering (2) The Holy Truth of the Cause of suffering (3) The Holy Truth of the Cessation of suffering (4) The Holy Truth of the Path that leads to the cessation of suffering.

And here look at the innate modesty and sincerity of the master. He said "So long, Brothers, as my knowledge and insight as regards each one of these four Holy Truths was not quite clear, so long was I doubtful as to whether I had won to complete insight into that knowledge which is unsurpassed in the heavens and upon the earth, unexcelled among all the hosts of ascetics and priests, of invisible beings and men. But as soon, Brothers, as my knowledge and insight as regards each one of these four Holy Truths had become perfectly clear, there arose, in me that assurance that I had won to complete comprehension of that knowledge which is unsurpassed in the heavens and upon the earth unexcelled among all the hosts of ascetics and priests, of invisible beings and of men."

And He goes on to say:—"And that deep knowledge have I made my own—that knowledge difficult to perceive, difficult to understand, peace-bestowing and which cannot be gained by mere reasoning; which is profound and only accessible to the wise disciple."

Then the Great Master laments in these words:—"that the world however is given to pleasure, ensnared in pleasure,

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enchanted with pleasure, though sunk deep in sorrow the world tries to drown its sorrow in pleasure. It can hardly be expected of that pleasure-loving world to understand the dependent causes which originate or give rise to sorrow." It is however not necessary in this lecture to refer to them in greater detail.

In a mood of consoling himself He adds :—"Yet, among beings there are some whose eyes are not wholly blinded with the dust of pleasure, they will perceive the truth."

Then his superb manhood rises up. He condemns the soundness of the Scheme of Creation thus :—What now Brothers, is the Holy Truth of suffering? Birth is suffering (it includes the Birth, the bearing, the germination, the conception, the manifestation of the aggregates of existence of Beings ; the arising of sense activity). Decay is suffering (it includes the becoming aged and withered decrepit, grey and wrinkled of beings ; the diminishing of vital force, the enfeebling of the senses). Death is suffering (it means the parting, the disappearance of beings out of this world ; the rending asunder, the ruin, the dissolution, the end of the life-period)—sorrow, lamentation, pain, grief, and despair are suffering ; not to get what one desires is suffering. In short the want of any of the five aggregates of existence is suffering. The aggregates are our capacity of touching, seeing, hearing, smelling and tasting.

As regards the 2nd Truth :—The Holy Truth of the cause of suffering—Lord Buddha's answer is that it is the craving, Trishna or Tanhā in us which gives rise to fresh rebirth. It is the sensual craving, the craving for individual happiness which is the root cause of our rebirth and rotatory suffering. As regards the 3rd Truth :—The Holy Truth of the cessation of suffering—Lord Buddha's answer is that whoever will succeed in getting rid of such craving will also succeed in getting rid of rebirth and sorrow and the best way to get rid of such craving is to follow the 4th Holy Truth *viz.* the Holy eight-fold path which consists of :—(1) Right understanding

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(2) Right mindedness (3) Right speech (4) Right Action (5) Right living (6) Right Effort (7) Right attentiveness (8) Right concentration. What other religion is there that has in this scientific and analytic way attempted to go to the very root of the matter of our suffering and pointed out the way of escape from suffering? None except Buddhism.

Lord Buddha in his compassion for humanity has not only laid bare before us the crookedness or the twist in the scheme of creation which treating us heartlessly as bubbles for its sport throws us all down as rubbish into that mighty eternal stream of destruction and death which is ever flowing on and on without stay or stem but has also pointed out the bridge, the pathway whereby one may escape from being thus destroyed.

As one goes deep into the study of the above enumerated "Eight-fold path" one finds that Buddhism is a practical religion based on mental and moral science for generating and regulating one's thought currents on the basic lines of all good, all true, all beautiful, all love. It insists on no creed or dogma. It advocates that for your own spiritual prosperity you must regulate your thoughts and actions on the highest moral key as to their purity and lofty humanitarianness. It lays down the pathway for one's rise from savagery to saint-hood by one's exertion, self-sacrifice and self-culture, each one of us being a lamp unto himself. It teaches us to disregard our preconceived ideas of our narrow selves of Ego or Atma which like frozen icicles obstruct in our upward spiritual growth. It tells you that you are nothing but your own thoughts which are equivalent to your actions good or bad as the case may be. Therefore have only good thoughts instead of bad ones. Melt down your frozen icicle of self, mingle and lose that self-notion in the stream of your own good thought currents. Thus alone you can be doing good Karma and the spiritual law of re-birth or re-incarnation acting on the material plane will help you forward in giving you better births with larger opportunities of service to

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humanity. You are the maker, the master, the creator of your own destiny.

God or no God, it insists that man must be pure in his thoughts and actions and compassionate to all sentient beings and he must learn to love others more than he loves himself. Without these three things all professions of mere faith is futile for spiritual up-lift.

I pause here for a moment to make it clear to you by the merest outline the simplicity and at the same time the sublimity of Buddhism and how it can be attractive to those of my questioning temperament. There are millions like me seekers and toilers in the path. Buddhism, the very first organised religious system on socialistic basis in the world, after the Vedic and the Upanishad eras, offers you the pathway of self-knowledge, self-culture and righteousness as the only roads to go by if you would escape from the miseries of rebirth and consequential sorrow. By gradual measured steps and slow it takes you up from the lowest rung of the ladder resting on solid earth to the ethical and giddy heights of the Nirvana. In short in Buddhism one attains to one's Salvation through the pathway of knowledge and wisdom (Jñan).

I am told that one can also attain to one's salvation through any one of the other religious cults which prescribe salvation by faith (Bhakti) in the Divinity. It may or may not be. How is it possible for me to say anything on a subject when I do not belong to any of the faithcults (or Bhakti Schools)? Those that do, it is for them, to quote Lord Buddha's advice, "to observe and analyse and when it agrees with their reason and is conductive to the good and benefit of one and all then to stick to it."

Apart from Christianity and Mohamedanism being instances of two vigourous branches of the Bhakti School, there are several instances in India such as the Madhwacharjies, the Vaishnavas, the Brahmos, the Radha-Shayamites, the Arya Samajists, the Nanak Panthies, Ramkrishnites, the Saivites, the Shaktas and many others whose names I do not know.

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I do not know also to what extent these numerous offsprings of the Bhakti School purport to have their own substitutes for Lord Buddha's unsurpassable eight-fold path or what kind of a *Mukti* they hold out to their own followers and devotees.

In none of the Bhakti Schools of thought do you find the bold assertion that man is alone responsible to himself for his Karma, that man is his own creator, the shaper of his own destiny as in Buddhism. All the Bhakti Schools lay down the existence of an Extramundane spiritual Being or a super Soul as God or Creator and human souls as sparks from that super soul having existence in human bodies—such soul being indestructible and eternal. But in Buddhism the soul theory is completely negatived. Nor does it offer any speculative theory as to how this cosmic universe came into existence. If you say God created the world then the question who created God can only land us into an insoluble problem wholly profitless for the purposes of one's salvation or escape from sorrow and rebirth for which Buddhism eschewing all speculations has laid down the above-mentioned Eight-fold path which ever keeps in view the attainment of the purity of the human mind as its great objective.

All that we are, says Lord Buddha, is the result of what we have thought. It is founded on our thoughts. It is made up of our thoughts. If a man speaks or acts with an evil thought pain follows him as the wheel follows the foot of the ox that draws the cart. Likewise if a man speaks or acts with a pure thought happiness follows him like a shadow.

Purification of the mind, of our thoughts is one of the cardinal things in Buddhism. In accordance with our purity of mind we shall have to be reborn—finding out our own level in parentage and society. Our thoughts as well as our deeds and actions taken together are Karma and the *Law of Karma* is ever dogging our footsteps like our shadow from which we cannot get away. It is worse than the detective

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Police. Law of Karma is the same as the Law of Retribution. Man is solely responsible for what he thinks and what he does. As he sows so shall he reap. Good thoughts and good deeds are bound to yield good fruit. Reverse the process, reverse will be the result.

It is a matter of the deepest regret that the simple and sublime truths as narrated in the above-mentioned Eight-fold path are neglected to be followed in India of to-day where all manner of faith cults seem to have an ascendency difficult to destroy. Due to superstition and ignorance Indians are wallowing in the quagmire of diverse faiths tied to the lotus feet of diverse Gods and Goddesses discordant and inharmonious in their respective aura of spirituality and this has the effect of keeping a brother apart and isolated from another and thus making the creation of a united Nationality in Hindu India as remote as ever. Our national weakness due to our being kept deserted and separate as the result of too many divergent God-cults has to be bravely battled with and over-come by the only instrument of a broad-minded ethical education such as can be had under the aegis of Buddhism which is free and fetterless as regards the limitations under which all the God-cults suffer. To create a homogeneous Hindu nation the sublime ethical religion of Lord Buddha must be embraced in every home.

The nearest approach to the Buddhistic Philosophy is our Sankhya System of Philosophy. It boldly asserts that "*Iswarah asiddheh*" that is to say, the existence of a Creator—God cannot be demonstrated—is not possible of any proof—this Cosmic world being the result of causes and effects and effects generating causes, which in turn produce effects and so on and so forth *ad infinitum*. Its theory of Purussa (all pervading inert Male Soul) and Prakriti (blind female element) is the unseen basic principle of creation which is the manifestation of Prakriti having firstly come in contact with Purusa and secondly being tinged or impregnated by the three gunas or attributes, viz., *Satya* or truth or justice, and *Raja* or

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intelligence or power and *Tama* selfhood or blind destructiveness—thus making the comprehension of the system very difficult speculative and abstruse—a system which is said to have existed at the time of the Buddha and which could never have been a source of inspiration to him in propounding his Great Ethico-Psychic religion based on unflenching reasoning and compassion avoiding all fruitless speculation as to the diverse theories of creation.

But Sankhya System of Philosophy is not a religion. Nor upon comparison of their basic ideas can it be said that Buddhism is in any way indebted to the other. Even if Lord Buddha was at all indebted to Sankhya it must have been in the negative way cautioning him to avoid the thorny speculative pathway which had been trodden by Sankhya.

There is also, I am told, certain degree of similarity between the Vedantic School of thought and Buddhism. But Vedanta is a piece of unproductive speculative philosophy which broadly speaking takes away all distinction between the creator and the created and asserts that the creator is immanent in every particle of creation. Its most popular slogan of "So'ham" (I am that) may be satisfactory to a certain class of intellectual acrobats but its utility to humanity at large is, I should say from my limited knowledge in the matter, absolutely nil. Vedantism is not a religious system. Nor does it purport to lay down the eight-fold path for man's spiritual uplift as Buddhism does. Buddhism is a practical system and it does not purport to offer any theory as to who created the world or whether the creation is finite or infinite or eternal or otherwise. On these points Lord Buddha was discreetly silent for avoiding time and breath on speculative arguments which if once commenced were likely to be unending and barren of any result, for in Lord Buddha's time there were at least sixty two diverse sects of speculative philosophers having frequent disputations with each other.

If any body is content to rest on his oars by being a Samkhyite or a Vedantic Philosopher—I have no quarrel with

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him. All the same I demand his homage to Buddhism for that for which Buddhism purports to stand out and not for that for which it does not stand.

As Lord Buddha, not—withstanding his own humility in the matter has been given the honoured rank of an *Avatar* amongst the Hindus—they should never forget that in His sacred name the teeming millions of Eastern, Far Eastern and South Eastern Asia acclaim them as brothers and look upon Mother India as the Holy land of Pilgrimage as Lord Budha was not only born in India but here he lived and worked propounding his religion for 45 years.

This indissoluble bond between the Hindus and Lord Buddha is an asset of the highest magnitude connecting as it does Hindu India with those countries in Asia . Under the wide umbrella of Lord Buddha's religion, Hindu brotherhood stretches beyond India's narrow geographical boarders to the shores of the Pacific. Outside that umbrella the Hindu with his pantheon of gods and goddesses is thrown back into his narrow house which is divided against itself. For a Hindu narrowness of outlook in religion is social and political death. The more the Hindu widens his views and embraces the teachings of Lord Buddha in regard to toleration and social equality of status and reject the time-honoured Brahmanic hierarchy and caste distinctions the more honoured place he would be accorded in Asia, as He is an Asiatic, and amongst the Commity of Nations in the world.

My own personal conviction based on the lofty spirit of toleration in Buddhism is that if a man, be he a Hindu or a Christian or a Musalman or of any other religious persuasion, in order to get spiritual consolation or the impulse to do the right in his thoughts and actions, has to rely on the divinity of his childhood's training whatever that might be, Buddhism can have no objection. It will smile and say "Please yourself as to that but at any rate let your thoughts be right, let your

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actions the outcome of your thoughts be right, learn you to be selfless."

From that stand point, it is evident that the Hindu, the Christian and the Musalman or members of any other religions persuasion may be Buddhists without severing themselves from their respective faiths in which they might have been brought up. The superb spirit of toleration in Buddhism can have no quarrel with any form of faith provided of course blood-shed by slaughtering innocent animals whom we can not bring back to life again is given up—as anger and other sinful acts injurious to one's spiritual growth are given up.

Speaking about the lofty spirit of toleration in Buddhism this evening from this pulpit, placed immediately below the shrine room where the sacred relic of the Blessed one is preserved, it is pertinent for me to urge before you the serious consideration of a political problem that has been sent down to India by the Prime Minister Mr. Macdonald as the Chairman of the Round Table Conference namely that the communal squabble between the Hindus and the Musalmans should rather be settled at home here. In such settlement let me plead before my Hindu brother even from now that he as the Elder should in a spirit of self-sacrifice show towards his younger, albeit his political rival, the utmost spirit of toleration, even if that rival be found to be in error and not fully justified in making exaggerated demands ; for, my Hindu brother must bear in mind that his irritating rival is also the son of his own Mother India and that only a benevolent and friendly attitude of the Hindu mind towards his rival for which I am pleading, would be sure to create an atmosphere of amity and concord between the two which would be materially helpful in the harmonious growth of that new Indian constitution *viz.*, "the United States of Federated India" which is coming. We must all remember what Lord Buddha said that "Hatred can never be quenched by hatred but only by love."

Our Hindu Moslem conflict reminds me of a story relating to Lord Buddha. It was reported to him that in a village a

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younger brother had stabbed his elder brother. Upon that Lord Buddha asked the informer if he knew whether the Elder brother had loved the younger brother. The moral of this story we should not forget to apply in solving the Hindu-Moslem problem. The Hindus must win the allegiance and respect of the Moslems by doing them every possible service for their social and material uplift and I am sure they in their gratitude will bury the hatchet of animosity and be our friends.

In the New "United States of Federated India" which is verily emerging into sight out of the fathomless deep blue ocean, can any one doubt that the self-sacrificing creed-less casteless and therefore solid Buddhistic community will not be playing a very important part in the sphere of educational and social amelioration work amongst its poor mass population which has hitherto been wholly neglected?

In Lord Buddha's sacred name the portals of our 'Maha Bodhi Society' are open to all without distinction of race colour caste, creed or sex and in the cause of doing that great work of uplifting the mass population in India let us all be united as Buddhists to the lasting glory of India which because of Lord Buddha, is still regarded as the Holy land by the teeming friendly millions of Asia to which I have already referred.

I hope, brethren, I have been able to place before your consideration some cogent reasons why it is necessary for us in India to be Buddhists ; for the first reason there can be no bar to any one's practising the Noble Eight-fold path in Buddhism for our spiritual uplift and secondly it is necessary for securing our National stability that we should be sympathetically regarded as brothers by the Eastern, Far Eastern and Southern and South Eastern Asiatics as well as brothers by the Mussalmans at home. If we succeed in conquering the regards of the Indian Musalmans you may be sure that the teeming Musalman population from Afghanistan to Algeria will also be friendly towards us. For our political

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uplift genuine Musalman friendliness and co-operation are absolutely necessary and I venture to assert that the adoption of the Buddhistic attitude of mind on the part of the Hindus in India can alone secure the desired end.

BUDDHA AND THE FEMALE SANGHA

(By Siva Charan Lal, Lucknow.)

The Lord, being born a prince, had a vivid idea of the frailties of the flesh. He was now the Buddha, the Enlightened One, and had a deep insight into the complicated workings of the human heart and mind. And above all he elected to remain a human being, and a human being, too, *par excellence*. This is why for several years, he stoutly opposed all demands, appeals and entreaties from his own wife and step-mother and other ladies, who had been fed up with the affairs of the world, to form a female Sangha.

When the Lord re-visited Kapilvastu at the invitation of his own father, he would not enter the apartments of his own whilom dear wife, who was anxious to see him, alone. He entered them with Raja Suddhodhana and two of his disciples. Yasodhara was sitting on the floor, in un-ostentatious garments, with her hair closely trimmed.

She, of course, knew that her husband was now the holy Buddha and that he was accompanied by her own father-in-law and two of the Lord's own disciples; but from the abundance of her affection she passionately clung to the Lord's feet and, remembering the years of her married life, wept bitterly.

The ancient chronicles mention that "when she heard that Siddhartha, had shaved his head, she did likewise; when she heard that he had left off the use of perfumes and ornaments, she also refused their use. Like her husband, she had eaten at appointed times, from an earthen bowl. Like

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him she had renounced high seats, with splendid coverings, and when other princes asked her in marriage, she replied that she was still His."

So, for all practical purposes, Yasodhara was leading the life of a Sanyasin, a recluse, in the midst of a royal household. But even her prayer to be admitted into the Sangha was ignored by the Lord.

Prajapati, the Lord's step-mother, who had brought him up from his very infancy, was living a similar life of purity and self-denial, after her only son, Anand, had joined the Holy Order. But she, too, could not get a hearing for her request to enter the Sangha.

However, the pressure for admittance from the female side grew more and more, as years went on, and a disciple who could not reconcile himself to the Lord's attitude, in this matter, asked the Blessed One, rather abruptly, one day : "Are Buddhas born only for men?"

The Lord had no convincing answer to give, and the female cause triumphed. He was forced to inaugurate a female Sangha, for Bhikshunis, and beside laying down that no female Sangha might be established within some Yojnas' proximity to the male Sangha, adumbrated the following strict rules:—

"Guard against looking at a woman.

'If you see a woman, let it be as though you saw her not, and have no conversation with her.

"If, after all, you must speak with her, let be with a pure heart, and think to your self, 'I as a Shraman will live in this sinful world as the spotless leaf of the lotus, unsoiled by the mud in which it grows.'

"If the woman be old, regard her as your mother, if young, as you sister, if very young, as your child.

"The Shraman who looks at a woman as a woman, or touches her as a woman, has broken his vow and is no longer a disciple of the Sakyamuni.

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'The power of lust is great with men, and is to be feared withal ; take then the vow of earnest perseverance, and the sharp arrow-points of wisdom.

"Cover your head with the helmet of right thought, and fight with fixed resolve against the five desires.

"Lust beclouds a man's heart, when it is confused with woman's beauty, and the mind is dazed.

"Better far with red-hot irons bore out both your eyes, than encourage in yourselves sensual thoughts, or look upon a woman's form with lustful desires.

"Better fall into the fierce tiger's mouth, or under the sharp knife of the executioner, than to dwell with a woman and excite in yourself lustful thoughts.

"A woman of the world is anxious to exhibit her form and shape, whether walking, standing, sitting or sleeping. Even when represented as a picture, she desires to captivate with the charms of her beauty, and thus to rob men of their steadfast heart !

"How then ought you to guard yourselves ?

"By regarding her tears and her smiles as enemies, her stooping form, her hanging arms, and all her disentangled hair as toils designed to entrap man's heart.

"Therefore I say, resist the heart, give it no unbridled license."

The cause of pain lies deep in ignorance
And in desire, in superstitious lore
Held in past times from ages long before
By savage men, in dread and wild suspense ;
When every rustling leaf was an offense
And terror to them, when the thunder's roar
They thought to be God's voice, and o'er and o'er
They practised cruelties through penitence.

C. H. HAMAN.

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THE VEN. DHARMAPALA AND COLONEL OLCOTT'S VISIT TO ARAKAN IN 1892

Colonel Olcott and Mr. H. Dharmapala arrived at Akyab on Monday morning, Octobber 31st, by the B. I. S. S. Kola. From early morning hundreds of Buddhists were seen at the jetty expecting the arrival of the steamer. At 6-30 A.M. the steamer anchored and the principal members of the Buddhist community boarded the steamer and received the Colonel and Mr. Dharmapala. They were escorted to the residence arranged for them, followed by hundreds of Buddhists.

Colonel Olcott standing on the balcony of the house spoke a few words to the crowd saying how glad he was to see his co-religionists and that he meant to carry on the Buddhist propaganda in European countries with the help of Buddhists of different Buddhist countries. The Maha-Bodhi Society, he said, was formed for the purpose of restoring the sacred site at Budh Gaya to the Buddhists and that now it was in the hands of aliens who took no interest therein. Col. Olcott introducing Mr. Dharmapala said that he had taken up the work of the Mahabodhi Society, leaving home, parents, and everything, and that the Buddhists should co-operate with him to carry on the great and glorious movement.

Soon after the Colonel had finished addressing the crowd, Colonel Olcott and Mr. Dharmapala accompanied by Maung Htoon Chan, advocate, and Maung Mra U, Akunwun called on the four principal priests to pay their respects to them. All of them promised to help the Maha-Bodhi movement. Colonel Olcott will stay here about a fortnight, during which time he will be enterly in the hands of the Working Committee, who have arranged Col. Olcott's programme of work.

At a meeting held on the evening of the 31st October at the office of Messrs. Toon-chan and Aung Ri there were

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present to hear Col. Olcott and Mr. Dharmapala about the Budh Gaya movement all the leading residents of the town.

Colonel Olcott addressing them said that Buddhism had now become the subject of study among the thoughtful in the west, that in Paris, Prof. Leon D'Rosny of the Sorborne had become an enthusiastic propagandist of the Philosophy of Buddha ; in Germany, England, and America the highest appreciation was shewn thereto and that Sir Edwin Arnold's beautiful poem on the Lord Buddha called the Light of Asia had a circulation of two hundred thousand copies in America alone, that the time was come to disseminate the teachings of Lord Buddha throughout non-Buddhist countries. The sacred and most hallowed spots associated with the life of Lord Buddha—Kapilavastu, Buddha Gaya, Benares, Kusinara —have to be restored and Bhikkhus stationed at these sites. The most meritorious of charitable works is the dissemination of spiritual knowledge. Lord Buddha said that the disseminaton of spiritual knowledge (dhamma) is greater than building 84,000 viharas and feeding a thousand Buddhas ; that there in the world persons whose minds are ready to receive the truths of the Dharma, to them the word should be preached. The greatest duty of the true Buddhist is to preach the sublime law of the Tathagata :—

(1) The principal objects of the Maha-Bodhi Society are unification of the Buddhist Nations of China, Japan, Siam, Burma, Corea, Cambodia, Ceylon, Tibet, Arakan, Chittagong.

(2) Restoration of Buddha Gaya, Benares, Kapilavastu, Kusinara and other sacred sites in India.

(3) Erecting a Vihara at Calcutta, also a College where young samaneras will be thought Pali, Sanskrit, English and the Indian vernaculars and trained for Foreign Buddhist Missionary Work.

(4) To station Bhikshus from the different Buddhist countries at each of the four sacred sites above-mentioned.

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(5) Translation of the Buddhist Pitakas into foreign languages, especially English and Hindi.

The following rough estimate will show the amount of funds required to carry on the work. Purchase of ground at Calcutta for the Priest's Training College, Rs. 30,000; Library, Rs. 5,000; Erecting a small temple at Calcutta, Rs. 5,000; Cost of electing Pilgrims' Rest House and office accomodation for the working staff in Calcutta, Rs. 5,000; Erecting a temple at Buddha Gaya, Rs. 10,000; Erecting temples at Benares, Kusinara and Kapilavastu at Rs. 10,000 yearly expenses for the maintenance of students at the training college, Rs. 2,880; Maintenance of priests at Buddha Gaya, Rs. 336; Salary of Sanskrit Teacher, Rs. 600; Salary of English Teacher, Rs. 1,200; Servants' wages, lighting, taxes, etc., Rs. 2,000; Printing Maha-Bodhi Journal, Tracts, etc., Rs. 1,200.

Speaking of Christian propagandism, Colonel Olcott said that the different Christian Propagation Societies spend yearly for the conversion of the Buddhists and Hindus nearly a million of pound sterling. Last month at the Baptist Mission Society's centenary celebration a sum of £100,000 was raised to carry on their propaganda. Wealthy Christians in England and America contribute lacs of rupees for the spread of Christianity. One Mr. Studd gave 200,000 for the China Inland mission a few years ago. These are instances simply to show the enormous amount of money spent on Christian Propaganda. Missionaries are paid for preaching Christianity; but the Bhikkhus care not for salary, and therefore the work of the Buddha Gaya Maha-Bodhi Society could be carried on at a lesser expense.

* * * *

Col. Olcott's lecture on Dhyan delivered last Sunday evening at Lamadaw was greatly appreciated. Over two thousand rupees were collected that evening for the Maha-bodhi fund. Advocate Maung Chan Htoon contributed six hundred, U. Raigyaw Thoo thousand rupees and Maung Hla

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Phaw Zan, Bailiff fifty rupees and a monthly contribution of ten rupees for fifteen months. Prompted by a noble impulse, Maung Chan Tun Aung pledged that he would contribute his professional earning during Col. OLcott's stay at Akyab for the Mahabodhi Fund and he redeemed his contribution. Would that other Buddhists of the town followed his noble example. In compliance with the urgent request of the Burmese Buddhists, Col. OLcott left Akyab on October 14th, for Rangoon. Mr. Dharmapala started for Calcutta on the 19th instant.

An extract from the Arakan News.

THE NOBLE EIGHT-FOLD PATH*

By Devapriya Walisinha.

I was once travelling from Bombay to Calcutta and one of my co-passengers started a conversation with me. As it is always the case with such random talks we did not confine ourselves to one particular subject but wandered from one subject to another. As the gentleman was probably a devout Christian he began to talk about religions, and by and by started sermons on his religion laying stress on its beauty. Now and then he put in a few remarks about the absurdity of some of the Hindu forms of worship. To the gentleman's great surprise I remained more or less passive, while he expected me to enter into a long argument in favour of Hinduism as he imagined I was a Hindu myself. Failing to draw me into a long argument in its favour he asked me, at length, what my religion was. I, of course, told him I was a Buddhist and as the gentleman's knowledge of Buddhism was meagre it took me sometime to explain the fundamental

* A lecture delivered at a meeting of the Croydon Buddhist Group, London.

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teachings. At last I asked him what he thought of my religion to which he replied, "Well, it is a very reasonable religion but it is so simple, and then again you don't believe in God which is the main function of a religion."

I think this is the attitude of many towards Buddhism. As they find it simple and without the guidance of God they consider it not worth while to try and understand what it stands for. The more obscure the tenets of a religion the greater it seems, the veneration ordinary people have for it. To me this appears to be due to a lack of understanding on the part of ordinary man regarding his own abilities to grasp the meaning of things for himself. To the professional priest this ignorance on the part of the mass of mankind is of material advantage for they have to come to him for the elucidation of religious beliefs. The masses do not take the trouble to think for themselves and if religious emotions could be satisfied by a priest they would be quite content.

Here is the difference between Buddhism and most other religions. Lord Buddha did not want to add one more dogma, to the already existing ones so he took the initiative to propound a religion free from dogma and superstition. His great aim was to break through the veil of ignorance and show a clear way for the ordinary as well as the intellectual man to attain salvation without going through the medium of a priest. With this end in view he enunciated the great method known as the Noble Eight-fold Path. It is the simplest form of religion one could wish to have. Lord Buddha discovered that all beings were subject to sorrow, decay and death and this was due to their craving, illwill and ignorance. Having found out the cause of this endless suffering he proclaimed the noble eight-fold Path as the means by which this could be brought to an end. One of the oft-quoted phrases from the scripture says "one thing only I teach, O Bhikkhus, suffering and the destruction of suffering." Hence we may regard this noble eight-fold Path as the very essence of Buddhism. The chief characteristic of

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Buddhism is that it does not ask the adherent to believe in any gods or ceremonies. He need not go to a priest for his salvation so long as he follows the path. If he follows it there is no god or devil who could prevent him from attaining his goal. Unbiased people will no doubt agree with me that no other teacher has taken such a bold attitude as to give perfect freedom to man to work out his own salvation. While most other religions endeavoured to subordinate human will to the caprice of a God or a set of dogmas, Buddhism alone gave man perfect freedom to think out his problems and devise means for their solution.

Let us now consider separately the component parts of this Noble Eightfold Path. The eight constituent parts of this path are (1) Samma Ditthi or Right understanding, (2) Samma Sankappo or Right Aspiration, (3) Samma Vaca or Right Speech, (4) Samma Kammanto or Right action, (5) Samma Ajivo or Right Livelihood, (6) Samma Vayamo or Right exertion. (7) Samma Sati or Right Mindfulness, (8) Samma Samadhi or Right concentration.

(1) *Sammaditthi or Right Understanding.*—In the Buddhist books right understanding has been explained as the comprehension of the four noble truths *viz.*, sorrow, cause of sorrow, cessation of sorrow and the way that leads to the cessation of sorrow. We can easily realise the value of right understanding if we apply this idea to the daily events of our lives. More than half the troubles of this world is due to a lack of the cultivation of this right understanding. Most of the disputes between individuals and nations can be easily prevented if they have right understanding of the existence of sorrow and the duty of every one to prevent its increment.

There is another reason why Right Understanding is of very great importance. Buddhism is the religion of enlightenment and it is by rightly grasping the nature of the universe that we can hope to walk in the right path. The difference between one who has developed understanding and the one

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who has not done so is almost the same as the difference between a child and a grown up man. Progress, whether in the religious field or any other, is only possible through its development. Most of the religions do not insist on this. They blindly adhere to faith ; but we can at once see the dangers of undue stress on mere faith. Blind faith has brought into this world many ideas behind which there is not an iota of truth. Take for instance the idea of a personal God. It is the outcome of mere faith with a mixture of fear but how deep-rooted it is ! As the result of scientific research we know today that there is not the slightest evidence for the existence of an all powerful God. It is to avoid such pitfalls that Buddhists have to develop right understanding. This is a necessary preliminary to the attainment of higher states of consciousness.

(2) *Samma Sankappa.*—The second step of the Path is Samma Sankappo or right aspiration. Once you come to understand things as they are and not things as you make them to be, you are in a fit state of mind to aspire after the real as against the unreal. What should be our aspiration? To a Buddhist who thoroughly understands the existence of suffering in this world there is no other alternative than to aspire after its elimination. His ultimate goal is the super-cosmic state we call Nirvana and all actions which bring it nearer to him are to be performed and those which take him away from it are to be avoided. In other words it is an attitude of the mind towards the world in view of his goal. Hence he should practise universal compassion with illwill against none.

(3) *Sammā Vacā.*—The third step of the Noble enghtfold Path is Sammā Vācā or Right Speech. The necessity of right speech is obvious ; so I need hardly elaborate on the subject. We must only remember that right speech here includes not only the mere abstinence from lying but also the avoidance of its adjuncts such as slander, harsh speech, backbiting, etc.

(4) *Samma Kammanto.*—The fourth step is Samma Kammanto or Right action. This consists in the performance

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of all good actions and the abstinence from doing sinful deeds such as killing, stealing and drinking. Any person who calls himself a Buddhist has to perform right action so that he may find it easier to follow the other steps. He should not be content with merely avoiding the performance of bad actions —which is only a negative virtue—but acquire the positive virtues of doing meritorious deeds.

(5) *Samma ājivo*.—The fifth step of the Noble Eight-fold Path is Samma ājivo or Right livelihood. A man who makes his living by evil means can never expect to follow this path. Among the various means of livelihood which a Buddhist should avoid are :—(1) Selling flesh, (2) Selling animals for slaughter, (3) Selling intoxicating drinks and drugs, (4) Selling weapons of destruction such as swords, guns and (5) Selling human beings as slaves. Buddhists must therefore avoid these means of livelihood and follow a vocation in which the least possible harm is done to others.

Among the above five callings the fifth is an injunction against slave trade. Long before the question of slave trade became a scandal in the West, we find Lord Buddha actively preaching against it. He thus for the first time in history made it possible for the emancipation of the unfortunate creature. Had Buddhism made its way to the West as it did to the Far East, the crime of slave trade which has blackened the history of Europe would never have been committed.

The three steps of the Path above mentioned *viz.*, Right Speech, Right Action and Right Livelihood are more or less interconnected. The Buddhist who desires to lead the higher life of spiritual development has first of all to purify his words, deeds and thoughts. It is on the firm foundation of right conduct that he can build the spiritual life which ultimately enables him to attain perfect happiness.

(6) *Samma Vāyamo*.—The sixth step of the Path is Samma Vayamo or Right Exertion or Effort. Without right effort the goal which the Lord Buddha pointed out cannot be attained. As the religion of action Buddhism expects its

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adherents to walk in this path however difficult it may appear. There is no royal road to happiness except by the practice of strenuous effort. Buddhism does not hold out the prospect of leading us at once to the promised goal, nor does it hold out the prospect of a pardon for the sins we commit as other religions do. If we commit evil we have to bear the consequences, therefore the supreme necessity of making strenuous efforts to do good and to avoid evil. We have to make the effort not to allow evil thoughts to arise in our mind, to suppress evil thoughts already arisen, to bring good thoughts into the mind and to increase the meritorious thoughts already arisen in the mind.

(7) *Sammasati.*—The seventh step of the Path is Sammasati or Right Mindfulness. Concentration of the mind on the particular action in which we are engaged is described as mindfulness. For instance when we are walking we must be conscious that we are walking. This is of very great importance to the student of Buddhism. Its utility is quite apparent even in ordinary affairs. The man who develops mindfulness and has a good memory scores over others who are less fortunate. This, however, can be developed by constant meditation.

Many are the methods taught in Buddhism for the development of right mindfulness. One of the easiest and the best is known as the Anapanasati. It consists in carefully observing one's own inhalation and exhalation as to whether they are short or long. When one practises this constantly one's mind becomes steady and will not wander away from one thing to another as it is the case with untrained minds. One becomes the master of one's own mind so that the full force of it can be focussed on a particular point. It is through this concentration of mind energy that full enlightenment dawns upon the person who practises it.

(8) *Samma Samādhi.*—The eight and last step of this Path is Samma Samadhi which is usually translated into English as Right Concentration. But it is impossible to give a

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correct equivalent of this idea in Englsh as there is no word in Western terminology to describe this state. It is the final stage of the development of higher consciousness and when the seeker after truth attains to it he is no longer in the realm of sensation but in the realm of perfect calm and peace. Even to make an attempt to reach this stage it is necessary for one to fulfil the lesser duties of right speech, right action, etc., which I have already mentioned. Buddhism is a method of gradual development going upwards from step to step. It is one thing to talk and discuss about the path and quite another to follow it and experience it. Samadhi is something which cannot be understood by discussion. It has to be experienced. This is why Buddhists are reluctant to discuss such states as Samadhi and Nirvana. They are to be self-realised.

These are the eight constituent parts of the Eightfold Path. Thus we see that this eightfold path is a method of action and contemplation for the realisation of truth. It is a guide to the traveller who is on his way to his goal. Before the final goal is attained he has to go through all the steps. They are all interconnected and the perfection of the one helps the perfection of the other. Right Speech, Right Action and Right Livelihood create the necessary state of mind to commence meditation and concentration which finally lead him to Nirvana.

The question may legitimately be asked: but what is meant by right? This is a difficult question to answer and it is one which has baffled the writers on ethics. Nothing is so difficult as to find a universal standard by which to judge whether an action is right or wrong. Looking at the question from the point of view of the Noble Eightfold Path, there can however, be only one standard. There is suffering in this world and it is for the destruction of suffering that we have to follow this Path chalked out by our great teacher. Every word, deed or thought which increases the suffering of the world is wrong and every word, deed or thought which decreases this suffering and helps to increase the happiness of the world is right. If people accept this as the standard of

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right and wrong and live up to it there is not the least doubt that this world will be a happier place to live in. The aim of a Buddhist should be to bring about this state of happiness and the only way by which this could be brought about is by following the Noble Enghtfold Path.

THE REFORM OF THE SANGHA

By Bhikkhu Prajnananda, B.A.

If Buddhism is to keep its rightful place among the religions of the world and become an increasing power for progress and enlightenment, the whole subject of the position and condition of the Sangha will have to be considered. Already prominent laymen in Burma, Siam, Ceylon, and elsewhere, view with misgivings the present state of affairs and know that sooner or later some alterations will have to be made. Nearly everywhere one sees signs of decay in the Order, that Order that has continued for 2500 years, but to-day there are new conditions and forces in the world and unless something radical is done this decay will increase until either the Sangha dies out, or becomes merely a dead letter, the refuge for the ignorant and unworthy.

The Buddha very wisely laid down rules for admission to the Order, that youths should be of good character, high minded, not physically defective or suffering from disease, yet such rules are sadly neglected to-day, and we find men wearing the Robe to whom not one of these conditions would apply. And the great difficulty is this, the laymen are not sufficiently organized to promote much needed reforms, and the Monks are afraid to modernise certain Vinaya rules for fear of offending the laymen.

Again, the Buddha showed his wisdom by admitting that

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many of these rules would not be suitable for all times and conditions, and allowed a modification of them when necessary. This was done in the Mahayana by Tsongkapa with most excellent results, but in the Hinayana none of the Theras have been courageous or strong enough to adapt these rules to modern conditions, with the result that the Sangha is now overburdened with many worn out customs, traditions, and observances which have become useless and in some cases quite harmful. Many of the rules were doubtless necessary in ancient times but under modern conditions have become quite unreasonable. I could quote a whole list, some of them most laughable, and it is an insult to the intelligence of a Buddha to suppose that he would tolerate or support them. For example, here in Burma, in the after-noon a Bhikkhu can drink iced mineral water but not hot water, must not eat fruit but can smoke a box of cigars, can eat jaggery but not onions, beetel-nut and not cocoanut. The shoes must have the strap between the toes, and not over the toes, the latter a serious offence, he must not bathe in a lake in case he might swim, but he can go to the bioscope and see demoralizing pictures, for there is nothing in the Vinaya to prevent him. All the bioscopes, football matches and race meetings are thronged with Yellow Robes, and no protest is made, but a poor little Samanera who ate an orange on a hot afternoon would soon come under a heavy penalty.

Again, the Sangha is actually becoming an obstacle to the health and happiness of the people. Many of the Viharas are in a dirty and insanitary condition producing disease and early death to the men, women and children living near them. So bad had this become that the Red Cross Society offered to provide sanitary latrines for the Monks, so that malaria and fever could be reduced. The offer was indignantly refused as being "against the Vinaya rules." To be quite fair, however, the Monks are not entirely to blame, they merely try to observe regulations

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which are unsuitable to-day, and must either be honest and break them, or become morally dishonest and keep them under silent protest. While travelling in India recently it was necessary to break several precepts. I had to touch money to buy the railway tickets, sit in trains with women, eat in the afternoon when I had had nothing in the morning, and when in hospital actually slept on a broad bed. Yet my conscience was clear, for I regard the will to become a Buddha to save mankind from suffering as more important than worrying about rules which are only the dead letter and not the true spirit of the Dhamma.

But enough. The present state of affairs is evident to every observer, and it is more important now to suggest remedies. And here I write with diffidence for I know that the conservatism of the Sangha will not be easily shaken, but it may prompt a future Buddhist Conference to consider the whole matter. I will therefore merely state certain reforms by which the prestige and influence of the Order could possibly be improved.

First. Admission to the Sangha. This should be strictly regulated for there are too many Bhikkhus at present whom the people in their present impoverished condition find difficulty in supporting. Only youths of good parentage or spiritually minded, perfect physically and mentally and of unblemished character should be ordained, to whom a certificate of registration, renewable annually, would be granted. This would keep out unworthy characters, and ensure a higher standard among the Monks.

Secondly. Education. The present lack of education in the Sangha is deplorable, and in consequence it produces no great preachers, philosophers or thinkers. Recently in Burma a Bhikkhu was needed to preach the Dhamma in English. Not one could be found anywhere. With hardly any knowledge of modern languages, science, history or geography how can such a body of men command the respect of the educated laity? Most religions to-day are educating their priests making

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them useful and efficient, but the Sangha does nothing, and any attempt to give this modern education to the Bikkhus is vigourously opposed by the Mahatheras. When last in Upper Burma I noticed the number of Christian Missions that had sprung up, and I asked a prominent man the reason he replied, "these missionaries have opened schools and hospitals, and help us in many ways. They are doing the work of the Lord Buddha while our own Bhikkhus do nothing but sleep and smoke all day." His indignation was great for he was a true follower of the Dhamma, but he saw how things were going, and that unless the Sangha became more educated and active it would cease to exist in those parts, we need educated selfsacrificing Monks to awaken the lion roar of the Buddha.

Thirdly. Food. The present food regulations observed by the Sangha do much more harm than good. They produce ill health, gluttony, bad habits, and dishonesty. Let me explain what I see almost daily. A Monk goes round with the bowl in the morning, gets meat, fish, fowl, rice etc., food that heats the blood and has little nourishment. But he must eat it all before noon and then starve for eighteen hours, so he stuffs down much more usually than he can digest and so has to sleep for some hours after. Late in the afternoon he gets hungry and then has to chew tobacco, pan-leaf and jaggery, and smoke innumerable cigarettes and cigars. Bad health often results, and while boys in day schools are taught that smoking is ruinous to health, in the Order they are actually encouraged to do so. And of course dishonesty naturally occurs, various tricks and methods to eat stealthily without the laymen or the other Bhikkhus knowing it.

Surely our great Lord Buddha would not approve of all this. It would be far better for the Monks to drink tea and eat fruit in the afternoon. This could be considered as medicine and be taken without infringement of the Vinaya. In my Vihara Samaneras are allowed to do so with excellent

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results. They are learning to become useful men to their religion and their country and not acquire those bad habits which they get in the orthodox Viharas. On an empty stomach one can really do very little. I recently debated with a Christian missionary. Before the meeting he had a splendid meal, but I arrived weak and hungry having eaten nothing for nine hours. What chance does the poor Bhikkhu stand under such conditions? To remedy these harmful conditions, tea and fruit should be allowed up till sunset.

Fourthly. Discouragement of Superstitions. Pure Buddhism has to-day become overgrown with a mass of superstitions which the Buddha himself would be the first to discourage and which prevent its progress as people become more educated. The waste of money on innumerable candles, gold leaf, building pagodas, etc. is particularly deplorable when it could be much more wisely and humanely spent. Some Bhikkhus actually encourage superstition among ignorant people, teaching for example, if gold is put on a pagoda the giver will become rich, if a woman feeds many Monks she will be reborn as a beautiful boy, if money is given to the Sangha the happiness of Brahmaloka is assured after death, teachings which pander to selfishness and are the complete negation of the selflessness which is the bed rock of the Buddha Dhamma. So many false customs, traditions and beliefs are now associated with Buddhism that the educated layman naturally laughs at them, and our religion is likely to make poor progress in the West until we can rid it of all these excrescences, and show it to be the rational religion that it really is. The better education of the Sangha would be one of the best ways of achieving this.

Fifthly. Buddhist Unity. At present there is not only no unity between the Buddhist monks of different countries there is actually hostility between them. The Burmese Bhikkhu has little regard for his Ceylon brother, and the latter regards the former with not as much affection as he should. The Chinese monk derides both as having "incomplete views"

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and the Japanese has very scanty knowledge of the Sangha in other countries. And the tragedy is this that while they are all agreed on essentials,—the Buddha and his Dhamma, they disagree on the unimportant national customs, traditions and observances which have sprung up and destroy all harmony between them. In Ceylon and Burma, for example, a Bhikkhu can smoke but must not drink beer, but in Tibet a Monk drink as much native beer as he pleases but never smoke, which is a most serious offence. In one country a Monk must eat before noon, in other Buddhist countries the best meal of the Bhikkhus is generally after-noon. Certainly the Lord Buddha could not have taught all these contradictions, and there will never be the Buddhist unity that is so desirable until local customs have less prominence and the true spirit of Buddhism is better understood. Then we may get a united Buddhist World.

Sixthly. Revival of Meditation. Not until the ancient Buddhist practice of meditation is revived can we have a spiritual Sangha. To-day it has not only almost died out, it is actually laughed at in some Viharas, as those who have tried it know full well. Yet mind control and the awakening of the super-mind is the basis of all spiritual development, and is far superior to the mere empty repetition of the Scriptures which is all a Bhikkhu learns at present. I have met Yogis in India who were far nearer to the Iddhis and Samadhi than anyone I have seen in the Sangha and the years a Bhikkhu spends in learning Pali and repeating by heart long passages from the Pitakas could be far better employed if he strove to realize, and help others to realize Nibbana, instead of only talking about it. The world needs men who can speak from actual experience of the reality of the spiritual states, and not those who can merely say, "thus have I heard." The practice of meditation is of the utmost importance, far more important than the customs and rules upon which a Bhikkhu now wastes his time, and when this is

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followed the Sangha will regain the spiritual power it had in the days of old.

But I have written enough. Has Buddhism a message for the world to-day, a world which seems to be sinking deeper into misery, poverty and unbrotherliness? I believe it has, and that message must come through its Sangha. If this Sangha can be reformed, awakened and spiritualised it could regain that tremendous influence it had in the time of Asoka. If it cannot, then we can expect it to pass away as the Order of Bhikkhunis has done. This is the problem the Buddhist world has to face. If the Sangha dies, the Dhamma goes, and unless things change, to some future generation the name Buddha may be but a word recalled from the past.

The Maha Bodhi Society and its supporters have earned the gratitude and admiration of innumerable people ; the fight for Buddha Gaya, its hospitals and schools, the new Vihara at Sarnath, all redound to their credit. Will now support be given to a crusade for the reform and uplift of the Sangha so that it could become a real force for the peace, progress and happiness of the world?

NOTES AND NEWS

Arrival of the Ven'ble A. Dharmapala.

We offer a most respectful welcome to the Ven'ble A. Dharmapala who arrived at Calcutta on the 10th of March by S. S. Mulbera after an absence of several years partly due to his illness and partly due to his work in England. He was

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* Bhikkhu Prajnananda is an Englishman who has accepted the Dhamma because of its incomparable sublimity. We publish his letter because we think it will make the intellectual lay Buddhists to reflect and act without delay. We however, do not subscribe to the some of the views expressed by the contributor—Editor, Maha Bodhi.

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accompanied by Mr. U. B. Dolahipilla, Principal, Weaving Institute and Pandit H. Nandasara. His Holiness Toe Kay, Messrs. B. L. Broughton, S. C. Mukherjee, Chang Lung, Dr. N. Ray, S. C. G. Khasnabis, Abani Ganguly, J. Bhaumik, T. Vimalānanda and Devapriya Walisinha, met Ven'ble A. Dharmapala as he alighted from the steamer at the King George's Docks. Though continued illness had made him weak, he was cheerful and exchanged greetings and talked smilingly with his old friends who went to receive him at the Docks. He stayed at the Mahabodhi Society Head Quarters for a few days and was thoroughly examined by some eminent physicians of Calcutta who advised him complete rest. His object in coming to India this time was to see the new Vihara at Sarnath and to settle down at the secred spot where he commenced his work in 1895. Ven'ble Dharmapala accordingly left for Sarnath on the 24th of March last in the company of Mr. Walisinha and Mr. Dolahipilla.

* * * * *

Late Dr. B. L. Choudhury.

By the sudden and unexpected death of Dr. B. L. Choudhury who was an enthusiastic member of the Governing Body of the Mahabodhi Society, the Buddhist cause in India has lost another good Bengalee friend.

He was not a Buddhist nor one who dabbled in what is called "Buddhistic Research." He was a scientist and his trained mind could not but see in Buddhism the true explanation of the problem of life. He would have undoubtedly devoted more of his time for the cause had not death intervened. He has now passed away but his name will be remembered by all members of the Mahabodhi Society who had the privilege to work with him both within and without the Committee room. We offer our deep sympathy to his widow and other members of the family.

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Pandit H. Nandasara Thera.

We offer a hearty welcome to Pandit H. Nandasāra who arrived along with Rev. Dharmapāla to take charge of the Sarnath Institute as its Principal. He is not new to our readers and his work in England has made him well-known throughout the Buddhist world. After a brilliant career as a student of the Vidyodaya College where he won the much coveted King of Siam Prize, he joined the tutorial staff of his *alma mater* and worked successfully. Not satisfied with his scholarship in oriental languages he commenced his studies of English and when the call came for him to undertake missionary work in Europe he gladly responded and did his share of the work. Yet another call has come to him—this time from Sarnath, the sacred Migadāya where our lord set rolling the wheel of the law. With characteristic devotion he has accepted the post at considerable inconvenience. We trust under his able Principalship we shall have at Sarnath an ideal Buddhist Institute.

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Serious Damage Caused to Shwedagon Pagoda by Fire.

The famous historical Shwedagon Pagoda in Rangoon was the scene of a serious destructive fire on the evening of 6th March last and we are informed that as a result of this fire several costly tazaungs (Carved wooden structures with images and valuable offerings in them) on the platform, encircling the central gilded brick structure, were completely gutted. The loss is estimated at several lakhs of rupees. The Pagoda's beauty and grandeur were mostly due to these "tazaungs". We sympathise with our Burmese co-religionists whose religious sentiments must have received a rude shock at this catastrophe and hope that along with the restoration of the beautiful tazaungs, arrangements will be made in the Pagoda itself to prevent a recrudescence of such disastrous fires in future.

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Gaya Mahabodhi Free School.

A new free night school for poor boys of Gaya has been started at the Gaya Zawtika Hall and we have at present about 30 names on the rolls. This is an encouraging number and we are sure that it will still increase. Thanks of the Maha Bodhi Society are due to the following gentlemen who are responsible for the fine start made—Messrs. Prabash Chandra Bose, G. L. Mookerjee, Raj Kishore Narain, Bolai Chatterjee B.A., Mathura Prasad, and Jayawardene Upasaka.

* * * *

The London Buddhist Mission.

Readers of the Maha-Bodhi Journal are aware of the activities of the Buddhist Mission at London. It is due to its activities that English people are taking more and more interest in the glorious dhamma of the Tathagata. We venture to express the hope that time is soon coming when the name of Buddha will be on the lips and the doctrine of Buddha in the heart of every Englishman. The Buddhist Mission at London has been so long maintained by the joint munificence of Ven'ble Anagarika Dharmapāla and late Mrs. Mary E. Foster of Honolulu. Late Mrs. Foster used to make a monthly donation of £61/- for the up-keep of the Mission and along with Mrs. Foster's demise, the Mission has been deprived of a valuable source of its income. We publish in this issue an appeal for funds, issued by one of our revered workers at London, Mr. A. G. Grant. We draw the attention of our Buddhist friends all over the world to the gravity of the situation and hope that they will not allow the young plant of the Dhamma that has taken root in the English soil to die out so soon. The young plant, if it meets with proper attention from its trustees who constitute one-fifth of the human race, is sure to grow up into a mighty tree under whose expansive foliage a large part of suffering humanity will one day find shelter and peace. Trustees of the Baby Plant, beware!

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FINANCIAL

Mulagandha Kuti Vihara Fund

Previously acknowledged Rs. 78,298-2-11. Dr. N. N. Roy, M.B. (Feb.) Re. 1/- ; Tulsiman Singh, Bhota Bahal, Nepal, Rs. 6/- ; Mg Saw Hling, Tavoy, Burma, Rs. 5/- ; Ma Ba Kyan, Tavoy, Rs. 3/- ; Mg Ba Yan, Rs. 2/- ; S. N. Barua, Delhi, Rs. 5/- (March) ; Victor Stomps, Variyagoda Hermitage, Ceylon, Rs. 10/- ; Sarat Chandra Choudhury, Yamethin (March) Rs. 10/- ; Dr. N. N. Roy, M.B., Calcutta, Re. 1/-. Grand Total Rs. 78,341-2-10.

Maha Bodhi Journal

Statement of Receipt and Expenditure for the month of February 1931.

Receipts.	Rs.	A.	P.	Expenses.	Rs.	A.	P.
Subscriptions ...	532	8	0	Stamps ...	21	6	0
				Printing bill for Nov. ...	144	15	0
				Paper ...	39	6	6
				Stationery & Printing ...	5	14	0
				Petty Expenses ...	0	7	0
	Rs. 536	8	0		Rs. 532	8	0

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MAHA BODHI SOCIETY

Statement of Receipt and Expenditure for the month of February 1931.

RECEIPTS.

	Rs.	A.	P.
C. N. Trafford, Esq., admission fee in part	4	0	0
Birendra Kumar Dutta, Esq., admission fee 5/-; membership fee 5/- ...	10	0	0
Mr. J. G. S. Mohatti, donation to Society ...	10	0	0
Dr. N. N. Roy, M.B. Establishment a/c ...	4	0	0
Rent of Hall	39	0	0
Interest from Abdul Gani for Jan.	250	0	0
,, from Mr. N. C. Mallik for Jan.	208	5	6
Rs.	521	5	6

EXPENSES.

	Rs.	A.	P.
Postage & Telegrams ...	12	5	6
Charity :—			
Two Poor women ...	2	0	0
Buddhadevasevasram ...	7	8	0
W. D. Silva (pilgrim)	5	0	0
Wimalananda a/c ...	4	0	0
Devapriya a/c	5	5	9
B. house a/c repair ...	7	0	0
Electric bill	17	12	0
Remington Typewriter Co.	20	0	0
Bolpur a/c milk ...	17	0	0
Furniture a/c Almirah balance	20	0	0
Miscellaneous a/c ...	51	1	0
Publication a/c Santiniketan Press ...	20	0	0
Sarnath a/c	28	12	0
Tax for Gaya-land ...	18	0	0
Pilgrimage of Secretary & Rev. Dhammaloka ...	82	0	0
Salary & allowance :—			
Calcutta	94	0	0
Sarnath	65	0	0
Gaya	27	0	0
Debising	12	0	0
Old Durwan	5	0	0
Sugatakanti's mother ...	30	0	0
Food a/c	125	1	6
Samaneras a/c sent to Sarnath	50	0	0
Rs.	726	13	9

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Hiralal Amritlal Shah	...	...	,, 5,000
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Mr. P. A. Peiris ...	...	...	,, 1,000
Mr. and Mrs. U. Thwin	...	...	,, 1,000
Mr. and Mrs. U On Pe	...	...	,, 1,000
Mr. B. L. Broughton	...	...	,, 1,000
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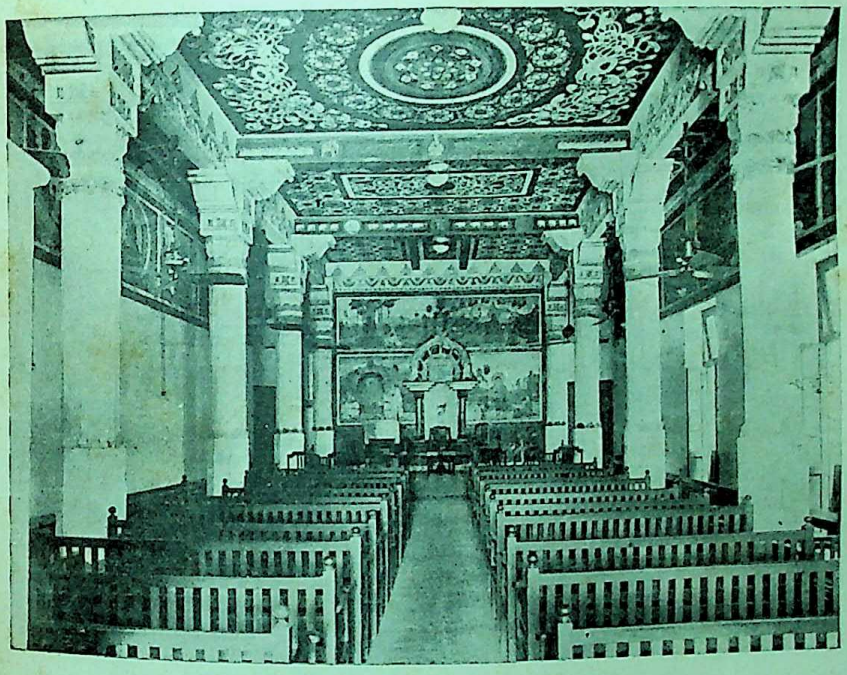
The only Refuge for him who aspires to true perfection is Buddha alone.
—K. H.

THE MAHA-BODHI

Journal of the Maha Bodhi Society.



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Buddha Day Number

Vol. XXXIX.] MAY-JUNE, 2475/1931 [Nos. 5-6

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MULAGANDHAKUTI VIHARA OPENING CEREMONY

As the readers will notice from the photograph published on the other side the great Vihara at Sarnath is at last complete. The finishing touches have been given to the 110 feet high main tower of the Vihara and the work of clearing the platform has been taken in hand. The interior of the Vihara is complete except for the frescoe work which, thanks to the generous promise of Mr. B. L. Broughton, will be taken up as soon as possible. The only Buddha image of the Shrine which is in the preaching attitude is being made on the model of the famous image in the Sarnath museum by the School of Art, Jaipur, and will be ready within a few months. Thus after many vicissitudes the schemes of the Vihara have become an accomplished fact.

At the suggestion of the Archaeological Department of the Government of India the opening ceremony and the enshrinement of the sacred relic have been fixed to take place in October or November this year, and I invite Buddhists of all countries to participate in this historic event. As this is the first Vihara we have erected at the sacred spot after 800 years, I trust the Buddhists will gather in their hundreds to take part in the ceremony and usher in this new era of Buddhist revival at the sacred Migadaya. Our Society will make arrangements to accommodate visitors if they inform us in time of their willingness to take part in the event. Formal invitations will be sent later on.

It is estimated that Rs. 5000 will be necessary to make the event a success. I appeal to the Buddhists of India, Burma, Ceylon and other countries to send their donations and help us to make the event a great success.

THE ANAGARIKA DHARMAPALA,
Founder and General Secretary.
Maha Bodhi Society.

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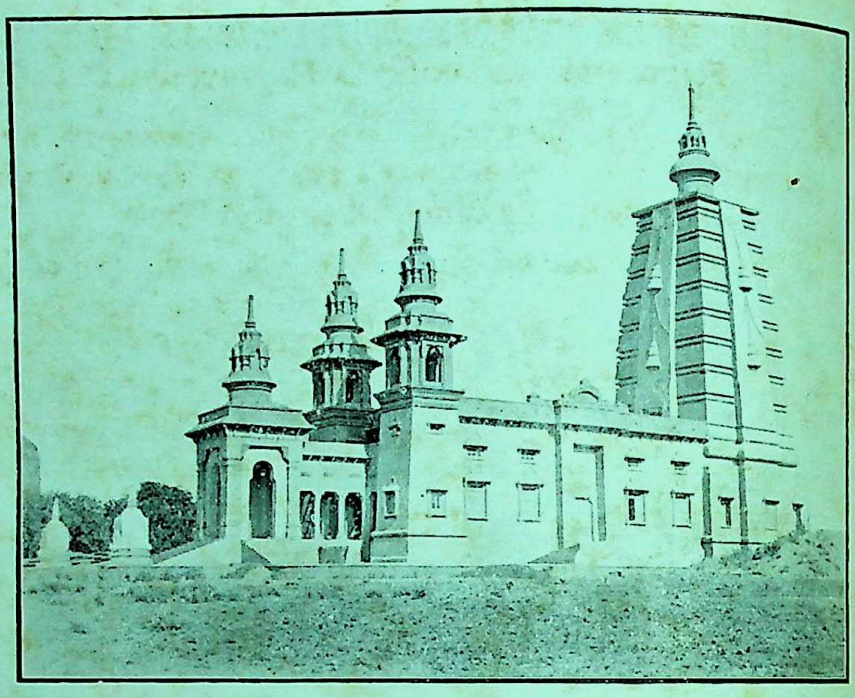
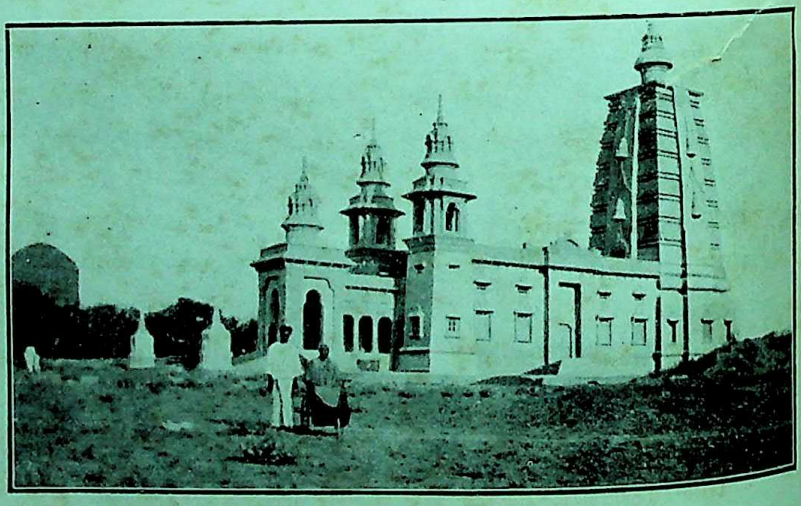
THE MAHA BODHI



COMPLETE AT LAST!
The great Mulagandha Kuti Vihara just completed.



The Ven. Anagarika Dharmapala sitting in the foreground of the Majestic Vihara he has just completed.

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THE MAHA-BODHI

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चरथ भिक्खवे चारिकं बहुजनहिताय बहुजनसुखाय लोकानुकम्पाय अत्थाय हिताय सुखाय देवमनुस्सानं। देसेथ भिक्खवे धम्मं आदि कल्लाणं मज्झे कल्लाणं परियोसान कल्लाणं साथ्थं सव्यञ्जनं केवलपरिपुण्णं परिसुद्धं ब्रह्मचरियं पकासेथ।

"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Manifest holiness, perfect and pure."—MAHAVAGGA, VINAYA PITAKA.

Vol. XXXIX] MAY, JUNE, B. E. 2475 / C. E. 1931 [No. 5, 6

MR. BROUGHTON'S DONATION

I have great pleasure in announcing that our dear brother B. L. Broughton, M.A., (Oxon.) has graciously offered to bear the cost of the frescoe paintings in the New Vihara at Sarnath in memory of his beloved mother. He has promised to pay the amount in monthly instalments and has already sent a cheque for Rs. 2,000. This is indeed a timely help, the value of which it is impossible to estimate. By taking upon himself the meritorious task of getting the paintings completed, he has not only done a great service to Buddhism but also to Indian art which is bound to attract world-wide attention when the work is over. I express the Maha Bodhi Society's grateful thanks to this noble-hearted dayaka. May his aspirations be fulfilled.

DEVAPRIYA WALISINHA,
Secretary, Maha Bodhi Society.

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WAISAKHA PURNIMA SONG.*

Remove the blackness of all sins,
Victory be to thee.
Sprinkle the world with the water
of Everlasting life,
thou who art the fountain of peace,
of welfare, of holiness, of love.
Let the gloom of despair and all evil dreams vanish
With the radiance of the newly risen Sun of wisdom.

The day is dark with delusions
and the traveller is afraid,
He is distraught with doubts
at the intricacy of diverging paths.
Merciful, rescue him from the peril of pitfalls,
guide him into freedom from the meshes of tribulation,
thou who art the fountain of peace,
of welfare, of holiness, of love.

Rabindra Nath Tagore.

* Translated from the original Bengali by the poet himself.

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A MESSAGE FROM THE FOUNDER

To my Buddhist Brethren all over the World.

From the holy Isipatana, Benares, I am writing this letter.

I arrived in Calcutta in March 1891. In May of that year our Maha Bodhi Society was founded, and in July 1891 I began work in Calcutta. For the first time in the history of Modern Buddhism, the Maha Bodhi Society realized the necessity of reviving Buddhism in the land of its birth. The holy site at Buddhagaya is the foremost Buddhist Shrine, and is at present neglected, although it is under the dual control of the Indian Government and of a Saivite Mohant. At Buddhagaya the Prince Siddhartha attained the supreme state of Anuttara Samma Sambodhi 2520 years ago. Having realized the sabbaññutā ñána, the Lord Buddha spent seven weeks in the precincts of the Tree of Wisdom in the enjoyment of the happiness of absolute Freedom from Ignorance, Sankharas, &c. Thence He went to the Deer Park at Isipatana, Benares, to preach the Four Holy Truths to the five Bhikkhus. At the holy spot He remained three months, and when He had obtained 60 Arhanta Bhikshus, He had them sent all over the Gangetic Valley to preach the Dhamma. The ever revolving Wheel of the Supreme Law was set a rolling 2520 years ago, and during this long period the message of the Dhamma was taken to all the countries in Asia.

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After 45 years of compassionate service our Lord attained the anupādisesa nibbāna dhātu at Kusinara.

For nearly a thousand years Buddhism has been forgotten by the people of India, and the Maha Bodhi Society is now making the effort to disseminate the forgotten principles of the Dhamma.

I have spent 40 years in Bengal, Bihar and Benares in the service of our Lord, and with the help of a few friends I have been able to keep up the activities of the Maha Bodhi Society.

I owe every thing to my parents, to the late Madam Blavatsky and to the late Mrs. Foster of Honolulu.

The holy place at Buddha Gaya must be rescued from un-Buddhistic hands. The Saivite monks it is said received the village of Mastipur Taradi from the Delhi Moslem Padshah. It shows that the holy site was, after its destruction, in the hands of Moslems. The next holy site is at Isipatana, Benares which is in the hands of the Maha Bodhi Society and we have erected a splendid Vihara, whose opening ceremony is fixed for next October. The next holy site is in the hands of Burmese Buddhists. The holy spot at Lumbini where our Lord was born is in Nepal.

India needs the Kalyana Dhamma of the Lord Buddha. All the present political, social and economic troubles will be solved by the introduction of the Dhamma.

May all beings be happy.

THE ANAGARIKA DHARMAPALA.

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MESSAGE OF PEACE AND CULTURE

On this memorable day we must especially vividly remember and mutually strengthen each other by basic conceptions of true evolution. The Great Gautama Buddha has ordained manifoldly the conception of Peace and Culture. Peace—signifies an unceasing construction. Culture—means an eternal cognizance and betterment of life through foundations of glorious progress.

Impractical and perishable is everything created by hostility. The history of mankind gave us remarkable examples of how necessary just peaceful creativeness was for progress. The hand will tire from the sword but the creating hand sustained by the might of the spirit is untiring and unconquerable. No sword can destroy the heritage of culture. The human mind may temporarily deviate from the primary sources, but at the predestined hour will have to recur to them with renovated powers of the spirit.

The preordained subtlest energies already prove to be not an abstraction, and true scientists apply them already for the betterment of life. The long-ago foreseen life upon the far-off worlds and the new possibilities for humanity cease to be fairy-tales, but we use them already, finding new hours for uplifting meditations. And these very meditations also renovate. They can become shorter and more intense. The Teaching about pure food has already firmly entered into life, for even a limited mind already knows of the most powerful vitamins. All which is vital in its glorious prognosis will not disappear, but like every truth will appear in an ever broadening conception. Humanity begins to understand that the hand of Peace is the mightiest. There never can be such an inexhaustible tenacity in the hand of War as in the hand of Peace. He who carries Peace and Culture does not have to

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force others, for in his constructive enthusiasm he will be imbued with radiant creativeness and greatest understanding of true co-operation.

The foundations of Peace and Culture make verily man invincible and realizing all spiritual conditions he becomes tolerant and all-embracing. Each intolerance is but a sign of weakness. If we understand that every lie, every fallacy shall be exposed it means that first of all lie is stupid and impractical. But what has he to hide who has consecrated himself to Peace and Culture? Studying the foundations of Teachings, he can do nothing that would clash with the noble, because knowledge is needed for evolution. Helping his near, he helps general welfare which at all ages was appreciated. Striving to Peace he becomes a pillar of a progressing State. Not slandering the near, we increase the productiveness of the common creativeness. Not quarrelling we shall prove that we possess the knowledge of the foundations. Not wasting the time in idleness we shall prove that we are true co-workers of the limitless cosmic energies. Finding joy in everyday's labour we show that the conception of Infinity is not alien to us. Not harming others we do not harm ourselves and eternally giving we realize that in giving we receive. And this blessed receiving is not a hidden treasure of a miser. And we understand how creative is affirmation and destructive is negation. Amidst basic conceptions those of Peace and Culture are the conceptions which even a complete ignoramus will not dare to attack.

The mentioning of Lalitavistara upon the pages of the "Gégende Dorée" is one of the benevolent signs through which true understanding is being formed. The border between Light and darkness crosses the whole world and disclosing it, we become defenders of the Culture of Light. There cannot be any culture of darkness. If we can visualize the stronghold of Light, then as a counterbalance there will be the abyss of darkness of ignorance. But at least on memorable days every darkness should be annihilated.

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On memorable days we must bring great spiritual offerings and if to-day we shall bring our true striving to Peace and Culture and if we vouch not to deviate from these high principles, then we will deserve that our works shall be qualified as noble actions. Verily ordained are noble deeds of Peace and Culture.

NICHOLAS ROERICH.

Himalayas,
May, 1931.

SUPERMAN.

Savatthi was the occasion. . . .

Now the venerable Sariputta came to visit the Exalted One, and on coming to him saluted him and sat down at one side. So seated the venerable Sariputta said this to the Exalted One:

"A superman, a superman," is the saying, Lord. "Pray, lord, how far is one a superman?"

It is by emancipation of mind, Sariputta, that I call a man "Superman". Without emancipation of mind there is no superman, I declare. And how, Sariputta, is one's mind emancipated?

Herein, Sariputta, a monk abides in body contemplating body (as transient), ardent, composed and mindful, by restraining that dejection in the world that arises from coveting. As he so abides in body contemplating body, his mind is purified, emancipated, by freedom from āsāvas. So also with regard to feelings.....mind.....mind states his mind is purified, emancipated by freedom from the āsāvas.

Thus, Sariputta, is one's mind emancipated. Indeed, Sariputta, it is by emancipation of mind that I call a man "Superman". Without this emancipation of mind there is no superman, I declare.

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THE SPLENDOUR OF OUR FAITH

By Mr. Francis J. Payne,

Secretary, British Maha-Bodhi Society.

This month we celebrate the dawn of truth, the great awakening of man to the nature of the universe in which he lives. In the sweet and warm month of Vaisakha, half our April and half our May, more than two and a half millenniums ago, a great Being sat serene in profound meditation. For years he had been struck with the incongruity that all the living things around him, pulsating with life and energy, were striving in vain. Most of what they did ended in death and defeat, and, even when they seemed to be in the sunshine of prosperity, their very joys were clouded with fear.

He called upon the wise ones of his time to tell him why this was the world order. Why this waste, this futile effort? One and all they answered that the world order was a mystery which had baffled the speculations of many generations of wise men, and that there was no solution—we were but infants crying in the night and with no language but a cry.

He was not alone in this. To-day honest inquirers are met with the same reply ; they are told to submit humbly to the will of God and not to dare to raise the veil which hides His mysteries.

Our Buddha was not satisfied ; he was no ordinary being, and the common answer was powerless to silence him. He would give up all that life holds dear, put on the yellow robe, go forth from home to homelessness and wrestle with the problem of the ages.

He won, and it is this victory which Buddhists throughout the world celebrate every springtime as the herald of the dawn of truth. Think of this courage. He ignored the wisest

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and profoundest thinkers. Caste and authority had no weight with him. No one had yet solved the problem—he would undertake it single-handed against the ill-report of all the world.

We know what happened. The great law of causation became once for all an integral part of religion. No one had suspected its existence. In Europe we had to wait over 2000 years for Descartes to arise, before we had an inkling of this tremendous fact that all beings reap as they sow.

All the sorrow in the world is rooted in Ignorance, and through twelve great steps our Master traced its awful progress. The truth was so enormous and far-reaching, and yet so simple, that even He was appalled at his discovery. He thought

> "The Teaching will be hard to understand
> To beings lost in hatred and desire.
> Given to desire, plunged in thick darkness,
> They will not see the thing repugnant,
> Abstruse, profound, hard to perceive and subtle."

It accounted not only for the existence of all living things, but it showed the way to a complete deliverance from sorrow.

He had found the secret of Immortality. "Just, O bhikkhus, as the Great Ocean has only one taste, the taste of salt, so has this teaching and discipline but one taste, the taste of deliverance."

The religion of the Buddha is the proclamation of freedom. Man became captain of his life, arbiter of his destiny, architect of his own fate. No longer would he be the plaything of the gods, the potter's clay of Omar Khyyam, he would be the thinker, the free man, dignified and godlike. Humanity underneath that tree of wisdom broke its chains for ever. An everlasting upward path was found which man and woman can of themselves ascend.

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He saw that all things flow. No rest or stay was there in any of the myriad worlds. Man plunging into this whirling sea made himself the sport of all the elements, the victim of all hard things. Our Master told us how to avoid this trembling flood and therefore we are free.

If all things flow and nothing in the world endures, it is no wonder that we sink despairingly when the inevitable consummation comes. How can we tie our lives and fortunes to an ever-flowing changing stream? But surely there is some world where the great gods live which is free from this transient curse. No ; the very gods will pass away and leave no trace behind.

No wonder is it then that we do suffer, if we take this evanescence for something solid and enduring. The secret of sorrow and regret is found. Henceforth we are alone to blame if we make no effort to obtain release.

But surely is there not something within which will withstand the devouring tooth of time? My personality, my soul, that surely is not transient! Friend! that is more transient than the rocks and stones and hills. Blessed is he who loseth his own self for he shall find the universal kin.

Self, egotism, craving, grasping, hatred are with one great slash of this electric truth destroyed. The cause of all the sorrows of the world has been found at last. Other great teachers say that selflessness is the essence of all religion, and contradict their utterance by exhorting us to strive earnestly to save our selves. "What shall it profit a man" says one, "if he gain the whole world and lose his own soul." The Buddha answers, "What shall it profit a man if he gain and save his wretched soul and lose the whole world." He is consistent and true. He extols selflessness and shows at the same time that selflessness squares with truth.

And so this suffering of ours arises from our selfhood, and the lies which we believe. He proclaimed for us the middle path pre-eminent amongst the precepts of the world, all-embracing in its efficacy, covering every human need.

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And its very first step is Right Views—seeing things as they really are, steadily gazing at the sublime countenance of Truth herself.

We understand, we know now that the happiness we all so passionately look for must be created by ourselves. As we are merciful so shall we be happy. Boundless, benevolent kindness, love for all the world, freedom from all anger, hatred and malice, with mind composed, such is the reward He gives to those who follow his good law. Schopenhauer the great European thinker considers mercy as the root of all good conduct, he says "Boundless compassion for all living beings is the surest and most certain guarantee of pure moral conduct and need no casuistry. Whoever is filled with it will assuredly injure no one, do harm to no one, encroach on no man's rights ; he will rather have regard for every one, help every one as far as he can, and all his actions will bear the stamp of justice and loving-kindness."

A moral law so based cannot fail to be absolutely pure. The very nature of things demands from us good conduct. The Buddha is Nature's own voice whereby she interprets her plans to all her creatures, and yet the master was so unassuming and so kind. In our scripture we have hundreds of his pleasant talks with all sorts and conditions of men and women. He rejoiced with those who were filled with joy and mourned with those in sorrow. Day after day and year after year, He walked this earth, the friend of all and the comforter to all those who were afflicted. Whenever he approached a village the people flocked to meet Him with garlands of beautiful flowers. He was no mere philosopher propounding to them interesting theories, they followed Him because they loved Him, and knew that what He said was true. The ages have rolled by and still we sing His praises, in a world of transience, we feel that the Buddha and His teaching are the only things which do not know decay.

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SOME SALIENT FEATURES OF BUDDHISM

By Bhikkhu Narada.

The Dhamma taught by the Buddha is popularly known as Buddhism. There is no proper English equivalent that exactly describes what it is.

To call it a philosophy is not very satisfactory, as it does not contain an elaborate system of theories and facts meant for mere excogitation's sake, although it must be admitted that the Buddha has anticipated an immense deal of modern speculations.

Neither is it a *religion* in the sense in which that word is commonly understood. For Buddhism is not a system of faith and worship.

Nor is Buddhism a mere ethical system. It no doubt possesses an excellent code of morality, but it is much more than just morality.

Buddhism is, therefore, neither a philosophy, nor a religion, nor an ethical system. It is a *"Means of Deliverance"* or, as is termed in Pali, the Dhamma, the Thing.

The foundations of Buddhism are the Four Noble Truths—namely, The Noble Truth of Suffering (the *raison d'etre* of Buddhism), the Noble Truth of the Cause of Suffering *i.e.* Craving, the Noble Truth of the Annihilation of Suffering *i.e.*, Nibbana (the *summum bonum* of Buddhism), and the Noble Truth of the Path leading to the Annihilation of Suffering.

Whether the Buddhas arise or not these four Truths exist in the universe. The Buddhas only reveal these Truths which lay hidden in the dark abysm of time.

Scientifically interpreted, the Dhamma may simply be called the law of cause and effect. These two embrace the whole doctrine of the Buddha.

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Craving is the cause, and sorrow is its effect ; the Middle Path is the cause, and Nibbana is its effect.

Buddhism rests on the pivot of sorrow. But it does not thereby follow that Buddhism is pessimistic. It is neither pessimistic nor optimistic, but it teaches a truth that lies midway between them. One would be justified in calling the Buddha a pessimist if He had stopped short at the first Truth without suggesting a means to put an end to this suffering. The Buddha perceived the universality of sorrow and did prescribe a panacea for this universal sickness of humanity.

The Buddha on the other hand does not expect His followers to consider themselves wretched sinners. On the contrary He exhorts His followers to be constantly cheerful and happy, for cheerfulness is one of the factors of Enlightenment.

There is no denial of the fact that there is suffering in this world. What we call happiness or pleasure here is merely the gratification of some desire. No sooner is the desired thing gained than it begins to be scorned. So unsatiate are all desires. Worldly bliss, heavenly bliss not excluded, is only a prelude to pain. Sorrow is, therefore, essential to life, and cannot be evaded. If it can find entrance in no other form, then it comes as Schopanhauer says, in the sad grey garments of tedium and ennui.

Suffering exists as long as there is craving. It can only be annihilated by treading the Noble Eightfold Path and attaining the Supreme Bliss of Nibbāna.

These four Truths could be verified by experience. Hence the Buddha Dhamma is founded on the bed-rock of facts which could be tested and verified. Buddhism is, therefore, an empirical as opposed to speculative, religion.

As such Buddhism does not demand *blind faith* from its adherents. Here belief is relegated to the back ground and is replaced by confidence based on knowledge (Buddha).

To the seekers of Truth the Buddha says :—"Do not believe anything on mere hearsay, do not believe traditions,

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because they are old and handed down through many generations, do not believe anything on account of rumours, or because people talk much about it ; do not believe simply because the written testimony of some ancient sage is shown to thee ; never believe anything simply because presumption is in its favour, or because the custom of many years leads thee to regard it as true, do not believe anything on the mere authority of thy teachers or priests. Whatever according to thy own experience and after thorough investigation agrees with thy reason, and is conducive to thy own weal and to that of all other living beings, accept that as truth and live accordingly."

Such noble sayings as these prove that there is no *coercion* in Buddhism. No single individual was converted by force. No drop of blood was shed for the cause of Buddhism, and no mighty monarch wielded his sword to propagate the Dhamma, though Buddhism has survived for the last 2500 years.

Buddhism, strictly speaking, is not a proselytising religion. It appeals more to the intellect than to emotion. It is concerned more with quality than with quantity.

On one occasion Upali, a follower of Nigantha Nataputta, approached the Buddha and was so pleased with the Buddha's answers to his questions that he instantly expressed his desire to become a follower of the Buddha. But the Buddha cautioned him saying :—

"Of a verity, O householder, make a thorough investigation. It is well for a distinguished man like you to (first) make a thorough investigation."

Buddhism is saturated, so to say, with this spirit of complete tolerance.

"Even if someone were to revile me," says the Buddha, "do not get offended thereby."

This tolerance the Buddha extended to men, women and beasts alike. It was the Buddha who first abolished slavery and declared that one is not a slave of another.

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It was the Buddha who first revolted against the degrading caste system that had taken firm root in the soil of India, and taught that it is by one's actions and not by birth one becomes a Brahmin or an outcast. A Buddhist should extend his loving-kindness (maitri) towards all irrespective of caste, creed or colour.

It was also the Buddha who raised women to the highest pedestal. The hasty critics are only making '*ex parte*' statements when they reproach Buddhism with being inimical to women. Though with some hesitation, which He made on reasonable grounds, He yielded to the entreaties of His foster-mother, Pajapati Gotami, and founded the Bhikkhuni Order and appointed Khema and Uppalavanna as the two chief female disciples.

On one occasion the Buddha said to King Kosala who was displeased on hearing that a daughter was born to him :—

"A woman child, O lord of men, may prove
Even a better off-spring than a male."

Many such events in His life show the high regard and great esteem He had for women, and it is interesting to note that on many occasions He himself named most of His female disciples as amongst the most distinguished and learned of his adherents.

These are some of the salient features of Buddhism.

"Just as a blind man walks without a guide,
Sometimes the right pathway, sometimes the wrong,
E'en so the fool forthfaring without guide
Now merit does and then demerit ; when
He knows the Law and ponders on the Truths,
His ignorance will cease and bring him peace".

—*Path of Purity.*

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BUDDHIST PILGRIMAGE

By B. L. Broughton, M.A., (Oxon.)

"And there will come, Ananda, to such spots believers, brethren and sisters of the order or devout men and devout women, and will say, "Here was the Tathagata born! or here did the Tathagata attain to the supreme and perfect insight! or here was the kingdom of righteousness set on foot by the Tathagata! or here the Tathagata passed away in that utter passing away which leaves nothing whatever to remain behind! And they, Ananda, who shall die while they with believing heart are journeying on such pilgrimage, shall be reborn after death, when the body shall dissolve, in the happy realms of heaven." (Mahā Parinibbāna Suttanta).

Religious journeys have always appealed to mankind and very few religions are without them.

The man who has never been on pilgrimage deserves our sympathy, for he has missed a wonderful and unique experience.

The preparation, setting out, the journey with its possible discomforts of heat and cold, plain fare and uncomfortable lodging, all are viewed from a different standpoint than that of the ordinary traveller.

Where a tourist would say, "the accommodation was disgraceful, the apology for a bed made my bones ache, the food was disgusting," etc., the pilgrim will say, "all this brings me merit; it is service to religion, nothing worth having is gained without effort, and these passing material discomforts are nothing in comparison with the goal I am seeking." Such discipline is excellent in preventing a too great reliance on material comforts, for it brings home to us their relativity and makes us realize that they must one day be left behind. Throughout the journey, like a brilliant

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star shining beyond the mouth of a long cavern and leading the traveller onward gleams the goal of all his efforts and troubles, the sacred centre which has drawn him forth upon his pilgrimage.

It is sometimes urged against the practice of pilgrimage that it is "superstition," or unnecessary because any spiritual height can be equally reached without leaving home. It is, of course, true that progress towards Bodhi is possible in any time and place, granted the will to attain it ; but just as magnetism pervades every part of the earth and is at the same time concentrated in particular centres like the north and south magnetic poles, so certain spiritual influences are focussed in localities where there has been some great event in the spiritual life of the world, for the lightest movement whether of mind or body sets up a vibration which affects albeit to infinitesimal degree the equilibrium of the remotest star. The very atmosphere and soil of such places as Buddha Gaya and Lumbini have been permeated by the Buddha rays and so transmuted that they are changed from mere ordinary stones and soil to celestial jewels. The statement in the Suttanta that any pilgrim who dies with a believing heart while on this pilgrimage is reborn in heaven is no mere "superstition," or magic, no "short cut to paradise," but is founded on the profoundest psychological principles.

"All that we are is the result of what we have thought," this principle is accepted by all the most advanced scientific thinkers ; as we think so we become, as we become so are we reborn for our rebirth must take place on that plane to which it is fitted, therefore if on pilgrimage our thoughts are truly attuned to the lofty spiritual influences of the place our minds will be purified and ennobled, and so dying in that state we are reborn on a higher plane.

Every Buddhist should endeavour to visit the sacred sites at least once in his life, for thereby he will gain an experience which will change and elevate his whole life and determine his

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future for good in births yet to be. Certain it is, no Buddhist ever returned from pilgrimage exactly as he set out.

Having given this preliminary explanation I will proceed with the narrative of my own pilgrimage.

With the happy sense of being on the point of realizing a life's ambition, I set out in company with Mr. Devapriya Walisinha, the Secretary of the Calcutta branch of the Maha Bodhi Society, from Howrah Station, Calcutta, on the 19th of January by the night train for Gaya.

The cold weather season in India is really cold and perhaps I shall give Sinhalese readers the best idea of it by saying that it is like Nuwara Eliya in the depths of winter. There was then, a suspicion of frost in the air when we left Calcutta and we needed the warm wraps with which we had provided ourselves.

Of course we wore upâsaka dress, but we had warm underclothing and thick shawls. I had purchased a fine *chudder* of the Buddhist orange colour a few days previously in Calcutta. I mention these details for the benefit of any Sinhalese or Burmese co-religionists who may contemplate making the pilgrimage in the cold weather, and who may not have a clear idea of the Indian climate. India, being a continent has greater extremes of heat and cold than Ceylon. But if due precautions are taken to ensure proper warmth there is nothing for a normally healthy person to fear on a winter pilgrimage.

Our first task was to spread our matresses on the long seats of the carriage, for since most journeys in India are for great distances and are usually at night, provision is made for sleeping by couch-like berths, two, one upper and one lower along the sides of the carriage and two down the middle.

Buddha Gaya.

The carriage was quite full, one passenger even slept on the floor. But Indians are singularly adaptable to such things and will accept personal discomforts on a journey with a

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cheerful equanimity that puts the more luxurious westerner to the blush. It was between six and seven in the morning that we arrived at Gaya where we were met by Mr. Chatterji, a Hindu gentleman who has great sympathy for Buddhism ; his late father was of great assistance to the Ven Anagarika Dharmapala in his brave fight for Buddhist rights at Gaya. In company with Mr. Chatterji we drove to the Buddhist Rest-House. If it was cold at Calcutta it was very much more so at Gaya. The grass was white, but whether with hoar frost or very heavy dew I could not determine.

The Buddhist Pilgrims Resthouse is a new building just outside the town. It consists of a long hall which opens upon back and front with a shrine at the end facing towards Buddha Gaya.

On the wings are the sleeping apartments ; back and front is a verandah. The front faces the Buddha Gaya road, behind is a vegetable garden bordered by tall palm trees, beyond stretch open fields. The place is in charge of a Sinhalese dasa sila upâsaka.

Here was the true Indian country side with its fields and primitive wells, nothing seemed changed since the days of the Buddha Himself. We were invited by Mr. Chatterji to take breakfast at his house, which he shares with his three brothers. The house is genuinely Indian, at the rear a cloister with pillars encloses an open garden patch in the style common to all ancient Aryan nations from archaic Italy to Ceylon. We had a delightful Indian meal, and it is a great pleasure to me to record Mr. Chatterji's assiduous kindness in attending to our wants. True Oriental hospitality ! After breakfast we sat in the front verandah, and here—delightful Indian touch—a bearded sannyasi with staff, robe and amulets walked in and chanted Sanskrit gathas and mantras in a loud voice. This gentleman was evidently a *persona grata* with the children of the family who eagerly gathered round him as he shouted playfully "Khoka ki jai !"

The middle of the day was extremely hot, so we were

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glad to rest, and to survey prospect before us. In front of the house were palm trees and on the opposite side of the way a mosque. Despite the fearful poverty and squalor of Gaya it was pleasant to get away from that horrible hybrid Calcutta to the true East. Late in the afternoon we took a ghari to Buddha Gaya where we were to spend the night. Every inch of the way I noted, for I was thrilled at the thought, at last I am to see the heart of the world! Our road lay past the court house and turning sharply to the left we entered a labyrinth of narrow streets and squalid houses.

A native of Ceylon or Burma who has never left his own country can have no idea of the terrible poverty of India in general and of Bihar in particular. And yet Bihar was the glorious empire of Magadha!

The streets of Gaya swarm with beggars as we might expect in a country where there are no industries and where the soil is old and needing scientific fertilization which the people are too poor and uneducated to give it. The poorest districts of Ceylon are happy and prosperous compared to Bihar. Everywhere we saw people who bore in their emaciated forms the brand of the terrible demon Hunger. Passing through the wretched streets of Gaya the thought, flashed through my mind, 'is this a dying race?'

To us who love India the thought of her extinction is equivalent to the death of what we hold dearest in the world, for are not these unhappy people 'our Lord's compatriots?' But with it all, I have hope; for while India can produce heroes like Mahatma Gandhi and Pandit Motilal Nehru she cannot die. The all pervading compassion of the Buddhas and Bodhisatvas cannot abandon that sacred land in which all Buddhas take birth.

It was a relief to escape from the squalid town and these sad reflections and emerge upon a fine tree bordered road. On our right stretched a flat country of fields basking in the setting sun, on the left was the river Neranjara and the range of hills where Lord Buddha dwelt on the eve of His

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Enlightenment. The hush of evening was on the world when passing some squalid cottages we turned a corner and came into full view of the Maha Bodhi Temple. I esteemed myself most fortunate to get my first view of the temple under exactly the conditions I desired, viz. in the evening, when its yellowish coloured stones glowed in the light of the setting sun to a most exquisite rose.

The temple is situated on a lower level than the road which ends in a grassy open expanse and beyond that stands the Dharmasala for which we are indebted to the unfailing benevolence of our great leader the Anagarika Dharmapala. In the central hall which runs from back to front a number of Tibetan Buddhist pilgrims had spread their none too clean beds and taken up their lodging. Among them I noticed an old woman who I should say, had never used soap in her life and whose clothes seemed to be held together mainly by dirt. Yet how could one fail to admire the faith which had urged this old woman to leave distant Tibet and travel most of the way on foot, to the central shrine of her religion. Under her dirt and rags her heart evidently glowed with the divine fire of Buddhist aspiration, and she was more worthy of honour than a queen who has no love for Dhamma. There were besides many well-to-do Tibetan pilgrims at the resthouse besides numerous lamas. It was at Buddha Gaya that we first learned to love the Tibetans for their devotion. Wild rugged Tibet has received but few gifts from nature, but she has certainly the gift which exceeds all other gifts, and how poor is any country which has piled up wealth high as Meru, but has not the treasure of the Dhamma. Sinhalese pilgrims were conspicuous by their absence owing to trade depression, at least, let us hope this was the only reason. Having deposited our luggage in the plain pilgrim's bedroom we set out for the temple and the Bodhi Tree. Crossing the open expanse we turned to the right along a footpath by a steep embankment and reached a long flight of stone steps leading down to the temple. Here we removed our foot-gear and descending

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the steps passed by a stony path through a patch of ground over grown with bushes and adorned with a chetiya and found ourselves face to face with the Bodhi Tree and the Diamond Throne. A low parapet borders the sacred place, and immediately in front of the Tree is an archway of brick. Just opposite the Tree and divided from it by a paved footpath is a large stone slab, and here we lay prostrate and adored the most sacred spot in the world, making aspirations which we hope will determine our future even unto Nibbāna.

To descend the steps and walk on gravel with bare feet was painful, but harder still is the practice of the Dasa Paramita through countless kappas and the winning of the sublime state of Buddha. To endure the discomfort of walking barefoot to the Tree is a most excellent discipline, for in miniature it depicts the life of the true Buddhist. After placing lighted candles and incense tapers on the parapet I walked with a single taper and my beads around the temple along the Buddha's cankamana.

Entering the sanctuary, we found it ablaze with the light of candles. The only daylight enters through the door, for there are no windows, and thus the interior has the appearance of a cavern. The beautiful Buddha Rupa was disfigured with Hindu caste marks, which at our stern behest the attendant removed before we worshipped. We now took a closer view of the exterior of this glorious temple, which has however, suffered at the hands of Muhammedan fanatics, for many of the beautiful Buddha Rupas in the niches of the wall have been mutilated and some niches are empty.

Later in the evening we attended a Tibetan Pirith Service conducted in front of the Bodhi Tree. It is a scene I shall never forget. Behind us, in the west, the horizon yet glowed with the last rosy rays of the setting sun. Above, in a sky of pale emerald the evening star glittered beside the crescent moon ; in front, innumerable candles along the parapet made a blaze of light before the Tree, beyond rose the dark mass of the temple, while through the graceful boughs and feathery

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sprays of the Tree, one beheld the night sky of deep purple adorned with golden stars. It was indeed "a bright holy Tree fairer than the sunlight clothed in living green." We laity stood upon the stone slab immediately behind the row of officiating lamas, and alternately bowed and raised our arms towards the Tree in Tibetan fashion. The lamas sang so sweetly that we were moved to ecstacy, our journey, troubles and discomforts, time itself was forgotten, it was almost a fore-taste of Nibbāna. I previously compared the spiritual centres to the magnetic poles and the scriptures certainly hint that the Diamond Throne is a focus of mystical influences, for it is expressly stated that the Lord not only selected that precise spot, but most carefully chose the very direction which He faced, for while the northern quarter rose to the zenith the south seemed to sink towards Avici, the east alone gave perfect equilibrium.

I am convinced that there is some deep mystery in this which probably only a Buddha understands. Certain it is that at Buddha Gaya a man feels a spiritual uplift and a quiet serenity such as no other place on earth can give.

Next morning we again worshipped at the Bodhi Tree. In the temple itself a party of Tibetans, lamas and laity were conducting a service with an accompaniment of bells, for the lama church is much more ritualistic than that of Ceylon.

We ascended the roof of the temple and admired the beautiful architecture with every niche adorned with a Buddha rupa. The temple is indeed a puja in stone to the World Honoured.

In the times of the Chinese pilgrims stupas marked each of the positions the Buddha occupied during the forty-nine days following His Enlightenment, but most of these have been destroyed although an enclosure still marks the spot where He sat in the jewel house and the six coloured Buddha glories pervaded the universe.

The place where Sujata made her offering is situated on the other side of the river Neranjara, and thither we now

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betook ourselves, crossing a hot expanse of sand and wading through the shallow river which did not reach higher than our knees. On the other side the road lay between an avenue of fine forest trees debouching upon a foot path between cultivated fields. The traditional scene of Sujata's offering is a mound overgrown with trees and bushes, the stupa that marked it in old days has disappeared, but something of the atmosphere of goodness springing from Sujata's simple faith yet pervades the spot, and we spent half an hour there in peaceful thought. Returning to Buddha Gaya we passed the large and opulent house of the usurping mohunt, at which I felt great indignation, but I have learned since that we should not be too hard on the mohunt for he is not wholly or chiefly to blame.

Nearly thirty years ago he was about to grant a lease of the temple to a Japanese Buddhist, when the then Viceroy, the notorious Lord Curzon sent for him and threatened him with confiscation of his estates if he completed the lease. Under these circumstances we can scarcely blame the mohunt for breaking his contract. Every tyrant naturally hates Buddhism and at heart fears it, so that from his standpoint Curzon only acted according to the ways of his kind. However, no tyranny can steal Gaya from Buddhist hearts for it is a place where every Buddhist can claim to be in his own country, as the Buddhist faith is the oldest and greatest international.

As we were due to breakfast with Mr. Chatterji we looked our last upon the great temple peacefully gleaming in the brilliant sunshine and drove back to the town of Gaya. After breakfast we drove to the famous Vaishnava temple where Hindus offer *pinda* to their dead. Here, after ascending a steep road we entered the temple by a side door and found ourselves in a dimly lighted room where beside a low circular enclosure of brass strewn with sand a priest was seated chanting from the Hindu sastras, pausing at frequent

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intervals to throw the dough pellets of the pinda into the enclosure which was none other than the sacred circle of Vishnu. It is impossible not to feel intense sympathy for any ceremony by which sorrowing humanity seeks to bridge the dark gulf of death and give aid to their departed friends. While we were looking on, one of the temple cows strode into the enclosure and began munching the pinda, so that the priest had to interrupt his reading and administer severe smacks on the cow's rump to make it desist. This unseemly interruption was decidedly derogatory to the dignity of the ceremony.

The temple is a large and striking building, the carvings are extremely beautiful, but like most Hindu temples the place was fearfully dirty, which is perhaps inevitable in a place where cows are free to go where they choose, but it is astonishing how indifferent the Hindus are to shabbiness in their religious buildings where even a superficial cleaning or a coat of paint on woodwork would entirely banish the appearance of neglect and decay. Hinduism is, of course, the next best thing to Buddhism, but despite my admiration for many features of that faith I cannot but think that any Buddhist in a Hindu temple must be conscious of the want of something which he finds most precious in his own faith. Another unpleasant feature of Hindu temples is the number of sanyasis who beg from visitors shamelessly. It is indeed a wise provision of our vinaya which forbids the bhikkhus soliciting alms. After leaving the temple we visited a school which Mr. Chatterji has founded, and here I gave an address on Buddhism to the pupils. Afterwards as we still had time left, we climbed Brahmayoni one of the hills around Gaya. It was a long and toilsome ascent, but worth the trouble for the glorious view we obtained from the summit. At the mouth of a cave on the hillside was seated a naked Hindu fakir. I threw him a pice, which he immediately hurled back, whether from disdain of money or because the amount was insufficient I cannot determine.

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SARNATH.

After spending the night in the resthouse at Gaya, we arose at daybreak and set out, famished and shaking with cold to catch the train for Benares.

Owing to the delay of the ghariwallah in calling for us, there was no time for breakfast at the station and we had to set out on our journey cold and hungry, awaiting with what patience we could command the increasing warmth from the rising sun and the opportunity of obtaining a meal. We were fortunate in obtaining a light refreshment at one of the stations.

The sight of Benares, one of the most renowned cities in the world soon banished from our minds such trivial things as cold and discomfort, for we were having our first view of a place which was in one sense as familiar as our native towns, since so many of our beautiful jatakas commence "when Brahmadatta was reigning at Benares." Recent excavations bear out these narratives in our scriptures in a most remarkable manner, for the remains of many cities have been found upon which the modern Benares has been superimposed. It is impossible to determine how long man has been settled on this famous site.

At Benares I was the guest of Mrs. Senda, a Swedish lady and a devout Buddhist who has always a warm welcome for co-religionists in her beautiful home.

That afternoon we set out to Sarnath along a fine road shaded by an avenue of trees. On the left side crowned by a tower is the spot where the Buddha met the five ascetics. The actual spot where the Lord delivered His first discourse is marked by a large ruinous stupa ; separated from the stupa by a paddock stands the small Buddhist pirivena established by the Maha Bodhi Society.

Here young Sinhalese samaneras are being prepared for propaganda work in India. There is also a school for village children. The splendid new temple which the Ven. Anagarika Dharmapala has founded is situated about a furlong from the

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pirivena and was then completed except for the tower and the interior decorations.

It is a noble work of piety of which all Buddhists may feel proud. May it be a centre whence the light of Bodhi will radiate not only over India, but throughout the world.

It is hoped to found a model settlement on this charming spot, which, both from its sacred associations and its natural beauty is eminently fitted to be a centre of Buddhist light and learning. Beyond the new temple we made our way through orchards and dhal plantations to a large artificial lake surrounded by tall trees which when repaired will be a place of health and pleasure for the future Buddhist settlers.

Traversing the bank of the lake and passing to the back of the pirivena we reached the ruins of ancient Sarnath. Here still stand the now roofless cells of the ancient bhikkhus, and mounds of earth mark the sites of ancient temples.

An Asokan pillar, broken and mutilated is a sad memento of the impermanence of all things. The ruins of Sarnath are a striking testimony to the whirlwind of devastation that swept over unhappy India with the advent of Muhammed Ghori. Some Hindu remains survive as evidence of the friendly toleration with which the two great faiths of India subsisted side by side.

It was consoling to glance back from the ruins to the new temple so nearly completed. Bigotry, force and cruelty may destroy our shrines, but just as in the Ramayana the rishi Bharadwaja burned his aged body on the pyre and rose golden and refulgent with a celestial body so the Dhamma rises from its ashes invincible.

Leaving the ruins we descended to the road which led, past the museum and the Jain temple to our pirivena.

The city of Benares itself is, of course, interesting from its antiquity, but there is little that can excite devotion in a Buddhist. One afternoon, Mr. Walisinha and myself went to see the city and its temples, but unfortunately a blackguard attached himself to us as a guide and refused to let us enter

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any temple. We were extremely anxious to see the Shiva Temple of the silver gates, but our self-constituted guide refused to let us enter, affirming that if he did he would be assaulted and beaten. As we did not wish to get into any trouble we contented ourselves with glancing in at the gate from whence we had full view of the famous silver gates leading to the inner sanctuary.

The onion shaped domes of the temples give an appearance of both beauty and originality to these Hindu fanes. We next visited the famous ghats which are places of great beauty with their temples and palaces for every Hindu rajah has a palace on the river front to which he is conveyed at the point of death, that his last glance may fall upon holy Mother Ganga. These palaces are terracotta in colour and have beautiful balconies, but it is irritating to see the front wall of a palace disfigured with bills. Hindus seem to see no incongruity in such things. Another disfigurement is produced by the filthy tenements that we see here and there next door to the palaces themselves. The ghats extend for two or three miles and everywhere flights of steps lead down to the river, where every morning devout Hindus go to bathe and adore the rising sun as the brightest and purest manifestation of the universal divine essence. Near the end of the line of palaces, closed and deserted, is the former residence of Chait Singh, Rajah of Benares, who escaped from one of the windows when oppressed and robbed by the infamous Warren Hastings.

Further on, close to a small riverside temple, is the burning ghat where, as we passed a pyre was smouldering and crows and dogs were waiting around in eager expectation of some stray morsel which they might devour as soon as the pyre had burned itself out.

Beyond this, we came to the open fields, on the opposite shore stands the palace of the present rajah. The sun had nearly set when as we were returning and a light blue haze surrounded the domes of the temples and the minarets of the

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mosques with magic glamour, so that Benares indeed appeared as a city of the gods.

Temple bells were ringing and the people were assembling for evening worship, among them many Hindu widows in pure white, who pass their lives at the ghats and temples. Are these ladies happy or contented, one wonders, with their nun-like existence.

During our stay in Benares we saw a conferring of degrees at the Hindu University. A few days afterwards I gave a lecture on Buddhism at the University.

KUSINARA.

A few days later we left for Kusinara. The weather had turned much colder and as we stood upon the platform awaiting the night train for Tahsil Deoria, which is the station for Kusinara, we were shivering with cold. We reached Tahsil Deoria just before sunrise, and as the platform was not long enough for the train to draw up we had to descend beside the railroad track, and landed—in a huge puddle of water. My shoes and socks were soaked. The morning star was shining almost frostily as we left the station and entered one of the extremely rickety motor omnibuses which was to convey us to Kusinara. We had to wait more than half-an-hour, and as we were on the point of starting the driver found our bus was out of order, and we had to descend and take another. As my socks and shoes were wet through, I had to remove them in the omnibus, an old Tibetan peasant and his wife from Darjeeling who were also on pilgrimage very kindly held my hand luggage for me as I bared my feet to the frosty cold. We started at last and our way lay along a beautiful country road with avenues of trees. After a journey of some hours we reached Kusinara and got down at the pilgrim's rest house which is in charge of an Arakanese Bhikkhu and a Sinhalese gentleman, a Mr. Pieris, a railway employ now on pension who is spending the evening of his life at sacred Kusinara, where he and the Arakanese bhikkhu

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are doing excellent social service by organizing a Buddhist school for the village children.

The rest house consists of rooms and cloisters built around an open square planted with a few bushes and with a well in the centre. The sun was now approaching its zenith and we were able to sit in the open and warm our chilled bodies in its grateful rays.

Ven. Dhammaloka had joined us at Sarnath and his kindness and unfailing smiling cheerfulness was a valuable asset to our party.

The rest-house is within a few hundred yards of the chetiya and temple which mark the spot where our Lord entered Nibbana. Kusinara, to a Buddhist is a place of sorrowful beauty, for here we feel the anicca quality of all things most keenly: here Lord Buddha entered Nibbana and the ten thousand worlds were plunged in mourning; here in ages far remote stood Kusavati the utopian city with its marvels.

It is said that on very clear days the Himalayas can be seen from Kusinara but during our visit the horizon was too hazy although the landscape with its fields of grain and its tree-shaded meadows stretched far away to the dim distance, all calm and peaceful beneath the mild rays of an Indian winter sun.

After breakfast we visited the school and then set out in company with Mr. Pieris for the site of the cremation of the Buddha, which is situate some two or three miles away. Passing some mounds which mark the ruins of ancient Kusinara we passed through a little wood and found ourselves among open fields in some of which the grain was yet uncut, in others the stubble bore evidence to the successfully gathered harvest.

On our way we passed through a village where sugar-cane was being milled and the kindly peasants gave us each a glass of the delicious juice.

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The place of the cremation is a lofty mound thickly overgrown with trees. A deep fissure in the centre contains the foundation of the ruined stupa which once marked the exact position of the pyre, and here we worshipped. An old Chinese bhikkhu who lives there came forward with a smiling welcome. The spirit of Fa Hian and Yuan Chwang is by no means dead in the Chinese Sangha as is well evidenced by this old bhikkhu who has travelled from distant China probably on foot to take up his abode on one of the sacred sites of his Faith.

His dwelling is on the mound and consists only of a small hut of matting, and here the old gentleman lives through the cold of winter and the blazing heat of summer. I was informed by Mr. Pieris that he is a most exemplary bhikkhu never accepting money and spending his time in devotion so that he has the respect of all the inhabitants who readily supply his simple wants. The discipline of the Chinese Sangha is severe, and the worthy bhikkhu showed us the cauterization marks on his scalp, back and arms, for in China members of the Sangha nearly all take Bodhisatta vows and cauterize themselves in evidence of their readiness to sacrifice their whole body for the sake of living beings.

Descending the mound, we walked around its base, and above us a gentle breeze stirred the trees to a soft sighing that suggested age-long mourning.

The whole country of Kusinara is permeated by a tranquil and resigned sorrow which pervades its far stretching peaceful fields where once stood a city fairer than any built by modern man.

The sun was setting as we passed through the little grove near the temple, and the slanting rays glancing through the tree stems seemed like reflections of the jewels of Kusavati. A cool wind moaned gently from the invisible land of snow as though mourning over the impermanence of all things, and our thoughts turned on death and sorrow.

That night we had a special puja at the temple. The moon was almost full, and under its peaceful splendour the

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dome of the Chetiya seemed itself to be woven out of the refulgent rays, soaring aloft like some structure of dreams which might in a moment vanish into the star gemmed infinitude of dusky purple.

In the temple is a large statue of the Buddha entering Nibbāna. The sanctuary is made beautiful by the votive offerings of pious Buddhists of the various nations, banners of Tibet, China and Japan, silken pennons of Ceylon, Burma and Siam.

Everywhere the landscape was touched by the magic peace-giving hand of night and beneath the splendour of the white moon I strove to call up the vision of Kusavati and all the beauty vanished in the night of time.

The Maha Sudassana Suttanta was one of the earliest Scriptures I ever read and its impression upon me was one of sheer delight.

I have often remarked as many others must have done that every book creates its own special atmosphere, some give an impression of fierce passion of strenuous valour while others nauseate with shallow cynicism and utter depravity.

The Maha Sudassana Suttanta gives the sense of a peaceful summer evening.

The glorious and resplendent city filled with the fairy music of jewel trees, the perfect harmony of king and subjects who are as one family, all this gives us the soft pleasures of sleep, the bliss of happy dreams. I therefore felt glad to stand upon the very site of the glories hidden in the night of time and to reflect how many times in the long course of samasara have I not enjoyed such splendours lost and forgotten like the flowers of a summer long past.

Next morning we visited the ruins which have been partially excavated, but as at Sarnath the destruction has been so complete that it is impossible to judge of the original architectural merits of the buildings.

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Our party received another recruit at Kusinara in the person of a Nepali bhikkhu who was returning to his own country and was desirous of visiting Lumbini on the way.

(*To be continued*).

FROM AN INTERVIEW WITH LADY RAMAN

(A. B. Patrika, Sunday, Feb. 22, 1931).

On the 11th December there was a Royal dinner at the King's Palace in honour of the Nobel Prize-winners. This too was a great function attended by many great people. There too was the same soul-elevating music and it was our good fortune to hear it again. Some of the prize winners delivered some lectures. To the surprise of the invited guests, Prof. Raman spoke for nearly half an hour on Lord Buddha and his sublime doctrines. I too never thought that he would leave aside science and speak on philosophy. Thank *God*, he delivered a most powerful address and take it from me, it created a tremendous impression on the Swedish audience who were so eager to hear of India and her past glories. Many came and shook hands with Prof. Raman and congratulated him on the illuminating speech he had delivered on the great Prophet and his mission.

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WISE COUNSEL

By H. W. B. Moreno

Sitting at the Teacher's feet, raising folded hands,
The meek disciple hears these words, high and great commands;
"Wisdom seek, where'er thou be, from the lowest wight
"Practise thou unblemished living, be it dark or bright;
"Give respect to pious women, be they mean or low,
"Lend thine ear to counsel wise, though children tell thee so;
"Learn the line of conduct true, though thy foe should teach,
"What if he should break the law, himself he makes the breach;
"In right thoughts and words and deeds, thou shalt gain command,
"These the Sages taught as precepts, by these truths they stand;
"Quell the organs of thy senses, calm thy mind and pure,
"Lower passions' wiles eschew, though they long endure;
"Flee from lusts of flesh and doubt, all perplexity;
"Truth for all time stands thy guide, mounts eternity;
"If a cup of water cool, thy neighbour give to thee,
"Give a goodly meal in turn, that satisfie he be;
"If a stranger nod to thee, on the King's highway,
"Bow in reverence, turn aside, a kindly word to say;
"If a copper coin be flung thee, pay thou back in gold;
"If from stumbling thou be saved, thy life do not withhold;
"The enlightened realises, he and they are one,
"Love alone shall all things vanquish, good for evil done;"
Thus the Buddha preached his gospel, wandering day by day,
Golden precepts, silvern tenets, never lead astray.

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BUDDHISM AND THE FUTURE

By Sir Hari Singh Gour, M.A., D.Litt., D.C.L.,
Bar-at-Law, M.L.A.

Hinduism has passed through many phases in its career, but no phase of that religion compares with that of Buddhism, which the Founder had established to destroy the four essential idolas of his ancestors' faith. In the sixth century B.C. as now, the Brahmins had laid claim to the exclusive privilege of communion with the Almighty. They professed to hold the keys of Heaven. All men must, therefore, bow to them to propitiate it. They alone could unlock the gates of paradise, which they were prepared to do for a consideration. Virtue and vice did not matter. All that did matter was lucre. The Brahmins had invented that strange medley of caste dividing the whole of Aryavarta into four castes, placing themselves at the head of them all. The Kshatriyas who were the ruling race challenged their pretention to this supremacy. A great battle ensued between the two castes, which had been raging for several centuries before Gautama Buddha was born. He carried on this struggle and delivered *coup de grace* to the Brahminical hierarchy. The state of society in the sixth Century B.C. was not unlike that now. There was a great intellectual ferment which engaged the intelligentsia. Schools after schools were started to promulgate the views of the hierophants of their respective faiths. Gautama Buddha joined this ferment in search of Truth, and, as is well known, he became an humble disciple of the reputed teachers of the leading schools of Hindu philosophy. But he soon found out that the various schools merely differed in logomachy. There was no reality about their speculations. He pondered long upon his future and the happy inspiration convinced him that

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the Maya of the Vedas was a Maya of the Brahmin's imagination. He felt convinced that Brahmins had cunningly devised a system to enslave humanity and that apart from merit or ability they had assigned to each man his proper sphere of line. If this were all it would be enough to arouse the hostility of any lover of truth. But it was not all. The Brahmins had made no real contribution to the solution of the great problem of life. They had done nothing to solve the mystery of the Universe, to reconcile the present with the future, or to explain the enigma of cosmic creation. They had, on the other hand, openly declared that sacrifices, fasts and penances were conductive to a happier hereafter. They had invented gods and godlings, more hideous than beautiful, to make vivid the terrors of Divine wrath, which could only be propitiated by liberal offerings to the priests.

The doctrine of Karma which has obtained a strong foothold in the East is the doctrine of predestination upon which the schools are still divided. The Brahmins were not able to reconcile the doctrine of sacrifice with the doctrine of Karma, but Gautama Buddha propounded a theory that the future was related to the present in the same way as cause and effect, and that while there was no such thing as survival of individual consciousness, there was such a thing as the survival of the attributes, which, when compounded, are sometimes described as the *ego* or soul. The doctrine of heaven and hell had no place in Gautam's philosophy. To him the quality of man and the services of man, indeed the service of all sentient lives was the all in all.

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LORD BUDDHA'S PLACE IN INDIAN HISTORY

By S. C. Mookerjee, *Bar-at-Law.*

Now that the Wesakha—full moon celebrations in honour of Lord Buddha's birth, enlightenment and death are quite close upon us (May 2nd 1931) it will not be out of place to remind our readers of the position which Lord Buddha occupies in Indian History.

In reality, before Buddha there is no trustworthy history of India. By trustworthy history we mean the story of our Race, culture and achievements recorded with such details of events and dates that there cannot be any doubt or dispute regarding the same.

It is safe to say that Buddha was born at the dawn of India's historical period and His era begins some 623 years before the Christian era which is 1931. By adding the two figures we get 2554. From this deduct the life-period of Buddha, *viz.*, 80 years and we get the Buddhistic Era of 2474.

No one need run away with the idea that before Buddha India had no history. Of course she had "Pre-Historic History" and "traditions" all of which are still under investigation of experts and Research Scholars and much of it is still buried under ground requiring the pick axe and the shovel of the Explorer under the guidance and with the Co-operation of the Archæological Department of the Government of India which is unfairly niggardly in its budgets on this head.

As regards explorations the most important ones have been those at Mahendro Jaro in the District of Sindh and Harrapa in the Punjab and both situate in the Indus Valley. From these have been unearthed house-hold and kitchen utensils, jars, vases, women's ornaments of exactly the same type and fashion as those brought to light from the excavations

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in Babylon and Ur by the banks of the Euphrates in Iraq or Mesopotamia.

Babylon and Ur used to be peopled by a race of men known as the Sumarians before Abraham of the Hebrews came to live at Ur. The Sumarians flourished some 5000 years before the Christian Era. The discoveries at Mahendro Jaro and Harrapa prove that the Sumarians had also settled down in the Districts of Sindh and the Punjab. These take back our Aryan Civilisation in India to at least 5000 years before the Christian Era.

Upon a closer study of Veda-Vyas's original Mahabharata, it will be found that Sumarian Contingents had allied themselves with Yudhisthira and had helped the Pandavas in the great Mahabharata War. This according to the calculation of astronomers and Pandits took place at the beginning of the Kali Yuga. The allotted age of the Kali Yuga is 432000 years of which only 5032 years are over.

Our traditions take us back much more than 5000 years. In a preceding epoch, by how many hundreds of years that was we do not know, we had Ram and Sita reigning at Ayodhya.

Nothing of that period has yet been discovered either in the shape of any coins or stone images or buildings. Nor has any thing as yet been discovered regarding that great demon king Ravana from the Island of Ceylon. Scholars do not agree that Ceylon was the same Lanka where Ravana ruled.

The skeleton of Ramayan story we have in Dasaratha Jataka. But the most elaborate story of Ram and Sita we have in Valmiki's great work. It has gone on and on, from generation after generation moulding and shaping the Hindu thoughts, aspirations and character. It is one of India's great books where you get the story of our traditional ancient Aryan culture.

Another repository of such lore is Veda-Vyas's Mahabharata. Though nothing of that epoch either in coins or stone has yet been discovered, we as Indians can not get away from this Master-piece. It tells us of our great Heroes

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and Heroines and reveals to us a state of Aryan Society where decay and ruin had already set in, the climax having been reached by the flagrant insult to Queen Draupadi in the Court of King Duryodhana which insult came to be wiped out by the Civil War of Kurukshetra.

One of the great heroes of the Mahabharata is Srikrishna whose detailed life-story is recorded in one of our great books "Srimat Bhagabat." A skeleton of Sri Krishna's life is to be found in Pandita Jataka.

Jataka stories are also repositories of our traditional Aryan civilisation and culture and those should be as dear to every Indian as the stories in the Ramayana and Mahabharata. It may be incidentally mentioned that Babu Ishan Chandra Ghose is deserving of our heartfelt thanks for having translated the 550 Jataka stories in Bengalee and in having at enormous expense published them in 6 volumes. He has by this meritorious work brought the message of Lord Buddha home to at least the whole of the Bengalee speaking population of India *viz.* 45 millions.

If funds were available not only the Jataka but all the recognised scriptures on Buddhism could be rendered into Devanagri and Telegu and Urdu and thus made available for the majority of Indian homes.

We entertain every hope that the Buddhistic revival movement which has set in in India and Ceylon on the wake of the Nation's political struggle for uplift as is being witnessed by the Congress' demands upon the Government of India will bring into the field of action enlightened donors to help us to impart that Aryan culture to every home in India. This culture the mass population of India has been deprived of for many centuries owing to the great vicissitudes through which our country has had to pass.

Now that India as a political unit is coming back to her own destined seat amongst the Comity of Nations, Lord Buddha and His great religion must of course be re-welcomed and re-

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established in every home to show to the world at large the cultural advancement Indians are capable of making.

A nation that can assert her rights and demand equality of status with the Britishers who are ruling this country in the name of the King-Emperor and the British Parliament can not possibly—it goes without saying—be kept under the thraldom of the pernicious caste system of the Brahmanic hierarchy. The term Hindu connotes that thraldom, that slavery which has brought ruin to India.

That caste system it may be conceded is the product of our home grown culture on the soil of India. By creating water-tight compartments it has prevented Indians from forming into a Nation. Therefore that cultural armour now out of date must be put away in the museum. And instead, our Nation must put on another Swadeshi home-spun cultural armour for giving it that unity of cohesion which it needs. It is Buddhism. Let Hindu India of today make a move towards embracing the social rules of Buddhism. Let them abolish the superiority of caste distinction. Let them unite into one brotherhood without such caste distinction to begin with—retaining if they like their own faith in the divinity of their childhood's training. Buddhism which points its guiding finger to the higher and nobler pathway of Gyan Marga (Salvation through Wisdom) has no quarrel with the by-paths of faith in the valley beneath.

Indian History is still in the making. Our people are going through a period of great crisis with great credit to themselves as is admitted even by their detractors. We, who have watched the political struggle felt it keenly that India lacked proper leaders in various crucial centres. Our keenness on this point was acute when that great and noble personality of Mahatma Gandhi was put in jail. It has also to be admitted that various mistakes were made in that political agitation in consequence of the Mahatmaji's guiding finger not being always visible from every centre in India which is a sub-continent and equal in size to all the countries in Europe put together except Russia.

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The burden of leading such a vast country as India may prove too much for the frail constitution of even such an astute and wide awake politician as the Mahatma has proved himself to be.

In this agitation we clearly see India's revolt from the existing order of things. It is a healthy sign and in this the Mahatma should be helped all round by social and religious leaders—for politics by itself can not solve all the ills that India is suffering from.

As yet we have not seen the Ideal Leader and Guide being revealed to the Indian nation at large under whose banner it should be instructed to fight its battle of all round emancipation—social and religious—with confidence.

At such a juncture as this it is for us to tell our people to have Lord Buddha as their Ideal guide and leader and teacher. This would create a fresh tie between us and the free Buddhistic countries in Asia and that would be of great benefit to India.

It may not be generally known that the Great Master was a stern Passive Resister. When His own clan people at Kapilavastu were threatened with war and devastation by the powerful King of Sravasti, He had thus advised them to passively resist :—

"Go forth and die upon the battle field ;
Go forth and live immortal in your deed.
Go forth and die, live for ever more ;
Be slain, but slay not—die—but do not yield ;
Nor fight, nor fly,—nor kill, nor cause to bleed ;
But suffer and be saved for ever more.
The World is wounded, let her heart be healed ;
The world is fettered, let her soul be freed
And free and whole, live on for ever more.
Go forth and die, ye Earth's unbroken shield ;
Go forth and die—thus has the gods decreed ;
Go, die, to live anew for ever more."

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It is only through the teachings of Lord Buddha can we expect to see the rise of the new emancipated India well knit and united in common Brotherhood and Sacrifice. Let His Sublime Teachings illumine every Indian hearth and home is our sincerest prayer.

ABOUT BUDDHIST MEDITATION

By Martin Steinke.

It is no chance that the western world takes interest only hesitatingly in the realm of Buddhism called meditation or *samādhi*. Although man's nature has a keen longing and wishing for these states of mind, they are differently apportioned, like all other faculties, according to practice and custom. If practice and mastering of common faculties depend on the mode of life, the more so does it in meditation or samadhi. To make the mind constantly clear and pure from all fetters in thoughts, words and deeds must be the objective of such a mode of life. To purify and to make clear the mind means to curb one's sensations, emotions, activity of mind and consciousness processes.

He who practises meditation needs quiet. But quiet is not the goal of samādhi. Its only purpose, as that of the whole dhamma, is to eliminate suffering. The state of quiet is not elimination of suffering without remainder. It is only the reverse phenomenon of restlessness. Phenomenon and reverse-phenomenon belong to the same plane. Restlessness and rest are phenomena of the whole process, called consciousness, life. And life is suffering. If such cognition is clearly present, then it is impossible to be in doubts about the rightly or wrongly practised meditation.

Oftentimes Europeans see in meditation according to the dhamma the same state of mind as in prayer. Such comparisons cannot help and further, they arise under the impression and pressure of the richness of material and the

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resemblance with other process, which leads to the assumption that both are one and the same.

Such assumption found assistance in the fact that in a certain state of mind the Buddhadhamma becomes a religion. In other words, on a certain scale a state of mind is developed, in which consciousness exhausts itself in feeling, sensation and hope, shortly named faith. And because life is a unity process, this state of mind is not bound to country or clan, race or colour. Where it is seen in Buddhist countries, "it is the popular form of Buddhism and the one which Europeans were till now able to study," says Tai Hsu, a leader of the Chinese Mahāyāna Buddhism. And we can add to it willingly and with pleasure, because its contents are in accordance with their cognition.

When some Buddhist calls samādhi "a prayer without any accessory part," this also is misleading. A prayer is and always remains a state of inner quiet and comfort for the faithful, whereby his soul and mind are supposed to be in conversation with God. A prayer without their essential contents ceases to be a prayer.

In such a case the state of mind is not that of meditation in the sense of Buddhadhamma. Surely the states of mind during the prayer are known to everyone. But who knows meditation? It was practised and fostered till now only in Buddhist countries, and even there only by a certain section of men.

From the beginning one must recognise clearly that meditation is not absolutely necessary for the reaching of the goal of the dhamma. Its goal is to recognise life as a unity process and to eliminate the whole process, depending on such cognition with the purpose of bringing to rest the process of relativity, called life, and destroying the effect of the law of karma, or as Buddha says, "to eliminate suffering."

The real states of meditation are the states of jhana, of which the first four have the greatest significance, as (khandha-parinibbana) full extinction leads over the fourth degree.

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That Buddha repeatedly points to it and reminds the disciples to practise the jhāna, has its main cause in the fact that the states of jhāna, if rightly practised, lead very soon and certainly to the mastering of the whole life's process, that means to the conquering of life's thirst, tanha, and that the way leads over wellbeing and not over woe. The Buddha himself had experienced it, and only thus he was able to eliminate suffering. As the states of jhāna are parts of a way, they can only be described as a way. The going and experiencing of it brings not only a confirmation of the correctness of the described way, but still more, it spurs on to continue it. To go and to continue it is meant only as mental state. "I did not say, ye bhikkhus, that one can reach the end of the world by way of wandering, nor did I say that one can eliminate suffering without having reached the end of the world" (Anguttara Nikaya). Before the goal of the path is not reached, the certainty is not gained.

Already the fact that Buddha called himself a "discoverer and the going one of the path," proves that the work in the dhamma is a constant striving without intermission, a gradual progressing, from the beginning onwards. The more one experiences the freeing effect of the abandoning and loosening, of going away, the more one is willed to go to the end of the path. The common mode of life is marked by many kinds of fetters and bindings and is full of suffering. The mode of life which leads to the part of the eightfold path, named samādhi or jhāna, is free from such attributes.

In Buddha's time the practice of the jhāna was a mental training practised also by non-Buddhists. The difference between Buddhists and non-Buddhists is that the latter cannot reach the last step of the jhāna, called "elimination of all preception," as he has not burst the first of the fetters—belief in a Self (atta ditthi). He does not recognise and experience Self as the result of a combined play of forces, as a process of acting, exhausted in the five groups (pancupādāna khandha=form, sensation, perception,

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mental activity, consciousness=rupa, vedanā, saññā, sankhāra, viññāna). Ever and again the result of acting is condensed for him into the experience of Self through constant and rapid renewal of nutriment of life's process, and therefore the delusion arises of "My," "I am" and "I can." The cognition that there are only form, sensation, perception, mental activities, consciousness, totally destroys the fiction: "I experience form, sensation. . . ." And as long as the suggestion, that there is a Self, exists, it is impossible to gain the elimination of all perception. Elimination of all perception is for the Non-Buddhist an elimination, destruction of Self, and is therefore an experience of suffering, but not one of freeing from suffering. So far as it is possible to span the effect of the force of Self, the Non-Buddhist is also able to do it, but then "consciousness, viññāna, returns, over consciousness it cannot go" (Samyutta Nikaya II). Life's process is filled with greed and not free from seeking. Only the life's process which is free from all greed, all seeking, grasping and longing leads to nirodha. In the unpurified life's process there are remainders. Only the absolutely pure burning process destroys its fuel completely. Self exists on fuel, is life's burning itself, constantly nourished by nutriment of greed and thirst in all its ramifications; most strongly where weal is experienced: "Men are beings seeking for weal," and in the state of jhāna it is possible to augment weal to its highest degree.

The foundations, conditions necessary for meditation are dependent on karma, that means that the whole acting of man in thoughts, words and deeds takes such a direction, that the foundations and conditions can come into appearance. If they exist then it is possible to experience fully the whole of life's process in the states of meditation. The force called life's force takes its course through mental realms free from fetters and bindings. Mind as an *organ* operates in its accomplished form, that is in full clearness. Life's process loses all other qualities, particularities, and only one

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quality remains: consciousness. And the final conscious experience accordingly is of neither weal nor woe; metaphorically speaking it is like a flame which abandons all its qualities and particularities and attributes in the process of burning, till in the last state nothing but "warmth" remains.

What consciousness experiences, registers, recognises in the states of meditation, is weal, which increases constantly till the whole life's process is filled with it. Buddha called this state "higher and more excellent than clearness of wisdom."

The restlessness of life's process vanishes and quiet dominates. According to the individual force of life's process, its power, which finds its strongest expression in its wishes, hopes and desires, the experience of weal grows and augments. Yet it is weal.

Sweet is for instance a unitary process of experience, and yet it is of great variety, according to the way in which the experience is mediated. And the kind of experience is dependent on the form. Sweet rice is a different experience, a different form from clear sugar. Sweet fruit is different from sweet cakes, and so on. Thus in different states of meditation the experience is different and also the form. From the first to the fourth jhāna the experience of body is not yet quite eliminated. In the state of the sphere of infinite space, of infinite consciousness, sphere of nothingness, sphere of neither perception nor non-perception it is eliminated. And the experience of weal is always there.

Just as in the experience of the sweet lies the gradation, so also in the experience of weal lies the gradation of meditation. Everything else of possible experience in meditation is only differently shaped and acts itself shaping and forming. The contents remain the same.

Although meditation is not absolutely necessary for the attainment of the goal of the dhamma, still as practical work in Buddha's Teaching it is the natural result. At least always then, when life's process goes such a way that through the

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working of the strong fetters and bindings (lobha, dosa, moha) a vacuum appears which must be filled up, because otherwise life's process takes its irregular course in the old direction, and the turning of the will is not possible.

It is often said that instead of the occupation in meditation one can take up the study of Pāli, but this is right only to a certain extent. If one works at one's mind in the sense of the Buddha Teaching and at the same time one occupies one-self with the study of Pāli, then the moment must come, when one is forced to interrupt the study, when one cannot progress with it, because the possibilities of experience are exhausted in what is called speech and language. But life is not a process to be exhausted in these two. The study of a language can be, as each other earnest thinking, *a step of progress* on the way to full elimination of suffering, but is not yet the experience of absolute elimination of suffering. It can lead to "clearsight," but life goes over "clearsight." In such a state the mind is bound by knowledge, it is not free. The conscious experience of mind is that of knowledge, but not the clear experience of weal, woe and indifference. If one becomes clearly aware of this, then knowledge as science, as an act of thinking, ceases to be. Certainly, the study of the Pāli language gives satisfaction, pleasure, and also a certain amount of quiet, compared to other occupations. In studying Pāli or any other language, the activity of mind does not come to rest, but there is constant action, so certain it is that there is a great difference between the practice of such an activity and the practice of meditation, as the practice of meditation demands the coming to rest of thinking.

A clear conscious coming to rest of thinking in Buddha's sense with the goal of reaching nibbāna, is only possible if the whole mode of life has a high moral standard, otherwise the processes and oppressions of mind, resulting from former mode of life, are so strong that the mind remains in constant unrest, like a flaring flame.

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It is possible to obtain a good knowledge of Pāli without strictly observing the five *silas* (precepts). Oftentimes one is stimulated in such study by a drop of wine or beer, also nicotine of a cigar or a cigarette is helpful sometimes. Not so in meditation. Here the absolute strict observance of the five silas is requested, otherwise the goal of meditation in Buddhist sense is never reached. In spite of a temporary liberation during the state of meditation, the oppression arisen out of the not complete turning of will, can act so strongly that the success of meditation turns into the reverse, and no liberation and purification of mind is gained. Life's process then is not lighter and freer, cannot be led to full extinction, but can become so entangled that a man like Devadatta heaps up bad karma, till he is burried under its burden.

In spite of the possession of the faculty to dwell in the states of jhāna, Devadatta could not become free from the horrible thought of killing and murdering, and although his plots to kill Buddha were frustrated, still the constant occupation with such thoughts, arising out of the desire and longing for power, were just as bad for him as if the deed had been successful ; the real collector of life's process is the mind. In it the whole of life's process works and acts so intensely that the form of existence is over and again defined from here: "His thought comes first ; then word and deed, in thought lie all the future seeds."

According to the Buddhist Canon, that means, in accordance with Buddha's cognition, the first place in reaching the goal belongs to the one who comes to it by way of the states of meditation. To sukha-vipassaka, the one who reaches the goal without the jhāna belongs the second place.

This division of arahats into two groups can mislead to the assumption that one arahat is better than another, in other words that this division arose out of a psychological value. This is not so, as arahat is arahat, viz., one who has reached the goal, and that is the most important. What each has experienced on the path to it may be different. The

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সকল কলুষ-তামস হর', জয় হোক্ তব জয়!
অমৃতবারি সিঞ্চন কর' নিখিল ভুবনময়।
জয় হোক্ তব জয়!
মহা শান্তি, মহা ক্ষেম,
মহা পুণ্য, মহা প্রেম!

জ্ঞান সূর্য্য-উদয় ভাতি
ধ্বংস করুক তিমির রাতি,
দুঃসহ দুঃস্বপ্ন ঘাতি' অপগত কর' ভয়।
জয় হোক্ তব জয়!
মহা শান্তি, মহা ক্ষেম,
মহা পুণ্য, মহা প্রেম!

মোহমলিন অতি দুর্দ্দিন, শঙ্কিত চিত পান্থ,
জটিল গহন পথ সঙ্কট সংশয় উদ্ভ্রান্ত।
করুণাময়, মাগি শরণ,
দুর্গতি ভয় করহ হরণ;
দাও দুঃখবন্ধুতরণ মুক্তির পরিচয়।
জয় হোক তব জয়!
মহাশান্তি, মহাক্ষেম,
মহাপুণ্য, মহাপ্রেম!

বৈশাখী পূর্ণিমা
১৩৩৮

শ্রীরবীন্দ্রনাথ ঠাকুর

Facsimile of Poet Tagore's Bengali Song (composed on the occasion of the Buddha Day, this year) of which an English translation by the poet himself appears in this issue.

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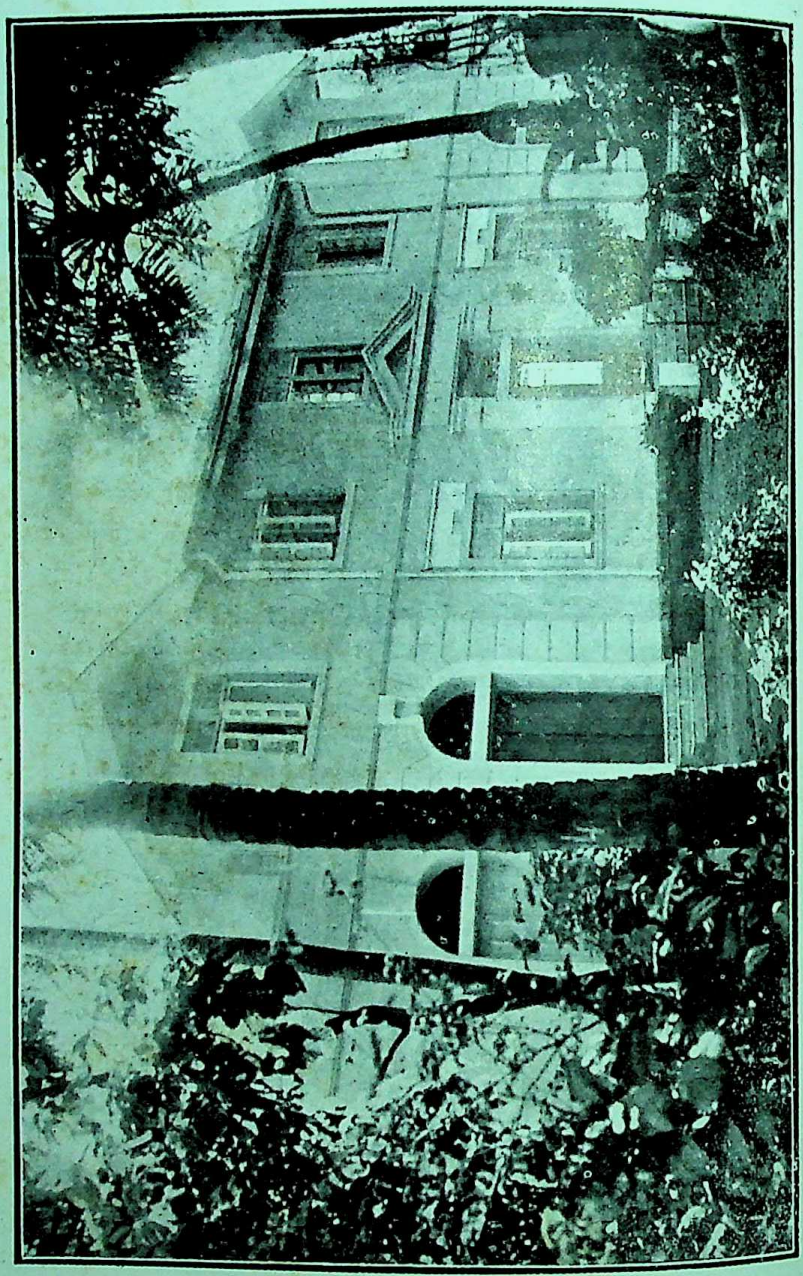

ANANDA VIHAR, gift of Dr. A. L. Nair, President, Buddha Society, Bombay.

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main point is, he has reached it. Whatever he experiences, may be yet so different, he is at the goal. He who goes over the states of meditation has only the advantage of the greater experience. Just as the flame of one watt is different from one of two and more watts, and yet remains the same, viz., light and warmth. The flame may be yet so large, of yet so many watts, it still remains light and warmth. Just so, the one who reaches the goal as sukha-vipassaka, metaphorically spoken, is only in the possession of one watt, and the one who has the faculty of the jhāna, possesses two or more watts. Such division defines only the extent of the experience but not the quality, which always remains the same: weal, woe, indifference. The arahat: "Filled only with well being, he exists till to khandha-parinibbāna."

So long as the mind has an inclination to psychological values, so long is life's process not recognised in its totality. Those psychological values are stations on the way to the goal, which are hindering or furthering the striving in the sense of the dhamma. When the goal is reached or even when it is clearly recognised, they lose their significance. The cognition is that there are facts in dependence on the law of causation, and their cause is karmic.

The European mind has tried to bring order into the realm of meditation, to clear up the material. But each attempt, when honestly and objectively taken up, was till now frustrated. The excuse is that the present time differs from the past, that it is not possible to understand the Eastern mind, because the process of thinking 2500 years ago went other ways and had a different course from the present time.

Such judgment is not just to the Teaching of the Buddha. The Blessed One called his teaching a timeless one. The fault lies in the fact that one is afraid of going to the final possibility of experience.

This is the more striking, as our age is supposed to be scientific, relying for its knowledge on experiment, that means, on the visible process. Meditation gives the possibility of

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the experiment of the whole of life's process. This is why it belongs to the practice of Buddhism and is the final, most significant, but also the most beautiful part of the eightfold path.

Each experiment wants preparation, if it is to succeed. Everyone who has experimented knows how important the preparations are and he also knows that success depends on the carefulness and accuracy of them. *The preparations for the great experiment of the whole life's process are of greatest importance for the success of the work.*

In some they are included in the seven steps of the eightfold path: right cognition, right intention, right speech, right action, right mode of life, right effort, right insight, and in dependence on them arises the possibility of right meditation.

Each scientific experiment demands the greatest attention. so also the experiment in Buddhism, meditation. This is the point, where it differs from all similar processes, on account of its inner value. *Whosoever meditates in the sense of Buddha's cognition is in the possession of his full clear consciousness. His mind must have the faculty to recognise clearly each motion of life's process, he must have also the force to experience it clearly, as also to be able to eliminate and overcome it.*

Foundation and preparation for such cognition is *order in mind.* "Not do I say, ye bhikkhus, that a thoughtless man, with unclear thoughts can breath in and out with mindfulness." Life's process is constantly dragged out of its way through thoughtlessness and lack of clearness. They bring unrest into life's process, give the way free for jealous and greedy volition, mislead the mind to a play of desires, hopes, anticipations, conclusions, so that body, sensation, perception, thinking, consciousness, receive ever new nutriment through unrest. Mindlessness creates fetters and turbid states of mind. Through these states it cannot become free and clear. So long as the mind is not free and clear, it is not possible to penetrate life's process. The force with which

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tanhā, life's thirst, plays its confounding play on the keyboard of the senses is so strong, so skilled, so pliant, so suggestive, so manifold that only a strained mindfulness, untiring attention, constancy and ever new attempts after ever so many failures, can at last lead to conquest.

The purification of mind which is the most important foundation of the work of meditation, shows clearly and distinctly the way which one's own karma went. Ever and again the doing of deeds by man in thoughts, words and body, jerks in the direction where greed and desire arise and find new nutriment: the eye and the forms, the ear and the tunes, the nose and the flavours, the tongue and the tastes, the surface of the body and the tangible, the mind and the objects—try their magic play, beginning from the finest pianissima to the strongest fortissimo. Without fighting one is not able to hold one's ground. The fight brings the surprising clearness that consciousness is able to draw out of this play, without losing its force or clearness.

Each fight brings more and more cognition that the fettering, oppressing, hindering states of life's progress have their most opulent nutriment in what constantly springs up through the work of the six senses. The more unguarded and unrestrained man is, the less he is aware of the work of the senses, the sooner he succumbs to the insinuations, desires and intentions, the stronger circles his life's process in the realms of senses, of sensation, emotion, perception, thought: is filled with lust, greed or with hate, envy, grudge, ill-will. Out of this arises and is nourished false thinking. This experience of such a mode of life is ever and again disappointment. Mind comes to no clearness, as there is nothing constant, remaining to be found in the whole life's process, only a constant change, a coming and going, bound to causes, conditions. The latter are themselves changeable, altering, nonconstant (anicca, dukkha, anatta).

Just like a ball which flies just so far as the starting force of the throw reaches, and when the effect of the cause for

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this movement is spent, its flying ceases, so also life's process, when unguarded, unrestrained, uncontrolled, slings the balls of deeds in thoughts, words and bodily deeds. So far as the effect of the force reaches, so long the balls fly; and when one of them sinks down, a thousand others are in constant motion. The mind has no rest to come to cognition and clearness. There always remains the moment of unrest, of motion, in the purest volition of the noblest deed. The throw which puts the ball into motion may be yet so great, it may come out of a force which throws it into the invisible, it still remains a throw. The deed may be yet so noble, its effect may reach into the invisible, it still remains a willed deed. Therefore Buddha's word: "Ye, my bhikkhus, who have to leave off the good, the more have ye to leave off the evil." In the state of meditation the sense of Buddha's word becomes clear, why one has to leave off all deeds in thoughts, words and bodily deeds. It is possible to bring to rest the whole life's process in meditation.

The modes of meditation are manifold. There are always quite determined fetters and restraints to be overcome, be the way of meditation leading to jhāna over the mastering of the breathing, or the so called kasina practice, or the pure mental reflex process, over satipatthāna, over bhāvanā, etc.

The fetters, when noticeable at the beginning, hinder mostly the resolution to meditate. They arise out of an absolutely disordered mode of life, or out of one which is misled through false thinking into a way, from where the mind comes to great confusion. This is the tragedy of life's process, but also the most sublime of man's will that no Buddha and nobody else can help, when somebody (like Devadatta) does not want to free the mind out of this network of entanglement, if he thinks that the turning point can come through outward help, or any outward process. All spiritual teachings know and respect the force of men's will as the ultimate determinant in life's process. Whosoever clings to atta, to self-assertion, who

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gives a willing ear to doubt, exhausts his force in rites and formalities, who thinks to recognise life's process by way of dwelling in realms of emotion, he never will be able to come to meditation in the sense of the Buddhadhamma, because he shuns the effort which the mind has to make to be able to recognise clearly the effects of his mode of life. Only when the effect is clearly recognised it is possible to alter the mode of life. Such a man is like someone, who dives into water which reaches to his shoulders, and he occassionally puts his head out of water. He certainly has an experience of freedom, but he cannot step out of water without continuing his efforts. Whosoever thinks he has reached full freedom, when experiencing occasional quiet, arising out of an altered mode of life, makes the same mistake. The freedom is only a temporary one, and without effort and painstaking, full freedom cannot be gained.

What must be freed is the organ of cognition, the mind. At the beginning of the practice of meditation five states of mind are always experienced as hindrances (nivarana): greed, hate, dull sloth, restless thinking and doubt.

It is not that these states must be overcome in sequence ; in one case one state is more developed, in another case another state, according to the mode of life of men. The one whose disposition is sensual, or artistic, must have more time for the overcoming of greed, of longing, of lust, than another. In the same way it is with one who is despotic and vain.

Whosoever has an inclination to fanaticism, to mendacity, to falsehood, to dishonesty, to self-delusion, will have to do away with the state of hate or negation. If one has eaten much or worked hard, and wants to practise meditation, then the mind will have to overcome the heaviness and sloth. If the pressure is too strong, then one must be very attentive in overcoming the heaviness, because out of the reverse state, the too great lightness and sudden raising of life's process can arise unrest and pains, and can lead the mind to false

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thinking. The thoughts are held as if by an invisible rope, they circle and whirl constantly about some point, and become the prey of the last fetter, the doubt. Each successful practising proves the correctness of the dhamma-word, that it is a teaching which is blissful already at the beginning, because it liberates.

(To be continued.)

A BENGALI SONG

(With an English translation).

By Mrs. Sarala Devi.

१

वासनादिग्ध नयने, स्निग्ध
नयन राख हे बुद्ध ।
अन्तरज्वाला जुड़ाइया याक्
शान्त हउक लुब्ध !
राख नयने नयन बुद्ध !

1.

Fix thy tranquil eyes O Buddha!
On my eyes sore with Passion,
May the inner burning be at rest,
And Greed extinguished.
Fix thy eyes on my eyes O Buddha!

२

पुण्यमूरति ध्यानेते विरति
लभुक् लज्जा-स्तब्ध
हिंसाकुटिल आचरण, कर
कलरव निःशब्द !

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—हउक लज्जा-स्तब्ध !
राख नयने नयन बुद्ध

2.

By meditating on thy holy form
May all envy—crooked deeds
Be put to shame and suppressed.
May anger's raging tongues be silenced,
Put to shame and suppressed.
Fix thy eyes on my eyes O Buddha !

३

तव दयार्द्र अमृत भद्र
वाणीते भरुक चित्त,
कामनार पार लये याओ मोरे
एस हे परम वित्त !
भर अमृतवाणीते चित्त !
राख नयने नयन बुद्ध

3.

May thy merciful, gentle words
And deathless tidings
Fill my mind,
Lead me across the sea of Desire,
Come thou my Supreme Treasure,
Fill my mind with deathless tidings.
Fix thy eyes on my eyes O Buddha !

४

एस तथागत, श्रीपदे आनत
तापित जनेर शरण !

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जनमे जनमे आनहे धरमे
चित्त कलुष हरण !
एस तापित जनेर शरण !
राख हे नयने नयन

4.

Come Tathagata the Resort of suffering beings
That bow low at thy feet
From birth to birth bring thou
Thy Law that removes the stains of pain!
Fix thy eyes on my eyes O Buddha!

BROTHERHOOD OF HUMANITY

By S. Haldar.

Early in 1914 Mr. Graham Pole of the Scotch General Theosophical Society addressed a meeting of the Episcopal Clergy in the drawing-room of the Dean of Edinburgh. In the discussion which followed a clergyman remarked that he did not regard the brotherhood of religions as consonant with the spirit of Christ, who said "I come not to bring peace but a sword ;" and that therefore the attitude of Christians should be a militant one against all other religions. This clergyman spoke as an honest Christian. His religion teaches that every child born is a sinner and a heathen, and that his only chance of salvation lies through Christian baptism, either by sprinkling of holy water or by complete immersion. Those who die without going through this purificatory rite are doomed to eternel damnation. Christianity claims this doctrine as peculiarly its own. Whatever may be said of it as the only true religion and as the only religion which represents God as the God of love, there is no getting away from the fact that the fundamental doctrines of Christianity

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are incompatible with the idea of human brotherhood. According to the revealed Word of God, known as the Old Testament, God the Father was the special patron of the Israelites, the descendants of Shem, and he fought for his favourite people against their enemies. This God told his begotten son : "Ask of me, and I shall give thee the heathen for thine inheritance . . . . . Thou shalt break them with a rod of iron ; thou shalt dash them in pieces like a potter's vessel." It has been said in the New Testament that God the Son (Christ) came to save men of the house of Abraham, i.e., the Israelites. He did not seek converts outside Israel, as the writer in the Encyclopœdia Britannica has observed. Christ displayed a spirit of racial discrimination when he said : "He that will not hear the Church, let him be to thee as a heathen." He pronounced the curse of eternal damnation on those who did not believe him as the Redeemer. Unfortunately the Jews, who were special favourites of God the Father as well as of God the Son, were the first to disown him as the Messiah or Redeemer. According to the Gospel narratives, Jesus's pity, compassion and forgiveness were strictly limited to those who believed in him ; for those who did not he had no mercy. Such a religion cannot but inculcate racial hatred. The favourite Missionary hymn, composed by Bishop Heber says that though the spicy breezes blow softly over the island of Ceylon and though every prospect of nature in the Orient is pleasing the heathen man is vile. Dr. Alexander Duff, the great Scotch missionary in Bengal, drew the following pen-picture of heathen India: "Above, the spiritual gloom of a gathering tempest, relieved only by the lightning glance of the Almighty's indignation—around, a moral wilderness where all light dies and only death lives—and underneath, one vast catacomb of immortal souls perishing for lack of knowledge." The spirit displayed by these eminent Christians is a clear reflection of the religion taught by the Bible. There is no escaping from this outstanding fact. Dr.

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Thomas Arnold, D.D., the famous Headmaster of Rugby said: "In a world made up of Christians and non-Christians, the latter should have no rights." An American writer, Mr. Hamlin Garland, has just stated in his book, "Roadside Meetings", that it is "sentimental bosh to say that Africa belongs to a lot of naked blacks. It belongs to the race that can make the most of it." Britishers of the Victorian period could (as we learn from "Victoriana", compiled by Margaret Barton and Osbert Sitwell) cheerfully undertake the extermination of native populations from the best of motives. Roebuck has said "that the British business in Kaffraria . . . . . can only be done by the gradual annihilation of the native population. It is an utter pretence to talk of humanity and the principles of the Christian religion . . . . the black man must vanish in the face of the white."

The abominations associated with Negro-Lynching and the inhuman methods pursued by the Ku-Klux-Klan in the twentieth century in the most prosperous Christian country on the globe are matched only by the holocausts of witches in Christendom. In these and in similar directions Christians have derived their inspiration from the so-called Word of God.

During recent years there has been functioning in England a movement of "British-Israelites" who are making a bid for world-domination. These men are seeking to make out that the Word of God has, in the book of Isaiah, referred to the British people as "Israel in the Isles"—the people in whom will be fulfilled the great things promised by God the Father to his chosen people. This British Church, it is said, came straight from Jerusalem to Britain during the time that St. James, the brother of Jesus, was the Primate in Jerusalem of the whole Christian Church. Here are the germs of another religious movement based on Biblical prophecy which may give a fresh start to the reign of blood which has marked the rise and progress of Christianity in succession to Old Testament Judaism.

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We have dealt briefly with the influence on humanity exercised by the religion which at present occupies the foremost place in the political world. Another living religion is that of Islam which, like Judaism and Christianity, is of Semitic origin. Within its own circle, Islam observes equality of status to an extent unapproached by other religious communities. But it sets up an impassable barrier between the faithful and the infidel. None but the faithful can approach within twenty miles of the holy shrine of Mecca without risking his life. Islam, like Judaism, disowns brotherhood with the uncircumcised. The Hindus have long abandoned the higher teachings of their religion and have put on the fetters of social custom which have completely destroyed their solidarity as a nation. The Greek, and later on the Islamic, invaders had little difficulty, in spite of the immense odds against them, in subduing the Hindus who were divided against themselves. The higher religious teaching which enjoins the removal of Bhedajnan (the spirit of differentiation between man and man) has been long forgotten by them. Krishna taught: "However men approach me, even so do I welcome them, for the path men take from every side is mine." In the third decade of the twentieth century we find the doors of temples closed on the "untouchable" classes who constitute the great majority of Hindus.

Nowhere is there greater agreement between the theory and practice of Human Brotherhood, regarded from the point of view of both religion and society, than in Buddhism. The Tathagata has declared himself to be the same unto all beings, differing in his attitude only in so far as all beings are different. The Tathagata acts like the cloud which sheds its waters without distinction.

Note.—After this article was sent to the press, the Indian papers published a London message of April 21 reporting that the Bishop of Portsmouth had in a letter to the "Daily Mail" stated that no convinced Christian would accept

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Gandhi's idea that all religions are of equal value and that the only solution of the problem of the Indian constitution lies in the Christianization of the heathen and infidel populations.

THE MASTER AND THE PRINCE

By T. L. Vaswani.

Buddha was a lover of mountains, rivers and forests. Buddha beheld the divine in nature. On hills or in forests did he spend periods of silence. They were periods of intense activity, periods of meditation. He would sit there with the birds near him. He loved them as his brothers. They loved him and felt happy in his presence, so full was it of peaceful vibrations. Buddha's presence breathed out benediction to all.

There comes to him, one day, a young man. Fair of face and full of grace. And clad in purple robes. He is a prince. He is in quest. Who will give him the light he seeks,—the light on life's problem? He has heard of Buddha,—the prince of the Great Heart who left his palace and went into silence for six long years and practised tapasya and triumphed over Mara and won the Secret.

To Buddha in the Forest comes the young Prince. He prostrates himself before the Lord and says:—"Master! A prince and heir to my father's throne am I. I come to thee, for thou art a physician of the soul. Accept me as thy disciple!"

Scripture-reading avails little. And empty rites cannot fill the hunger of the soul.

The Prince gazes at the Blessed One and says: "Master! What shall I do to be accepted as thy disciple?"

The Buddha's answer is brief: "Strive; and thou shall attain." The Prince says: "Master! I shall strive and return. When may I see thee again?"

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And Buddha says :—"After the rainy season is over!"

The months of the rainy season slowly pass away. The Prince is out again in search of the Buddha. He is sitting in a little mud-house. The prince prostrates himself before the Buddha and says: "Master! I have striven and now return to be thy disciple!" And Buddha smiles and asks: "Have you striven?"

"Master!" says the prince, "I went back to the palace, and I renounced rich foods and worldly pleasures, and I kept far from my wife rebuking her for not obeying me more than once, and I slept on the floor, and I pinched my body, and I woke up many a night, and looked for the Light. The Light has not yet come!"

The Buddha said :—"I preach not asceticism. My doctrine is of the Middle Path. Go back! Not yet mayest thou be my disciple!"

The Prince with tears in his eyes asks: "Master! wherein have I failed? Have I not striven hard?"

The Buddha, with eyes radiant with compassion, says :—"Your wife committed a "fault" and you say you rebuked her more than once ; you did not understand her ; you were not patient with her. You strove hard,—but not in love. They who strive truly have no anger ; in their hearts is compassion more copious than waters in the sea. You tried to be pure. But purity is not enough. Purity must shine with the light of love. Else purity may lead to pride."

Is not the story a parable? Yes,—purity is not enough! Purity must be illumined by Love. Some time ago I saw Himalayan peaks touched with light. How lovely they looked! Purity is a peak ; love is a light,—the Light of lights!

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THE SOUL-THEORY OF THE VATSI-PUTRIYAS

PROF. SATKARI MUKHERJEE, M.A.

The Vātsiputriyas, who profess to be followers of the Buddha, do strangely postulate the existence of the self under the name of Pudgala (the principle of individuality), which they affirm as neither identical with nor different from the psychical aggregates, called skandhas. The pudgala (individual) is not held to be a distinct entity from the aggregates, because that would amount to acquiescence in the position of the heretical schools. Nor can it be held to be non-distinct from the skandhas either, as in that case the individual will be split up into a multiplicity. So the individual is described as an indefinable and inexpressible principle. Thus, if the individual is something absolutely distinct from the psychical elements, it will of a necessity be an eternal verity ; but this is logically unsound, as an eternal verity, being unamenable to any modification like space, cannot possibly discharge the functions of an agent and enjoyer, the very functions for which an individuality is postulated. And this would be directly in opposition to the teaching of the Master, who has denied an eternal soul. If on the other hand, it is regarded as absolutely non-distinct from the psychical complexes, the individuality will stultify itself, being reduced to a plurality of psychical factors. Moreover, it will be momentary like the psychical phenomena and will be subject to absolute extinction like them. But this will involve the absurdity of loss of Karman and the consequent negation of metempsychosis, a contingency which is opposed to reason and the Master's teaching alike. So with a view to avoiding the two extremes of absolute existence (sāsvatavāda) and absolute extinction (ucchedavāda), which have been condemned by the Master as absurd, the Vātsiputriyas have advocated a principle of individuality, called the pudgala, which, they aver, has the

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metaphysical virtue of explaining the continuity of the empirical ego to the avoidance of the fallacy of the eternal self, posited by the heretical thinkers. The contradiction of identity and difference, involved in the conception of the pudgala, need not deter us, as experience and metaphysical necessity alike call for such a conception.

The Sautrāntika philosopher has, however, opposed this doctrine with all the emphasis he could command. Śāntaraksita, an exponent of the former school, observes that this pudgala, which has been ushered into existence with so much pomp and ceremony by the Vātsiputriyas, is but a metaphysical fiction like the sky-lotus. Because, a thing which cannot be described either as identical with or different from another is nothing but an unreal idea, a logical and a psychological fiction. Identity or difference can be predicated of a reality and not an unreal fiction. So this pudgala, which is neither identical with nor different from the psychical complexes will be an absolutely hollow, unreal voidity and to claim objective reality for such figment of imagination betrays a sad lack of even elementary logical thought. Such a thing can exist in the imagination of a morbid mind but not in reality. To say that a pudgala is different and non-different from the aggregates is a contradiction in terms. If it is different, it cannot be non-different ; if non-different, it cannot be different. So when you say that the pudgala is not different from the aggregates, you at once admit the identity of the two. When again you say that the pudgala is not the aggregates, you admit they are distinct and different. When things are found to be possessed of mutually incompatible attributes, they are set down as different and distinct, as the criterion of difference is the possession of contradictory attributes alone.[1] And the possession of contradictory attri-

[1] skandhebhyah pudgalo nānya ityesā 'nanyasūcanā. skandho na pudgalaś ceti vyaktā śāsyeyam anyatā. viruddhadharmasaṅgo hi vastūnāṁ bheda ucyate. skandhapudgalayoś caiva vidyate bhinnatā na kim.

T. S. 343—344.

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butes is a matter of positive proof. You say that the pudgala is indescribable either as identical or as distinct. But the aggregates are describable as distinct from each other ; thus, the aggregate of 'physical elements' (rupa) is different from that of feelings (vedanā). The aggregates again are describable as impermanent, but not so the pudgala. So the pudgala and the aggregates as a class apart, are absolutely distinct categories, because they are possessed of mutually contradictory attributes, viz., the fact of being describable or indescribable. The pudgala therefore must be set down as an absolute unreality, having no locus standi except in the fevered imagination of the Vatsiputriyas. The impossibility of predication of identity or difference with respect to the pudgala does not alone prove its unreal, imaginary character ; its unreality is also brought home by the fact that it can not be described as momentary either. We have proved beyond the shadow of a doubt that existence means causal efficiency and this causal efficiency, it has been demonstrated by irrefragable logic, is restricted to momentary reals.[2] So a thing, which can not be described as momentary, must be set down as a fiction, pure and simple. How can a non-momentary thing have a causal efficiency?[3]

It may be contended that as causal efficiency is incompatible with a non-momentary thing, a non-momentary can not be a real entity. But this pudgala is not accepted by us as absolutely non-momentary. What we contend is that the pudgala cannot from its very nature be described either as momentary or as non-momentary. If we categorically affirmed its non-momentary character, the charge of unreality could be brought home to us. But as we neither

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2 arthakriyāsu śaktiś ca vidyamānatvalakṣaṇam. kṣaṇikeṣveva niyatā tathā 'vacye na vastutā.

T. S. 347.

3 'anityatvena yo 'vācyah sa hetur nahi kasyacit'.

Quoted in T. S. P., p. 128.

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affirm nor deny the non-momentary or momentary nature with regard to the pudgala, the charge can not be substantiated. If we categorically affirmed it to be non-momentary, causal efficiency could be denied of it. But we admit its momentary character as well ; so there is nothing to prevent its exercising causal efficiency. But this only seeks to draw a red herring across the line of real dispute. The indubitable and irrefutable fact remains that there is contradiction between the two incompatible attributes of momentariness and non-momentariness. If one is true, the other must be false. If one is false, the other cannot but be true. There is no half-way house between two mutually exclusive terms. A thing can not be permanent and non-permanent both. What is the connotation of permanence? Obviously it is the fixed and unalterable nature of a thing. A thing is said to be eternal, which does not perish at any time. The non-eternal is that which does not persist always, but ceases to exist at some point of time. So, how can an identical thing be conceived as existing for all time and again ceasing to exist at some point of time? This is sheerly an inconceivable situation. The affirmation of one presupposes the denial of another and vice versa. You can not have it both ways or neither. If it is eternal, it must be admitted to be an unreal fiction like a rabbit's horn. If momentary, it can not be an eternal existence, which however, is claimed by the Vatsiputriyas with a shameless naivete. So when the pudgala is not categorically a momentary entity, it must be devoid of causal efficiency, as causal efficiency is the invariable concomitant of the momentary.

As for the seeming scriptural and textual discrepancies, they have been fully explained by the noble Vasubandhu in his Abhidharmakosa and Paramarthasaptati. The curious reader is advised to consult those works. We are here concerned with the metaphysical issues involved in the position of the Vātsiputriyas and we have shown that the whole

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doctrine is vitiated by a flagrant breach of the law of contradiction. It betrays slipshod logic from top to bottom and can be held out as the best illustration of the heights of absurdity to which a man can be unwittingly led by a pet superstition.

About the teaching of the Master, one word is sufficient to indicate the method which was adopted by him. The sermons of the Master were inspired by the enquiries of inquisitive persons and the Master had to consider the intellectual calibre and equipment of these enquirers before giving answers to their queries—otherwise his words would become incomprehensible to him. "This point has been explained (by Kumāralābha) thus: 'The Buddha was pleased to construct his doctrine concerning the elements of existence (with the greatest caution), like a tigress who holds her young by her teeth, (her grasp is not too tight in order not to hurt him, nor is it too loose in order not to let him fall)."[4] So when the Buddha said "There is a being spontaneously born,"[5] it must be understood to mean the continuity of the stream of conscious life after death in

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4 The soul theory of the Buddhists by Th. Stcherbatsky, Vide P. 847. cf. "daṁṣṭridaṁṣṭrāvabhedañca bhraṁśaṁ cāvekṣya karmaṇām. deśayanti jinā dharmaṁ vyāghri-potā-pahāravat," quoted in the T. S. P., P. 129.

5 'asti sattva upapādukah.' Prof. Stcherbatsky renders it by 'apparitional spontaneous self-birth.' The learned Professor has translated Hiuen Thsang's version as follows:—" .....If the five skandhas (of the intermediate state) proceed to a new life, which begins neither in the womb, nor in an egg, nor in warm moisture, then the result is called transfigurated being," ibid, P. 844 and P. 956. "In this way are born: gods, the inhabitants of hell and all men in the intermediate state between death and a new birth, i.e. without a seed, not from previous elements, as the Vats (the Vatsiputriyas) believe." op. cit. P. 956. cf. Amarakosa, "divyopapādukā devāh." Bhānuji comments: "Nārakavyāvṛttaye divyapadam. mātāpitrādidṛṣṭakārananirapekṣā adṛṣṭasahakṛtebhyo 'ṇubhyo jātā ye devāh, te divyopapādukā ucyante." We have it from Prof. Stcherbatsky, "The whole theory of apparitional or miraculous self-births is exposed and discussed in the III Section" op. Cit. P. 956.

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other regions. This does not lend any support to the existence of an eternal ego-principle. The Buddha did not point-blank deny the existence of the soul, as that might be misconstrued by inferior intellects as denial of all post-mortem existence.

The Vātsiputriyas have made capital out of the sermon of the Master, which is in the following terms—"O Brethren, I will explain to you the burden, the taking up of the burden, the laying aside of the burden and the carrier of the burden. Of these, the burden is the five aggregates, which are the substrates (of personal life); the taking up of the burden is the craving for a continuation of life, accompanied by a sense of satisfaction; the laying aside of the burden is emancipation; and the carrier of the burden is the individual." They have stressed in it the distinct mention of the individual apart from the aggregates, and have taken care to point out that unless the individual is recognised to be a distinct principle from the aggregates which have been described as the burden of life, the burden and the burden-bearer will be the samething, which is absurd on the face of it.[6]

But such an interpretation of the parable, though to all appearances it seems to be in conformity with the text, can not be accepted as embodying the real intention of the Master. Because, the individual spoken of as the carrier of the burden is nothing distinct from the aggregates: the preceding aggregates which culminate in the production of the succeeding aggregates, are called the burden and the latter are the burden-carrier, being the inheritors of all that

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[6] 'Bhāram vo bhiksavo deśayiṣyāmi, bhārādanaṁ bhāranikṣepam bhārahāraṃ ca. tatra bhāraḥ pañcopādānaskandhāḥ, bhārādanaṃ tṛptih, bhāranikṣepo mokṣo, bhārahāraḥ pudgala iti'.

T. S. P., P. 130.

I have adopted the translation of Prof. Stcherbatsky with slight alterations.

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has gone before. That this is the sense intended is apparent from the very epithets with which the pudgala has been hedged round. Thus, the individual (pudgala) has been spoken of as the subject, bearing such and such a name, such and such a caste, coming of such a family, living on such food-stuffs, experiencing such pleasure and pain, and having such a span of life allotted to him and so on. Certainly, these adjectives are ill-adapted to an eternal self or any real self, having a distinct existence apart from the elements of consciousness.[7] So this sermon cannot be interpreted as evidence of a soul-entity.

This should be a clincher to the Vātsiputriyas' contention. But Uddyotakara, to suit his purpose has gone out of his way to seize hold of another text and has twisted it so as to make it appear as evidence of the existence of a personal self : The text is as follows : "O Venerable sir, I am not colour ; and so again I am not feeling, names, conformations and cognition. Likewise, Thou too, O monk, are not the colour ; nor are you any more the feeling, name, conformation and cognition." 'The specific negation of the aggregates,' argues Uddyotakara, 'element by element, as the object of ego-consciousness, shows that there is a self apart and aloof from the contents'. If negation of the self as such had been the purport, it could have been conveniently expressed by a categorical negation of the self 'as thou art not'. But the specific negation of the aggregates, one by one, points to the existence of an independent self, as for instance, the statement 'I do not see with my left eye' indicates that he sees with the right eye. If seeing as such was to be negated, the specific negation of the instrumentality of the left eye would be unmeaning. So it follows by

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7 ata eva Bhagavatā, " 'Bhārahārah katamaḥ pudgala' ity uktvā yo 'sāvāyuṣmannevaṁnāmā, evamjātih, evamgotrah, evamāhārah, evam sukhaduhkam pratisamvedi, evam dirghāyur' ityādinā pudgalo vyākhyātah.
T. S. P., P. 130.

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way of implication that there is a self distinct from the psychical complexes no matter whether it be an indefinable entity as the Vātsiputriyas would have it or any other variety.[8]

But the contention of Uddyotakara is based on a misunderstanding of the real purport of the text. The sermon was addressed to persons who had these particular misconceptions with a view to their enlightenment. So the purport of the text is purely negative and can not in any way be construed as an affirmation of the self, express or implied.[9]

"Just as the thunderbolt with dreadful speed
Falls on and crushes mountains of hard rock,
And as the fire fanned by the furious wind
The jungle burns, and as the disc of sun
Kills darkness by its own effulgent heat,
So doth developed understanding break
The net of the corruptions lying long
In evils all. Know then th' advantages
As to be gotten in this very life."

—*Path of Purity.*

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8 Uddyotakaras tvāha—ātmānaṁ anabhyupagacchatā nedaṁ tathāgata-vacanam arthavattāyāṁ śakyam avasthāpayitum, yasmād idam uktam. "rupam bhadanta nāham, vedanā sañjā samskāro bhadanta nāham, evam etad bhiksavo rupam na tvam, vedanā sajñā samskāro vijñānam natvam" iti. etena hi rupādayah skandhāt ahankāraviṣayatvena pratiṣiddhāḥ. viśeṣapratisedhaś cāyam na sāmānyapratisedhah. ātmānaṁ cā 'nabhyupagacchatā sāmānyenaiva pratiṣeddhavyam naiva tvam asiti. Viśesapratiṣedhas tvanyavidhināntariyako bhavati. yathā vāmenā 'ksnā na paśyamityukte gamyata eva daksinena pasyāmiti. tenāpy adarsane vāmagrahaṇam anarthakam, na paśyāmityeva vācyam syāt. tathehāpi na rupam ātmā yāvan nahi vijñānam ātmetyukte tadvilakṣaṇo' styātmeti sūcitam bhavati. T. S. P., Pp. 130-131, N. V. Pp. 338-339.

9 Viśeṣapratiṣedhas cā taddṛstin prati rājate. T. S. Sl. 349.

For a thorough-going and detailed exposition of the soul theory of the Vātsiputriyas, *vide*, 'The Soul Theory of the Buddhists' by Prof. Stcherbatsky.

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MY VISIT TO KULU VALLEY, THE PUNJAB

By P. P. Sirivardhana, Late Secretary,
Maha Bodhi Society, Calcutta.

Suggestion came from my venerable friend Pandit Sheo Narain, Advocate of Lahore to visit the Punjab and be his guest in one of his lovely cottages in the hill station Dalhousie. It was in 1929, and the Vesak came rather late. To escape from Calcutta during the boiling summer, and to enjoy the balmy air of the hills in the company of a generous friend is all that is desired by a townsman. My desire to see the Punjab grew more and more intense when I was kindly invited by Madam Roerich who heard about my intended visit through my good friend Mr. Shibayeff. Then it was not merely Dalhousie but Kulu with its wonderful orchards, rivers, lakes and valleys that attracted my attention.

Lahore.

Vesak was over, all passed off well ; and above everything my holiday allowance had come from home. It was the 23rd of May and there was not much time to lose. Travelling things were hurriedly got up and I left Calcutta on the 25th for Lahore. On the following day I passed through Allahabad which seemed sleeping in grave silence tired of the burning sun. The City was dead. No men, no animals were seen in the open. Next day—Amritsar—with its fruit gardens and many Persian wheels,* and, then I reached Lahore at 10 a.m. and was kindly met by Panditji. One's prejudices are always based on first impressions ; the green foliage in front of the railway station made a very favourable impression in my

* Persian wheel is a simple device consisting of a big wheel with a chain with buckets fixed on to it. When the wheel is turned buckets continually bring out water from the well.

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mind, and it remained so throughout my stay in Lahore. It was actually a garden city surrounded by a huge garden, a beautiful irrigation canal and the river Ravi.

Salemar.

Panditji had spared no pains to make my stay a pleasant one. From stationery up to a motor car—all requirements—were there at my disposal. In the same evening we motored to the Salemar gardens—the famous park of the Moghuls. Panditji told me that it was constructed after the manner of the Salemar in Kashmir made by the Buddhist kings. It was evident from the lotus flower designs employed for decorations of the pavilion. The honey-combed marble slabs over which water glides down to the lower garden betray great workmanship. We also crossed Ravi so often mentioned in the Milindapanha, and had a peep at the tomb of Jehangir. The vast square compound walled in by hundreds of small rooms where once the caravansarai of the proud Moghuls took rest are still in good preservation. I can never forget how I stood near the royal grave in the dark chamber lighted only by the dim lantern of the care-taker.

Visit to Dr. Shastri.

Panditji and I visited Dr. Prabhu Datta Shastri who had kindly asked me to treat his home as my own. The visit was followed by a splendid Punjabi dinner and a music party in which his stalwart sons played jazz so nicely. Dr. Shastri was my teacher, and I received my first lessons in Philosophy from him. To his and my great regret I could not prolong my stay in Lahore. The intensity of the summer became rather unbearable ; we were burning under a temparature of 113 degrees. But the beauty of Lahore is that the heat does not exhaust one, and the nights are exceptionally delightful. We took our dinner outside on the lawn and slept in the open air. I do not remember a sounder sleep than that which I had at Panditji's.

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High Court and Museum.

One day Panditji took me to the High Courts and introduced me to his friends. I always took delight in watching the proceedings of any High Court. When I returned to the chamber from the court room, one lawyer asked me what was my impression. I told him that one of the judges was speaking too much. They all had a hearty laugh and said I was correct. The Buddhist galleries of the Lahore Museum were being rearranged at the time of my visit. I observed some of the most beautiful images of the Master ; I was particularly interested in the blue stone image showing the Master during the period of his extreme asceticism. The weather was very favourable for snapping and I took some views of the important buildings.

Golden Temple.

Towards the end of the month we left Lahore for Dalhousie. On the way I paid a visit to my friend Dr. Paira Mall, of Amritsar. He is a linguist having books on Buddhism in ten or twelve languages. With his turban on I made my pilgrimage to the Golden Temple of the Sikhs. As in Ceylon Temples, there I saw men and women dressed in white *pyjamas* moving freely on the spacious premises and making *pradakshina* to Guru Nanak. I noticed some squatting on the granite floor and reading from the scriptures as we do in Ceylon. After a hurried dinner consisting of milk, roti, rice and vegetable I ran off to the Railway station and joined Panditji. On the following morning we were at Pathānkot the last railway station from where we motored to Dalhousie—a distance of about 52 miles. The drive over the Himalayan slope with its awful precipices sends a thrill through you. By afternoon we were comfortably lodged in a cosy cottage 7000 ft. above sea level. During my stay I climbed many hills in the lively company of Mr. Ramachandra Haksar, M.Sc., a member of the famous Haksar family. Walks round Bakrota

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Hill are splendid and inviting. From these walks you can see the snow views and the rolling plains and valleys below.

Chamba.

Dalhousie is a part of Chamba State, Maharajah of Chamba has a palace in this town. This State has many Buddhist ruins, and the whole region may have been influenced by Buddhist Kashmir which forms the northern boundary of Chamba. Chamba villages are very interesting. The houses have flat roofs made of big sawn timber covered with a thick layer of earth, very often grown with grass. I mistook some groups of houses to be lawns on the mountain slopes. It is from the other side of the hill you can see their doors. Chamba women are very industrious, they are small made with doll-like faces. They are tattood and wear ear-rings, nose-rings and necklaces of beads. You meet bevy of girls coming from their mountain homes with baskets of char-coal for sale.

Mandi State.

After enjoying all that Panditji's hospitality and the Himalayan Hills gave me for a fortnight I started alone for Kulu. The first railway line from Pathānkot to Jogindarnagar, in Mandi State, had just been opened, and I took the opportunity of travelling by it. But I had to pay the penalty for not availing myself of the Bus service when the train took nearly 10 hours to cover 110 miles, and landed me in the unknown Jogindarnagar when it was gathering darkness. On my way I visited (along with Lahore University students) the famous Vaidyanath Temple, now in ruin, resting on a steep hill overlooking the river. In Jogindarnagar there was only one bus bound for Mandi—the capital of the state—where I was to be the guest of Mr. Kawn Narain, Barrister-at-Law and Chief Judge of the State, who was our Panditji's son. The only bus was commandeered by a Punjabi Engineer for his heavy luggage ; on my appeal to him I was kindly allowed a

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front seat, and we started for Mandi in the night, though it is prohibited to motor on this mountain area during the night. I could see very extensive work was going on in connection with the Hydro-Electric Scheme supposed to be capable of supplying power for the whole of the Punjab. It was 11 p.m. when I reached Mandi (32 miles). Fortunately, Mrs. Narain had sent a boy to fetch me home. The good old Brahmin lady had done all—in the absence of her husband—to ensure my comforts, and the splendid dinner consisting of the finest parotha and curry drove away all the fatigue of the day. Early morning I started for Kulu valley by bus and reached Sultanpur (48 miles) in the noon and had my meals in the Dak Bungalow.

Kulu Valley.

The drive from Mandi to Kulu—a distance of 43 miles—along the banks of the Vyasa river is very sensational. The road between the precipitous bank and the huge bare rocks is very narrow ; and crossing of vehicles is controlled by establishing stations at intervals from where traffic must start at a given time. On the way one can observe slate rocks ; a strange phenomenon was that in some places pieces of rocks are falling off to the road continually and unceasingly. In Sultanpur the scenery is almost foreign ; fine meadows with fine trees and apple orchards, the wooded banks of the Vyāsa with mountain ridges to close them in combine to make it an ideal spot. There are many small rice mills run by water power. The bridle path to Simla runs along the left bank. Many hill ponies graze in the open meadows. Beyond Sultanpur lies Nagar—my destination, a distance of 14 miles to be covered on foot or by riding. My attempt to procure a pony having failed, I wired to Mr. Shibayeff, who replied that a horse was immediately despatched. On the following morning we were again moving—myself and Mr. Shibayeff's servant riding abreast. My pony was a Ladak animal and it had a most comfortable Canadian saddle on.

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It was a pleasure to ride on the shady paths and to watch the caravans from Ladak, Lahoul and Tibet camping in the Silver Valley. Naked Sadhus from Ayodya (Oudh) are seem smoking by the river bank. The road to Nagar runs through a most fertile tract of land. Pomegranates and apricots grow everywhere. Wheat and rice grow side by side. Apples and pears abound in this valley—the sacred land of the ancient Buddhist missionaries.

Urusvati.

We arrived at Nagar Dak bungalow from where I was conducted to "Urusvati"—the Research Institute established by Professor Nicholas Roerich for Geological and Botanical work. On behalf of Madam Roerich Miss Litchmann and Mr. Shibayeff greeted me. I was just in time for lunch. They were all vegetarians, and the dishes were mainly consisting of milk, rice and fresh fruit. "Urusvati" is situated on the slope of a big hill and it commands the whole valley below. To be in the company of a personality like Madam Roerich ; to listen to her intellectual talks ; to discuss with her the place of Ananda in the life history of the Master ; to see her face lit up with a kindly light ; and to feel with her for humanity —these are ennobling experiences which only a few are able to own for themselves. Her drawing room is decorated with Buddhist banners and over the mantle piece a large bronze Buddha Rupa sits compassionately overlooking the valley. The next day I bade farewell to my very kind hostess. It was with sorrow I left my friend Mr. Shibayeff behind. I could never forget the hours we sat together in the summer house and discussed the vast possibilities of the Roerich museum and its ideals. The same "Punch" bore me back to Sultanpur, and still sadder was my farewell to her.

Ravalsar Lake.

On my way back I again visited Mr. Narain in order to visit the famous sacred lake in Mandi. When I saw him in

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the Court I was accorded a seat on the bench and hearing of cases was suspended for a few minutes. A munshi (clerk) was given me as a guide, and I at once started for Ravalsar at 1-30 p.m. in the very hot sun. The whole route lay among the hills and it is well provided with drinking water. There were Bodhi trees at close intervals affording shelter to the weary traveller. Sukit (a vast field) is a very pleasant sight. I reached the lake at about 8 p.m. while there was yet sun light. I need not give a description of the lake as I append below an extract kindly supplied me by Judge Narain. Whenever the road was precipitous my munshi invariably told "Road is very bad, please" He was very helpful to me. He got everything ready for me to stay over the night. I returned the next day with most pleasant memories of the lake of Padma Sambhava.

"The Riwalsar lake lies about 12 miles south-west of Mandi, some 4,000 feet above sea level. It is situated in a cup of the hills of considerable natural beauty. The water of the lake is very deep and clear, but the surface is broken by floating islands ascribed to the sanctity of Padma Sambhava with whom the Hindus have confused Rishi Lomas. The islands on calm days usually cling close to the banks, but a small breeze sets them in motion and the phenomenon is regarded both by Buddhists and Hindus as a miracle of the presiding saint. The lake is a well-known place of pilgrimage for the adherents of both religions, the Buddhists congregating in the winter months and holding their festival in Phagan, while the Hindus come mainly on the first of Baisakh.

Riwalsar, as is usual with stretches of water in hills, is associated with snake worship. The Buddhists believe that beneath its waters are the mansions of the Nags or Lus as they call them and they believe an outlet of the lake to be the path of one of these subterranean serpents. On the Mandi-Suket road about six miles from Mandi there is a small pool of translucent water fed by a stream which is supposed to flow under ground from Riwalsar some 10 miles distant. The place

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is known as Nagchala, the path of the serpent, and the name illustrates a common form of Himalayan myth.

In the cold weather large flocks of ducks visit the lake, but these are not permitted to be shot, even though the guns are posted at some distance from the lake itself. The birds, so says the lama, are the servants of the saint Sambhava and their death occasions him grief.

Among the Tibetans, Mandi is known by the name of Zahor, and it has an interesting association with the great Buddhist teacher and missionary, Padma Sambhava (A. D. 750-800) for it was from Zahor or Mandi that he went at the request of the Tibetan King, Srongldе btzan to preach the doctrines of Buddhism in Tibet. Pandit Hiranand Shastri, to whom we are indebted for this information, states that in lamaist representations Padma Sambhava appears in the ancient Mandi garb, and the special head-dress worn by him is still called Sahorma. Many Tibetans come on pilgrimage from Tibet every year in winter to the holy lake of Riwalsar in Mandi, which they call Padmacan, and the spirit of the saint is believed to reside on the floating islands in the lake and is worshipped by them. They approach the lake from some distance on hands and knees. The Hindus look upon Riwalsar as the abode of Lomas Rishi whom they probably identify with Padma Sambhava. We are also told that many religious books were taken into Tibet in early times from Zahor ; and during the reign of Langdarma (c. A.D. 900), the Tibetan king who persecuted the Buddhists, many books are said to have been brought to Zahor for safety, and are believed by the Tibetans to be still lying hidden somewhere in Mandi. These facts and traditions all go to prove the identity of Zahor with Mandi, or at any rate with the tract around Riwalsar.

Buddhism has left a few monuments of interest. The gonpa or Buddhist shrine, at Riwalsar is of recent date, and differs little from similar sanctuaries found in Lahaul and Rushahr. On the outer wall are the Protectors of the Four Regions, painted in harsh colours, two on each side of the entrance.

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On the walls of the verandah there are two other frescoes, one representing the Wheel of Existence and the second a Lama or ascetic. Within the shrine is an image of Padma Sambhava the chief object of worship, who has however, been confused by the Hindus with the Rishi Lomas. According to the Brahmans, the seven floating islands of the lake were created by Shiva, in reward for the ascetic devotion of this rishi, and an image of the saint is preserved in a low-roofed and primitive building on the bank of the lake. A fair is held in his honour on the first of Baisakh each year and is attended by several thousands of both sexes. An earlier fair takes place in Phagon, but this is essentially of Buddhist interest, a considerable number of Tibetans, Lahulis and Kanawaris performing the pilgrimage each year. On the rocks above the lake there are many Tibetan inscriptions, the most striking being the figure of Padma Sambhava himself who is shown with the usual attributes—a thunder-bolt, a human skull and a trident crowned with three human heads."

CORRESPONDENCE

BUDDHA SOCIETY,
Nair Building,
Lamington Road,
Bombay, 22nd April, 1931.

MY DEAR REV. DHARMAPALA,

Your esteemed favour dated the 18th instant to hand and I am extremely sorry to read the contents. I did not know that when you left Colombo you were not even able to walk and that you had to be carried in an invalid chair. Your heart seems to have become very weak. The journey from Benares to Bombay will tell heavily upon your health. It will exhaust you. Besides it is so very hot in Bombay at present

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that you will not be able to stand the heat even for a moment on account of your heart. The climate has become very depressing and brings prespiration throughout the day. My condition of health is almost the same as yours but I have to manage somehow or other as I cannot go anywhere without completing my Bhagawan's work. After the celebrations I shall go to some hilly place. I do not wish you should take the risk of coming when your health is so very bad and that is why I have wired you yesterday requesting you to cancel your coming to Bombay.

I consider myself very unlucky that now I shall not be able to get the opening ceremony performed by your holy hands. I was very anxious to have your blessings but it cannot be helped now. I hope you will take care of your health and my prayers to my Bhagawan is that he should give you good health so that you may complete all your religious ambitions.

Your most loving friend,

A. L. NAIR.

THE REFORM OF THE SANGHA

(A Refutation of Charges.)

BY U. SUDASSANA.

In the April number of the Maha-Bodhi Journal, Rev. Prajnananda, B.A., under the above caption, formulated diverse charges against the Sangha of Burma in particular, and criticised the Vinaya rules which were laid down by Lord Buddha as being impracticable, unsuitable and harmful in the modern times. He ridiculed most of the salubrious Sekhiya prohibitions (the donts of the Vinaya) and made an attempt (which will undoubtedly prove futile) to enlist the

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sympathies of the orthodox sects of the Buddhist monks of Burma, Ceylon and Siam, to create a schism.

The sweeping indictments of the Sangha of Burma, and the uncalled-for criticisms of the Vinaya rules laid down by Lord Buddha himself should not be allowed to pass unchallenged and uncontradicted, and should therefore be refuted categorically and strenuously opposed by the orthodox Buddhists all the world over.

The first charge :—

"That the laymen (of Burma?) are not sufficiently organised to promote much needed reforms."

Rev. Prajnananda, an Englishman, a new comer to Burma, who was ordained a monk by the Mahayana School of Buddhism, like the millionaire American tourist, believes that he knows the ins and outs of the various organizations of Burma during his short sojourn there. He is entirely ignorant that every village in Burma has a religious association, organised and ballasted by the Central Associations in the larger towns and cities of Burma. So independent and virile have been these religious associations that they even took to politics, and organised not only religious and semi-religious functons, but even went so far as to oppose some of the Government measures.

Therefore the first charge falls to the ground.

The Second Charge :—

"That the monks are afraid to modernise certain Vinaya rules for fear of offending the laymen."

This second charge is as well unfounded as untrue. There is absolutely no reason for thinking that the Buddhist clergy have, at any time either in the past or in the modern times, conceived a "fear of offending the laymen." The Burmese Buddhist clergy have been known to be so audacious as to oppose even the will of the Burmese despotic kings in the days gone by ; they are, rest assured, no better no worse. If occasion arises the monks of all the three sects of Burma would speak in one voice and would oppose any measure

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adopted by the laymen to the extent of offending them if needs be. Recent and ancient instances are not rare. Recently one of the political parties desired the monks not to meddle in politics. The Sangha Samaggi Associations of every town and village simply laughed at it and paid scant attention to it although the political party in question was supported by the Sangharaja, his Council and the followers of the political party. This is a charge which will not bear any examination inasmuch as Rev. Prajnananda should know by this time that the laymen of Burma have from time immemorial been in mortal fear of the average monk, not to say of the organization to which the monk belongs.

The Third Charge :—

"That the Sangha is actually becoming an obstacle to the health and happiness of the people."

Rev. Prajnananda's reasons are that the monasteries are so dirty and insanitary that the Sangha becomes an obstacle to the health and happiness of the people. The charge does not need refutation ; it remains self-condemned. How can the Sangha be an obstacle simply because some of the monasteries are in an insanitary state in the matter of the "health and happiness of the people"? The Sangha, as a body, should not be found guilty simply because some of the monks are careless in their surroundings. To bring home the offence of insanitary surroundings to the Sangha Rev. Prajnanda must prove that the Sangha as a body either gave sanction to such surroundings or co-operated with the guilty monks to keep the suroundings of the monasteries wilfully in an insanitary state. He cannot do so and so this charge also must be thrown out as being "frivolous" according to the legal parlance.

The Fourth Charge :—

"That the present lack of education in the Sangha is deplorable, and in consequence it produces no great preachers, philosophers or thinkers."

This charge is more serious than the former ones. What does Rev. Prajnananda mean by the word "EDUCATION"?

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Does he mean that a man is educated if he passes B. A.? Is he educated if he has learnt languages, science, history and geography? Rev. Prajnananda's standard of judging a man's education is that he must know languages, science, history and geography. The means is mistaken by the reverend gentleman as being the end. Knowledge by itself is good and should be acquired by every man and woman, whatever that knowledge may be. Whether it is Chinese, Greek, Russian, astrology, astronomy, geology, physics, engineering or medicine, they serve useful purposes, but it is not the be-all and end-all of the education of a man or woman. In Buddhist countries it is not the knowledge of these subjects that command respect of the laity ; but it is the knowledge and ability to expound the intricate points of Psychology, Suttanta and Vinaya rules that commands respect of the Buddhist laymen. People may admire the monk who is equipped with the knowledge of the modern subjects taught in school, but will not for that reason respect the monk at all. As a matter of fact the austerity and strenuous practice of the dhamma coupled with the knowledge of the tripitakas will alone command a lasting respect of the people.

The second part of the charge must needs be refuted as it shakes the foundation of the Buddhist priesthood of Burma. Has not Rev. Prajnananda heard of the great personages in the Sangha of Burma such as Shin Athathara, Shin Ottamagyaw, Bamaw Sadaw, U Okkantha, Shwegy in Sadaw, Ledi Sayadaw and a host of other sayadaws whose names will fill up more than ten issues of the Journal of the size of the Maha-Bodhi. This is said without the least exaggeration. The title holders among the number of monks in the time of the Burmese kings and in the present time are in hundreds and thousands. But there are in the jungle and in outlying places many who do not court fame but who try to avoid notoriety and remain isolated from the world and the worldly affairs. Education, as understood by us Buddhists, is that which teaches a person how to behave himself and how to be useful first to himself

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and to others. It is not the knowledge of the subjects enumerated by Rev. Prajnananda in his indictment. A sound knowledge of the tripitaka is alone a *sine qua non*. In fact neither Lord Buddha nor Jesus Christ was supposed to be a linguist, a geologist, a mathematician, a historian or a scientist according to the definition given by Rev. Prajnananda to the word "education" ; yet both were accepted as being more educated than ten thousand B.A.s. Dearth of an English speaking priest on one occasion is quoted by Rev. Prajnananda as a proof that the Sangha of Burma is devoid of educated monks. It is such a sweeping indictment that none will ever accept the statement as a statement of the truth, for Rev. Prajnananda has not been able to quote instances as to the universal crass ignorance of the Burmese monks in Tripitaka and the other essential qualities which go to make an educated man. If Rev. Prajnananda wants to know if there are any monks who know English and other languages and the subjects taught in the modern schools and colleges, the writer can name scores of them ; but the writer doubts that any of them will ever admit that he had read up to the highest class in college for obvious reasons. The monks are a class who will not let people know their attainments either in mundane knowledge or in the path leading to Nibbāna. So much refutation should be sufficient for the unfounded charge.

Space will not admit of any very elaborate refutations in this small journal ; so I shall try to cut short the answers to the charges against individual monks who smoke and chew beetle leaves. Those guilty in this respect are few; nevertheless the guilt should not be laid at the door of the Sangha. Does Rev. Prajnananda not know that the Shwegyin and Dwara Sects and a good many of even the Sudhamma Sect do not smoke and chew nor do they sanction such departure from the Vinaya rules as being correct. Therefore whatever individuals do, the Sangha as a body should not be blamed by Rev. Prajnananda. He must try and distinguish between individual members and the Sangha. Rev. Prajnananda's

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practice of the Vinaya rules in eating in the evening and in handling money on journeys is what his school of thought, the Mahayana Sect, had laid down as being the proper conduct. In the Orthodox sects named above only the black sheep infringe the Vinaya rules in these respects. Whereas Rev. Prajnananda's sect created a schism in or about the third century A.D. and laid down the rules that a monk may eat on journeys in the afternoon ; he may handle money on travels and other rules which we regard as "Adhammas" which were ten in number and which were gradually increased. In time we shall not be surprised if marriage is sanctioned by the Mahayana Sect as being correct if the Sangha has dwindled down and could not find new recruits to the Buddhist priesthood. We had parted ways for seventeen centuries ; and so no reconciliation is possible in any circumstances.

[The above is a reply by a Burmese Buddhist monk to the article written by Revd. Prajnananda, B.A., about the Reform of the Sangha. We shall be glad to publish the views of other readers.—*Editor, Maha Bodhi.*]

MAHA-BODHI SOCIETY AND ITS REQUIREMENTS

The Maha Bodhi Society which was started by the Venerable Anagarika Dharmapala in 1891 is the premier Buddhist organisation in the world to-day. From a small beginning it has grown up into a world-wide organisation through the genius of its founder who has neither spared money nor health in serving it. The revival of Buddhism which is evident all over India and the world is chiefly due to its activities carried on incessantly for 40 years. Temples, Societies, schools and hospitals have sprung up in various parts of the globe and Buddhist propaganda work is being carried on in many places. Maha Bodhi Society has itself established many centres from where work is being carried on

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by a number of workers. This work has been made possible by the generosity of the founder and the late Mrs. Foster of Honolulu. Mrs. Foster had been the mainstay of the Society and at every crisis she came forward with magnanimous generosity. To the sorrow of all Buddhists the noble lady, whom we have fondly called the Visakha of the modern world, is no more. Having performed her task she has left this mortal world and with her death we have been deprived of our greatest supporter. As a result of the far-flung activities of the Society its requirements have also increased. Now that Mrs. Foster is dead if the work of the Society has to go on smoothly Buddhists will have to come forward with a helping hand. We hope that they will emulate the example of Mrs. Foster and help us to complete the various items of work we have undertaken.

The following are our immediate requirements :—

	Rs.
Mulagandhakuti Vihara (Final Bill of the contractor)	16,000
Mulagandhakuti Vihara Frescoe Painting inside Vihara	10,000
Sarnath International Institute Permanent Fund	2,00,000
Sarnath Free School Building Fund ...	3,000
Sarnath Free School Permanent Fund ...	6,000
Gaya—	
Zawtika Hall, electric installation, water connection, etc.	1,000
Maha Bodhi Free School Permanent Fund ...	6,000
Calcutta—	
To buy land adjoining the Vihara to erect guest rooms, hostel for students, etc. ...	30,000
Pali Institute (under contemplation) ...	1,00,000
Maha Bodhi Library	5,000

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Madras—

Maintenance of the Bhikkhu, Rs. 50 per month.

London—

Maintenance of the Buddhist Mission per month £80

London Vihara Building Fund (£2000 have been collected) £3000

ESTABLISHING THE SANGHA IN THE WEST

We have been asked to publish the following appeal:—

Let 10 lion-hearted young Bhikkhus walk from Buddha-Gaya to Jerusalem, from Jerusalem to Rome. And the Sangha will be established in the West.

There are many aspirants for Supreme Buddhahood in Ceylon, Siam, and Burma. Let these aspirants practise the **Dana-Parami** to Perfection. Let them dedicate their lives for establishing the Sangha in the West.

In Missionary work, The Real Driver is **"Self-Sacrifice"** Where there is Self-Sacrifice, there is Boundless Loving-kindness and Compassion for the whole universe. Let an Aspirant to Supreme Buddhahood reason thus : "I am a simple Bhikkhu, aspiring to Supreme Buddhahood. I wish to practise all the 10 **Paramis!** Let me practise the **Dana-Parami** to Perfection. I have nothing, only this miserable body. Let me donate this body of mine to the cause of Buddhist Missionary Work. Let me help to spread Buddhism over the whole globe.

"Let me act **now!** today! Let me **walk** to Buddha-Gaya and let me draw inspiration there. Let me **walk** from Buddha-Gaya to Jerusalem, from Jerusalem to Rome. Let me preach the Religion of My Lord Buddha by means of Example and Loving-kindness. Example is the best teacher. Loving-kindness is the Universal Language. Let me preach

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by means of Loving-kindness and Example. Let my shining eyes speak for me. Let me **Roam, Roam, Roam.** Let me **Preach, Preach, Preach,**—till my body is **finished!**

"If I am killed on the way, I have practised my Dana-Parami to Perfection! How lucky for me to lose my life in the cause of Truth! Surely a Buddha I shall be!"

Let all Buddha-Aspirants act thus, and Buddhism will be the Religion of the West as well as of the East. Let 10 Noble Bhikkhus overflow with 3 Qualities: **Self-Sacrifice, Boundless Compassion** and **Perfect Chastity,** with **Perfect Poverty** as the Fourth, and the whole world will be won for Buddhism. Buddhist Bhikkhus have no money. Lucky for them! Poverty is Power in Religion and Missionary Work. Let Bhikkhus rejoice in their Sublime Poverty. Ceylon, Siam, and Burma are small, yet they can transform the history of the world. How? By strenuously engaging in the Missionary Field. **Now** is the **Psychological Moment!** Let us act **now!**

Jesus Christ was sold by Judas Iscariot for 30 pieces of silver. To-day those 30 pieces of silver are jingling in the pockets of thousands of His Betrayers. Every Christian Religieux who touches money is a betrayer of Jesus Christ."

In the 13th Century, Christianity would have been wiped out but for Saint Francis of Assisi. Saint Francis of Assisi is the only Real Christian after Jesus Christ. Saint Francis of Assisi is the 2nd Jesus Christ. He re-established Evangelical Poverty, and in this way saved Christianity from impending destruction. But he was mentally crucified by His betrayers, and His mental sufferings became at last manifest on His Body in The Stigmata! He had been mentally crucified!

Let another Jesus Christ appear, and He will at once be crucified by His Betrayers.

Money is a curse in Religion. Money is a curse in Missionary Work. Look at the Roman Catholic Monks. They did splendid work in the middle ages, when they went

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out into foreign lands without money, simply with the Cowl and Cross. This was True Missionary Fire.

To-day, however, Western Materialism has corrupted the Missionary Ranks with silver and gold. Result: The Missionary Field is stagnant. Money Kills all Missionary Fire. In Missionary enterprise, money is **"A Poisonous Snake."**

Let The Bhikkhus rejoice in their Sublime Poverty. Genuine Poverty is a tremendous power in Missionary Work. Missionary Work breathes freely only in an atmosphere of Perfect Poverty.

The West is great in Science. The East is great in Religion. The East is The Spiritual Mother of the Universe. The West has given the East its Science. Let the East give the West its Religion, its Scientific Religion, Buddhism. Scientific West wants Scientific Buddhism. Scientific West is eager for Scientific Buddhism. Scientific West is thirsty for Scientific Buddhism. The powder is prepared. Only a little spark is necessary to set the whole powder going. Who will be that fortunate "tiny spark"?

Stagnation is Disease. Circulation is Health. Buddhism is stagnating in Ceylon, Siam, and Burma. What is needed is **Circulation.** Let the Bhikkhus go out of their respective countries. The world is large. Let the Bhikkhus roam over the world as the Arahats of Old :

"The water is pure that flows.
The Monk is pure that goes."

Let The Bhikkhus rise from their lethargic sleep. When They have seen the world a bit, They shall return to their respective countries with two shining eyes in their heads, and they shall be an inspiration to their lukewarm companions here.

Let not The Bhikkhus degenerate into parlour Bhikkhus, dilettante Bhikkhus. Let Them go out and become World-Conquerors. Let Them introduce Buddhism in every corner of the Globe. Our Lord Buddha has given us The Greatest

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of all weapons : The Weapon of Loving-kindness. **Without a single cent, simply through The Power of sheer Loving-kindness. Our Lord Buddha conquered The East! Without a single cent, simply through The Power of sheer Loving-kindness, 10 Lion-hearted young Bhikkhus can conquer The West !**

Jerusalem and Rome are the 2 strongholds of Christianity. Capture the strongholds, and the whole world will become Buddhist !

Just as soon as The Vassa is over, let the Bhikkhus wander with Bowl and Robes over the wide earth, as The Arahats of Old !

Let each Buddha-aspirant say : "Here! I give my life for the attainment of Supreme Buddhahood! I give my life for my Religion. I shall **now** take my Bowl and Robes, and I shall **walk** from **Buddha-Gaya** to Jerusalem, from Jerusalem to Rome——as far as I get——preaching Buddhism by Example and Loving-kindness!" There is no better way for a Buddha-Aspirant to fulfill the Dana-Parami than for Him to give up His Life in the cause of His Religion.

Let 10 Lion-hearted young Bhikkhus get together and begin to **walk** to Buddha-Gaya. Their Path will be a Path of Glory. They will walk in the footsteps of Our Lord Buddha and Maha-Kassapa who walked. They will practise the Dhutangas. They will be self-reliant. No dayakas will be necessary for them. They will rely on the-4-Things-Easy-To-Obtain. If they need food, they will go for Pindapata door-to-door with Their Alms-bowls. If They need Robes, They will go to Cemeteries or Dust-heaps for Rags. If They need medicine, They can easily get cow's urine. If They need Monasteries, They can go to the Foot of Trees; there are lots of Trees; Our Lord Buddha attained Supreme Buddhahood under a Tree.

Let these 10 Lion-hearted young Bhikkhus **walk** from Buddha-Gaya to Jerusalem, from Jerusalem to Rome. Their Path will be a Path of Glory. They will walk slowly,

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meditating all the while. The whole journey from Buddha-gaya to Jerusalem and Rome will be **one continuous meditation.**

As They walk in a solemn procession, with noble mien and shining eyes, Their fame will be broadcast everywhere! Eager noble-minded youths will flock to Their Banner and ask for Ordination! The Thera Bhikkhus will at once receive them and allow them to fall in line behind! The Line will increase! The Bhikkhus will preach in all the towns and villages They reach on the way! The Procession will grow! And by the time They reach Jerusalem and Rome, an Irresistible Avalanche of Noble Heroes will burst upon these strongholds and capture them through the sheer power of all-overpowerful all-devouring Loving-kindness! Jerusalem will fall! Rome will fall! Palestine will become Buddhist! Italy will become Buddhist! Europe and America will become Buddhist! **And The Sangha will be established in The West!**

* * * * * *

There is an Italian Buddhist Monk who is eager to collect 10 Lion-hearted young Bhikkhus for the Great Walk from Buddha-Gaya to Jerusalem, from Jerusalem to Rome. **He wants the 10 Best Bhikkhus in the World.** He has much walking experience, having himself walked alone practically all the way from Marseilles (France) to Jerusalem and to the Euphrates River.

He will gladly undertake to guide The 10 Lion-hearted young Bhikkhus from Buddha-Gaya to Jerusalem and to Rome. All Those Great Heroic Bhikkhus Who are eager and anxious to join This First Expedition, The First One of its kind in the history of the world, are asked to give Their Names and Addresses to anyone of the following:

CEYLON : THE HONY. SECRETARY,
Matale Buddhist Association,
MATALE,
Ceylon.

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SIAM : PRA APAI WONGSE,
982, Sathorn Road,
Siam.

BURMA : U. CHIT SWE,
2, Sezon Quarter,
MOULMEIN,
Burma.

NOTES AND NEWS

A HAPPY WESAK TO OUR READERS.

The auspicious and historic day of Wesak has arrived once again. It comes to gladden our hearts and to remind us in a more forceful manner of the Great Being who sacrificed everything for the happiness of mankind. It is thrice sacred for it was the day on which He was born, attained Enlightenment and passed away into Mahāparinirvāna. For full 45 years He travelled up and down the Gangetic valley preaching the gospel of love, brotherhood and freedom, and brought spiritual joy to millions of Indians. The peerless Dhamma He taught 2500 years ago is as pure and true to-day as when it was first proclaimed to the world. The rough hand of time has merely sharpened its truths and enhanced its grandeur. On this sacred occasion when Buddhists of all countries unite in sending forth thoughts of love and compassion throughout the world, we would remind them of their duty towards the Dhamma. The spiritual light they have received from the Dhamma should not be enjoyed alone. It sounds rather selfish. In the true Buddhist spirit they should share it with those who have not had the fortune to taste it. Peoples of India and Europe are eagerly waiting for the Dhamma to be preached. Let us, therefore, resolve on this sacred occasion to spread the Dhamma all over the world so

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that our less fortunate brothers may also have a share of the Dhamma. This is our Wesak message to our readers, contributors and supporters to all of whom we wish a very happy Wesak.

* * * * *

Complete at Last!

The Mulagandhakuti Vihara work is complete. The news will undoubtedly send a thrill of joy throughout the Buddhist world. A great work has been accomplished thanks to the untiring zeal of the venerable Anagarika Dharmapala and the never-failing generosity of the late Mrs. Mary E. Foster of Honolulu and other friends. Buddhists must be thankful to these noble devotees of the Master who have carried out the scheme of the Vihara inspite of almost insurmountable difficulties. To Rai Saheb Hari Chand who spared neither time nor energy in supervising the building work we cannot be sufficiently thankful. His was indeed a labour of love and when the history of the new building will be written his name will find an honoured place.

The opening ceremony of the Vihara has been fixed to take place in October or November. We hope Buddhists will gather in large numbers for the great occasion. We draw the attention of our readers to the notice appearing elsewhere.

* * * * *

Ananda Vihara at Bombay.

While we rejoice at the completion of the Vihara at Sarnath, we cannot forget that a similar work, though in a smaller scale, has also been completed at Bombay, the great sea port of India. It is the gift of Dr. A. L. Nair, the well known Buddhist philanthropist of that City. The unostentatious manner he has carried out the work at his own expense is an example to the whole Buddhist world. There is no more devout Buddhist than Dr. Nair whose love of the Dhamma and humanity is boundless. He has built a free hospital, a Medical College and

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a hostel for students. The Vihara he has now erected is the completion of a great scheme and his life's ambition. We congratulate Dr. Nair on the successful completion of his scheme and wish him long life to carry on the work of the Master.

The Venerable Anagarika Dharmapala was requested to perform the opening ceremony of the Vihara but owing to his illness he has been prevailed upon not undertake the journey to Bombay though he was willing to risk it. Inspite of his absence we trust the opening ceremony will be a success.

* * * * *

BUDDHISTS AND THEIR WILLS.

Writing "Wills" by which one leaves one's properties to descendants and others has come into vogue for a considerable period. In European countries it is the method generally adopted and the "Wills" column of the London Times is both interesting and instructive reading. We have been struck by the remarkable change in the character of these wills. While years ago it was seldom that a man left a portion of his wealth for charities, since the growth of socialistic ideas it is almost impossible to find a will which does not leave a portion of the wealth to some kind of charitable institution. Sometimes whole fortunes are left for such purposes. Christian Missions receive quite a large percentage of these charities and so we can easily understand the secret of the strength of these organisations. Compared with this the manner in which Buddhist Societies are ignored in the wills of Buddhists is a matter for deep regret. We seldom come across a will in which money has been left for a Buddhist Society like ours. Buddhism teaches more than any other religion that what a man takes with him when he departs from this world is the merit he had acquired. In the words of the Dhamma, "When after long absence a man comes home safe from a far journey, kinsfolk and friends rejoice to see him again. Even so is it with him who does good, when he goes from

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this world to another, his good deeds receive him with welcome as kinsfolk the coming of a dear one." Inspite of this teaching few Buddhists care to leave a legacy to a Society like ours which stands for the spread of the Dhamma. The late Col. Rost left his Buddhist Library and 200 pounds for the British Maha Bodhi Society and we hope his fine example will be followed by other Buddhists who come across these lines. Maha Bodhi Society is doing splendid work in disseminating the Dhamma throughout the world and there can be no greater merit than to leave a portion of one's wealth for the furtherance of the good work of *Dhamma dāna*, the highest of all *dānas*. SO REMEMBER US IN YOUR WILL.

* * * * *

THE VENERABLE ANAGARIKA DHARMAPALA AT SARNATH.

Our readers will be glad to know that the Ven. Anagarika Dharmapala, who reached Sarnath last month, is keeping better health at the sacred place than at Colombo. It was his greatest desire to see the new Vihara he had caused to be built and the fulfilment of this desire and the spiritual atmosphere of the sacred Migadaya has brought about a marked improvement in his condition. Since he has reached the holy place he has refused to take medicine allowing only the Samaneras to chant paritta every morning and evening. This has been very beneficial and we feel confident that he will be soon restored to his former health and vigour so that he may carry on the great work he has undertaken at Sarnath and other places.

* * * * *

ALL-INDIA BUDDHIST CONFERENCE.

The Third All-India Buddhist Conference organised by Mr. Dharmaditya Dharmacharya was held in the Ghum Monastery under the Presidency of Mr. B. L. Broughton, Vice-President of the British Maha Bodhi Society who is on a visit to India. We have not yet received a report of the proceedings.

* * * * *

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FINANCIAL

Mulagandha Kuti Vihara Fund.

Previously acknowledged Rs. 78,341-2-10. Collected by Mr. Poddie Singho of Queensland, Australia :—F. Garthu 10*s.*, M. Hogg 5*s.*, J. Mycock 2*s.*, E. Pickels 2*s.*, P. Mevoji 2*s.*, Poddie Singho 5*s.* Total Rs. 17-7-0. R. H. Little, Sea View, Natal, 10*s.* = Rs. 6-12 ; Sarat Chandra Choudhury, Yamethin (April) Rs. 10/-. Grand Total Rs. 78,375—5—10.

Maha-Bodhi Journal.

Statement of Receipts and Expenditure for the month of March, 1931.

Receipts.				Expenses.			
Subscriptions	62	9	6	Stamp	20	7	6
				Paper	54	3	6
				Blocks	9	2	3
				Miscellaneous	0	9	0
	62	9	6		84	6	3

Maha Bodhi Society.

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Balance of membership fee	1	0	0	2 Poor women ...	2	0	0
Miscellaneous (Phone) ...	0	8	0	Buddhadeva sevasram	7	8	0
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Gaya a/c.	15	8	0	Devapriya a/c.	4	2	0
Interest from Sk. Abdul Ganny for Feb. ...	250	0	0	Electrtc bill	17	6	0
Interest from Mr. Mallik for February	208	5	6	Bedsheets, Pillow cases, Table chadar, etc. ...	19	9	0
				Frying pan, kettle, spoon glass and drum, etc. ...	10	14	0
				Miscellaneous	79	10	0
				Repairs a/c.	75	10	6
				Telephone Inst. ...	30	0	0
				Publication a/c ...	4	0	0
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				Calcutta	84	0	0
				Sarnath	45	0	0
				Gaya	27	0	0
				Debi Sing	12	0	0
				Old Durwan ...	5	0	0
				Sugata Kanti	30	0	0
				Food a/c	112	12	0
				Sarnath a/c.	16	5	0
				Gaya a/c.	34	7	3
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Mr. S. N. Barua contributed Rs. 5/- every month for about 5 years without fail.

Mr. Sarat Chandra Choudhury of Yamethin (Burma) has been paying Rs. 10/- every month for about one year.

[Several printing errors had crept into the list published last month. They have been corrected in the revised list published above.]

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Attend Sarnath Vihara Opening Ceremony in November, 1931.

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MULAGANDHAKUTI VIHARA OPENING CEREMONY

As the readers will notice from the photograph published on the other side the great Vihara at Sarnath is at last complete. The finishing touches have been given to the 110 feet high main tower of the Vihara and the work of cleaning the platform has also been completed. The interior of the Vihara is ready except the frescoe work which, thanks to the generous promise of Mr. B. L. Broughton, will be taken up as soon as possible. The only Buddha image of the Shrine which is in the preaching attitude is being made by the School of Art, Jaipur, on the model of the famous image in the Sarnath museum and will be ready within two months. Thus after many vicissitudes the scheme of the Vihara has become an accomplished fact.

At the suggestion of the Archaeological Department of the Government of India the opening ceremony and the enshrinement of the sacred relic have been fixed to take place in November this year, and I invite Buddhists of all countries to participate in this historic event. As this is the first Vihara we have erected at the sacred spot after 800 years, I trust the Buddhists will gather in their hundreds to take part in the ceremony and usher in this new era of Buddhist revival at the sacred Migadaya. Our Society will make arrangements to accommodate visitors if they inform us in time of their willingness to take part in the event. Formal invitations will be sent later on.

It is estimated that Rs. 5,000 will be necessary to make the event a success. I appeal to the Buddhists of India, Burma, Ceylon and other countries to send their donations and help us to make the event a great success.

THE ANAGARIKA DHARMAPALA,
Founder and General Secretary, Maha Bodhi Society.

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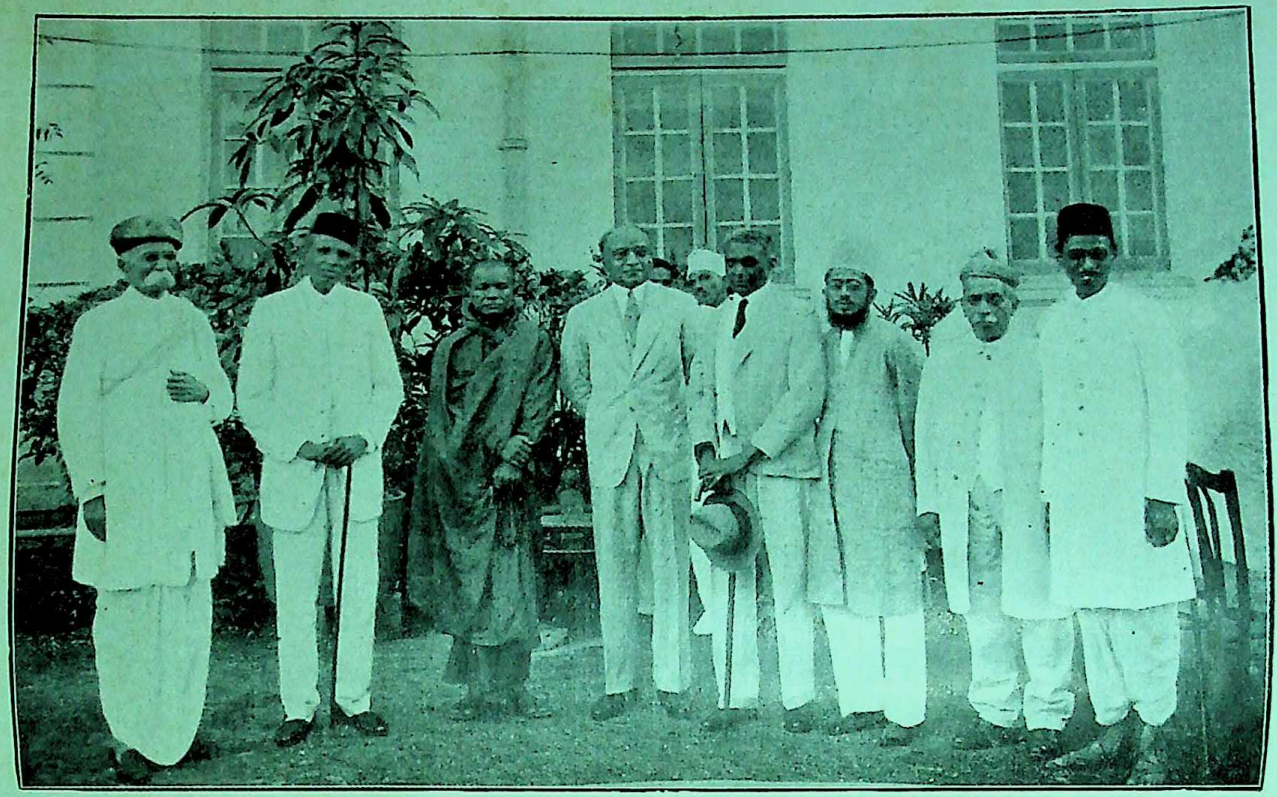

GROUP TAKEN ON THE OCCASION OF THE OPENING CEREMONY OF THE ANANDA VIHARA, BOMBAY.

Left to right:—Sir Lallubhai Samaldas, Dr. A. L. Nair, President, Buddha Society and donor of the Vihara, Revd. U. Ottama, Mr. M. R. Jayakar, the Hon. Mr. Justice Sir Madgaonkar, Sjt. C. A. Muchhala, Sjt. K. A. Padhye and Prof. Phadnis.

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"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Manifest holiness, perfect and pure."—MAHAVAGGA, VINAYA PITAKA.

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HELP FROM CHINA

In the May-June issue I had the pleasure to announce Brother B. L. Broughton's generous donation towards the frescoe work of the Sarnath Vihara.

It gives me genuine pleasure to announce in this issue another timely help—this time from far-off China. Through the good offices of His Eminence Tai Hsu, who is the most active Buddhist priest in China to-day, Hai Chao Yin Youth League of Shanghai has sent a cheque for Rs. 1,000/- towards the Sarnath Vihara Work. I tender our Society's grateful thanks to the Youth League and His Eminence Tai Hsu for this generous donation. His Eminence has been taking a keen interest in our work and we hope this will be the beginning of a period of closer co-operation between the Buddhists of China and the Maha Bodhi Society of India.

WALISINHA DEVAPRIYA,
Secretary, Maha Bodhi Society.

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BUDDHIST PILGRIMAGE

By B. L. Broughton, M. A. (Oxon.)

(Continued from page 233 of the May-June issue.)

Lumbini and Kapilavastu.

We left Kusinara that same afternoon, and after a long ride in an extremely rickety omnibus we reached Tahsil Deoria station and took train for Nautanwa. The railway runs through extensive fir woods, typical Himalayan scenery, and it was a thrilling thought that we were approaching the roof of the world. We reached Nautanwa at midnight. The moon was shining with full Indian splendour, but the air was as chilly as an autumn night in north Europe. The only place of lodging was the dâk bungalow, which happened at that time to be empty and its dark verandah and windows looked chilly and inhospitable enough. After considerable difficulty we found the attendant in charge who took little pains to conceal his annoyance at being disturbed by late arrivals. His temper had not improved even in the morning, for he made it a great favour even to supply us with hot water for our tea.

We awoke next morning after a chilly night to find the world bathed in sunshine although the horizon was shrouded in mist and the nocturnal cold still pervaded the air.

Nautanwa is in British territory, but the inhabitants are Nepalis, and their Mongolian features were a striking contrast to the Aryan people of the places we had heretofore visited. Beyond the village our road lay along foot tracks between bright fields of grain thickly intermingled with lovely blue flowers, and here and there clumps of trees with their bright green foliage. I could almost have believed that I was in my own country, for the rural scenery of south eastern England bears exactly this aspect on a fine summer day. Then a cold wind blew from the right and glancing up I realized I was far

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away in Asia, for I now beheld the mighty range of Himalaya ; in front the lower green slopes, above the regions of perpetual snow, beneath a sky of sapphire.

The wondrous sight filled the mind with awe and yet a solemn happiness for the utter changeless peace gave a hint of the rest of Nibbāna.

So through the day we pursued our journey over the wide stretching fair plain past prosperous villages with picturesque thatched roofs which reminded me of Devonshire, save that the gourds and pumpkins put out to dry gave an unfamiliar touch.

The sun grew hotter towards mid-day so that I borrowed Ven. Dhammaloka's towel and twisted it turban-wise round my head. Before mid-day we halted for our meal of rice, dal and vegetable and slaked our thirst from a clear mountain stream exquisitely cold from the snows of Himalaya.

The afternoon was well advanced when we reached Lumbini which is appropriately remote from any village. The lovely sal grove of the Buddha's time has gone, but on the site is a wood of jack fruit trees, less beautiful indeed, but we were happy to find a grove on the spot. The Nepal government have placed a Brahmin in charge of the shrine, but we must be grateful to them for stopping the sacrifice of goats. Until recently Maha Maya Devi was actually identified with Kali by the people of the neighbourhood. Descending a steep flight of steps we entered a small dark sanctuary with the effigy of Maha Maya Devi sculptured in high relief but so time-worn as scarcely to be distinguishable. Here we worshipped the *Queen of Heaven* and came out feeling strangely tranquil. We then visited the Asoka pillar which marks the exact spot of Bodhisatta's birth.

Most pictures I have seen of this place fail to do it justice. It does not stand in a sandy open space, but is surrounded by trees, with a steep narrow path running along one side.

If Kusinara is pervaded by an air of sorrow, Lumbini is the place of tranquil joy.

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We sat some time, exactly how long I cannot say—before the pillar, and abandoned ourselves to thought upon the wonderful birth.

I realized the feelings of Rabindranath Tagore when he wrote, "entering unseen my King, thou hast impressed the seal of eternity upon many a fleeting moment." Glancing upward at the stainless blue one could imagine that any moment the veil might be drawn aside revealing the radiant mansions of the devas. If a rain of flowers had fallen and our ears had been ravished by celestial harmonies we should scarcely have felt wonder for it would have been only in keeping with this sacred spot which seemed to belong to another and a fairer world. First I thought of the Holy Mother and Her Son, and then my mind was borne back over my own past, and my dead seemed to return to me through the glades of green and gold. This could only be through the merit of our worship of the Queen of Heaven. To experience such moments is worth a thousand years of ordinary life, and all fatigues and difficulties appear as things of no account beside such a realization.

The shadows were lengthening and the westerning sun told of the approach of evening, and it was with a sigh that I rose to return from this deva world to earth with its mists and thorns. Descending the path we came upon an open space and saw in front of us the mountains again. Turning to the left, the Brahman curator led us to a partially dried up lotus pond, which in the Buddha's time doubtless was bright with flowers and gleaming with pellucid water. Just as we were leaving, our Nepali Bhikkhu spoke his mind pretty freely to the Brahman, calling him a usurper, and remarking that although he deemed Buddhists too unclean to eat with they were not too unclean to receive money from. The Brahman was a feeble looking little man, while the bhikkhu was a tall and powerfully built and gifted with a loud strong voice. The little Brahman wilted under the fierce sarcasm and had not quite recovered himself when we left.

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There was much to excuse our friend's out-burst, for until quite recently the attitude of the Nepali government towards Buddhists has been almost that of a persecutor.

We continued our way along a dusty road ; my slippers were white as flour, but we were elated at the thought that we were following the very road traversed by Queen Maya and her cavalcade.

Kapilavastu is thirty miles distant from Lumbini, and as evening was approaching we could not hope to reach it that day, so, turning aside over the fields and passing through a small grove we reached the village of Kungai, where we had decided to stay the night.

Although situated in Nepal territory Kungai is inhabited entirely by Hindus, in fact it is a little bit of Aryavarta planted in the midst of half-Mongolian Nepal.

We found the local zemindar seated on a *charpoy* in front of his house watching his steward paying the labourers of the estate, not in money but in kind. The worthy zemindar enquired who we were and what was the object of our journey, and seemed to be pleased at the prospect of entertaining pilgrims. His curiosity was excited by my relatively fairer colour and he enquired as to my native country, and on being informed that I was a European Buddhist, he seemed to approve more and more. His guest house was at the side of his own residence and next door to the kitchen with a short cloister in front. The entrance was through an arched portal without a door so that it was impossible to shut ourselves in, but as the yard was guarded by ferocious watch dogs there was no fear of intruders. The floor was of earth and the only furniture was a chair, a table, and some beds. After a frugal meal quite appropriate for pilgrims we discussed our plans for the morrow.

Mr. Walisinha at first thought it would be a very difficult trip as the city was far away and there were no roads, but, as Ven. Dhammaloka said that we should gain merit by visiting

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the site we all agreed that we must not miss the opportunity. If the beds were hard, sleep was sweet and we could indulge in much tranquil reverie as we rested.

Many pilgrims are content with visiting Gaya and Sarnath, and perhaps Kusinara, while Lumbini and Kapilavastu are omitted on account of their inaccessibility. I consider this a great mistake for a devout Buddhist misses much through failing to visit the birth place and city of the Buddha. Apart from the additional merit gained for oneself and one's deceased relatives each sacred place has a special influence and evokes in the mind a different harmony. At Gaya we feel the overwhelming grandeur of a cosmic victory and the feeling induced is that of awe, but the spirit of Lumbini is that of dear familiar things, maternal love, the bright dawn of the new birth of a Great Being and like a lingering perfume the memory of sweet Lady Maya pervades earth, sky and every quiet glade of the grove.

We were up early next morning when the sun hung in the eastern sky an ominously red ball of fire. We were to proceed to Kapilavastu by bullock cart and those who have ever used that means of locomotion will realize the necessity of an early setting out on the journey. Our party of four and the luggage necessitated two carts, which were duly waiting for us in the yard, so bidding farewell to our friend the zemindar we clambered up and made ourselves as comfortable as might be among the packages and straw, and the oxen were yoked and we started on a slow but stately march which indicated plainly that we should be fortunate if we reached Kapilavastu before dark.

For the greater part of the first few miles there was not even an apology for a road ; and we jolted our way over ploughed fields. The threat of the red sunrise was fulfilled and we had not gone far before a drizzle commenced, gradually increasing to a smart shower, which was however happily of short duration, or perhaps we had travelled beyond

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the rainy zone, for after mid-day the weather grew rapidly finer and through the afternoon we had brilliant sunshine.

In Nepal, at any rate in country districts, bridges are unknown, and we had to cross several rivers by fording. More than once the oxen seemed to have made up their minds to spend the rest of the day in the middle of the river for it required much shouting, flank smacking and tail twisting by the drivers to induce them to quit the comfortable pastime of cooling their knees in the water and attempt the arduous ascent of the steep opposite bank. Gentle persuasion succeeded at length, the animals responded bravely, struggling and straining at the yoke with all their strength, while the carts were sloped at an almost perpendicular angle and our tumbling out at the back seemed a not unlikely contingency. Before mid-day we made a meal of biscuits and jam which was very welcome, although it was a matter of some difficulty on account of the jolting to put the jam on the biscuits and not on our sarongs. Still, a journey in a bullock cart is a great experience, for here was the time-unspoiled East, and we were travelling in precisely the same manner as Tapussa and Bhalluka on that wonderful journey which led them to become the first upasakas. It was a great thought that from ourselves back through the ages unto the misty past before the dawn of history long processions of bullock carts had pursued their slow stately way over these lands and may do so for thousands of years to come for I often feel that the pace of European civilization is too rapid to last and should there come a great collapse we should revert, like modern Russia to a state of greater simplicity.

In pilgrimage the old leisurely method is infinitely preferable to swift modern transit, for it gives opportunity for reflection and to anyone not steeped in luxury the small incidental inconveniences only impart a stimulating flavour like chillies with a curry ; more than this, they should be taken as part of our service to Buddha.

The weather having now become as beautifully fine as on

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the previous day we clambered out of the carts and walked for the rest of the journey, and the beautiful warmth tempered by the cool breeze from the mountain snows made walking a joy. The scenery was of the same kind as on the previous day, bright fields of grain, green trees, peaceful and picturesque villages, and to our right always the towering mountain rampart. Our Nepali friend had taken a short cut to Tawlihwa, the nearest town to the site of Kapilavastu.

On and on we journeyed, passing a few villages but apparently coming no nearer our destination. At sunset we beheld a sight that more than compensated for our long journey. The whole line of snow glowed to the hue of a most exquisite rose ; it was the transfiguration of a world. Where the rays darted more obliquely the peaks were turned to flaming gold like the summit of Meru ; it was amid such celestial beauty that Bodhisatta chanted the evening mantra when he was incarnate as the Golden Peacock. We stood and gazed at this scene of marvel so calm, so silent, pointing to the state of lokuttara. In the dusty plains men might strive, suffer and die, grasping phantoms that fade almost ere they are touched, but here was the calm above the world : did we see the Deva palaces with ramparts of woven rays of light, was that dazzling splendour the gleaming reflection of the Nandanmala Cave? Now I realized as never before why the rishis and Pacceka Buddhas needed retirement to the heart of Himalaya. Slowly the gorgeous pageant faded, the fairy palaces of light vanished amid the all shrouding dark, the rosy veil grew fainter paling to a dreary gray as night folded her mantle over the world and assumed her glorious crest jewel, the full orbed moon. It was a discourse on anicca proclaimed by the mighty power of nature. The west yet glowed with crimson hues as the peace of slumbering darkness descended upon the Sakya land while we continued our journey to where through clumps of trees lights gleamed and leaving the field behind us we struck upon a road which ere long led us to the quaint narrow streets of the Nepali town.

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We were at first somewhat at a loss as to where to go, but soon a Hindu gentleman, a Mr. Bhikshu, the friend of our Nepali priest came up and asked if we were the Buddhist pilgrims, and on our informing him of our identity he led us to his house which is situated in one of the widest streets of the town.

The room he had prepared for us was in the upper storey, a fine spacious apartment running nearly the whole length of the house. Immediately in front was the flat projecting roof of the ground floor below, and here, after our evening meal we took our chairs and sat beneath the tropic splendour of the full moon, watching the people kindling their evening fires in front of their cottage doors, everywhere we beheld these red glowing lights like the lamps at some sacred festival.

Tawlihwa is about three miles from the site of Kapilavastu and Mr. Bhikshu very kindly devoted the morning to acting as our guide. Before setting out we visited a Hindu temple and here the Brahman clad only in a dhoti was performing his morning worship, walking around the lingam with a brasier of incense chanting his mantras.

The streets of Tawlihawa are extremely narrow and it was a satisfaction to know that motor traffic was impossible in them, for here we have the true east with its lovable quiet ways.

It would be difficult for a Sinhalese unless he is a citizen of Colombo to realize what a relief it is to a European to walk down a street without being in danger from a frightful death from the traffic. We soon left the town behind us and reached the country lanes with the eternal mountains right in front of us. Kapilavastu has not been excavated, but we knew that we were now on the site of the city, perhaps the very lane we were traversing was the street in which the Lord beheld the Four Sights which stirred Him to make the Renunciation. Ahead of us was jungle and proceeding thither we came upon an open space in the midst of which was a circular stone foundation believed to be the gate of the

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palace through which the Lord passed on that glorious night when He had made the hardest choice a living being can make, "the happiness of the universe in preference to my own happiness." To leave the exquisite Yashodhara was assuredly the cruelest and most heart piercing pang. Our Lord endured it in His quenchless love for the suffering universe, and dull must be the heart that does not overflow with adoring gratitude when gazing upon this place. The sun gluted through the trees of this beautiful region where, like a sweet but half faded perfume or the distant strains of music heard under the purple canopy of night there lingers yet the memory of the splendid court, the sun-like radiance of the glorious Prince in His gorgeous robes of cloth of gold and the refulgent beauty of gentle Yasodhara with her long raven hair, her eyes like the stony depths of a pellucid lake, her face fairer than the lily, a dream-like perfection of beauty long since reduced to dust and scattered wide over the world.

This foundation of the gateway is all that is left of splendid Kapilavastu. When the Chinese travellers came thither a few rooms of the palace were yet standing, to-day we can but look upon the soft greensward and the tall trees which mark a spot dear to the hearts of all men of good will.

Descending a steep footpath through the jungle which in this part grows right down to the water's edge we reach the river Anoma, but this cannot be the exact spot of the Lord's crossing for it is barely a quarter of a mile from the palace, and the scriptures imply that He rode some distance before crossing, probably, He selected some upper reach to avoid the military patrols. We spent some time gazing upon the famous river, and filling a lota I drank three draughts of the water rendered sacred by the shadow of the World Honoured. The opposit bank is less wooded, for there are open fields sparsely dotted with trees. Retracing our steps through the woods we came upon a small temple of Krishna, where the Hindu priest received us in a friendly manner and permitted

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us to approach the sanctuary except our Nepali bhikkhu who insisted on standing outside and shouting "Buddha Bhagavan ki jai." He had the fighting touch which I admire in any man.

After walking over the fields in the neighbourhood, we returned to Tawlihwa, for the weather had suddenly grown most oppressively hot. Immediately after our meal we had our luggage loaded on a horse and set out for the railway station some twenty miles distant. Before we left Tawlihwa we called upon the district magistrate, a very courteous Nepali gentleman who spoke English perfectly.

Our Nepali bhikkhu here took leave of us to return to his temple at Khatmandu. The sky had become exceedingly overcast by this time and over the mountains the clouds were piled in a blue-black pall. We had not gone more than one and a half miles when a few heavy raindrops fell and shortly after the storm burst with torrential rain, vivid violet forked lightning and peals of thunder which reverberated through the vast mountains like a battle of the *devas* and *asuras*. A storm in the Terai is no slight thing, so turning aside from the road we took shelter under a clump of forest trees at the foot of a mound upon which stood a small Hindu temple in a ruinous condition.

The storm showed no sign of abating and trees are notoriously dangerous as a shelter with forked lightning flashing all around, so hearing that there was a village quite close we emerged from our shelter and hastened thither with all speed, although the rain was now mingled with large hail stones. Arrived at the village we sheltered under a thatched pansal where the carts were stored, and the peasants very kindly kindled a fire of dried grass and straw so that we could dry ourselves, although smoke was so pungent that my eyes watered intolerably. The heavy rain continued for some hours, so that it was obvious we could not reach the railway station that day. The village where we had taken refuge consisted of nothing save peasants' huts, so that we

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could not spend the night there. After an anxious debate Mr. Walisinha went back to Tawlihwa to procure help from our good friend the district magistrate.

After a long absence, Mr. Walisinha returned with a letter of introduction from the magistrate to a local zemindar. The rain had by this time ceased and the west glowed with the firy red of a stormy sunset. Piling our luggage into a bullock cart and clambering up we seated ourselves on top and rode forth along a lane which the storm had converted into a morass over sodden fields to a dark grove of trees that were sighing mournfully in a chilly mountain wind. Great pools of water at frequent intervals testified to the severity of the storm which had penetrated the thick foliage. Beyond the grove was the high wall of the zemindar's house and driving through the gate we found ourselves in a large compound, at the further end of which was the house, a long low building looking very dark in the rapidly falling darkness, for scarcely a light was visible.

We found the zemindar sitting in the front verandah. His reception was morose and suspicious, and having read the magistrate's letter, he announced in a sort of surly bellow that if we liked we could sleep on the verandah as he always did. It was too late to think of seeking lodging elsewhere, so we had to be content with this grudging hospitality. Three beds were brought out of the house and arranged at the further end of the verandah, and with this it seemed that the zemindar thought his duties as host ended, but a little later he beckoned us to his end of the verandah where the evening meal was being cooked at a small stove, and here we were regaled with a very plain meal of badly cooked rice and *dal*. During the meal the zemindar eyed me with looks of sullen mistrust, as if a European in Sinhalese dress must necessarily be a doubtful character. The only artificial light on the verandah was a small lantern directly opposite the zemindar's charpoy, that Illisa-like person evidently considered that the moonlight was sufficient illumination for us, so there was

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nothing for it but to lie down on our beds and pile all our available wraps on ourselves, for the wind from the mountains imparted an almost frosty tang to the air. It was early to retire, and I did not feel sleeping although tired in body, so I quietly lay and watched the waving treetops on the other side of the wall, and the full orbed moon sailing in silent splendour amidst white clouds. By these means we hypnotised ourselves into sound sleep until about four o'clock when we were roused by a rattling thunderstorm which filled the compound with vivid flashes of violet lightning. By the next morning the weather had cleared again and the sun was shining brilliantly, so we hastily arose and hiring a bullock cart from the zemindar, we set forth for the railway station along a road which seemed to consist mainly of deep ruts.

As soon as we had passed the boundary of Nepal State we came upon a finely made broad road bordered with trees, these last named beautiful and useful adjuncts had been entirely wanting along the road in Nepali territory, and we had to reluctantly admit that road engineering is far better understood in British India than in the native state.

The journey was a long one, and when we reached the station the train was on the point of starting, but the guard very kindly delayed starting the train until we and our luggage were safely placed in a compartment.

(To be continued.)

WELCOME ADDRESS AND REPORT

READ AT THE WESAK MEETING.

By Mr. S. C. Mookerjee, Bar-at-Law, Vice-President, M. B. S. Calcutta.

Mr. Chairman, Ladies and Brethren,

1. Once more in our life time the full moon day in the month of Wesakh has come round in due precision. And once more it has fallen upon us to discharge the sacred duty of celebrating with befitting sanctity and solemnity the anniversary

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of the three eventful days in Lord Buddha's life all such days happening to fall on the full moon day in Wesakh namely, (1) *His birth* in the grove at Lumbini, (2) His attainment of *Supreme Enlightenment* or Buddha-hood at Buddha Gaya under the Bodhi Tree in His 35th year, and after a period of 45 years of strenuous work and service of teaching on foot from village to village throughout Aryavarta (roughly from Rajgir and Patna in Behar to Sravasti in Tirhoot), (3) His passing away at Kusinara in the borders of Nepal in his 80th year. We want your sympathetic co-operation in the discharge of that duty so that all of us here united in heart and mind may have the great satisfaction of feeling that these celebrations have been of a truly national as well as of an international character as that Great Personality became both a national and an international hero. Then indeed we all of us here shall feel happy in the thought that our aspiration of making these celebrations a success has been achieved.

2. Let me in the first instance give you the comforting news that our dearly beloved leader the Ven. Anagarika Dharmapala the founder of this Maha Bodhi Society and its General Secretary and one of the pioneer workers in the field of the Buddhistic Revival Movement in Ceylon and India is now recouping his health in the calm quiet and religious atmosphere of Sarnath where when his strength permits him to do so he supervises the internal decoration works that are going on in the beautiful Temple he has caused to be erected there as a central shrine and emblem for focussing the International Buddhistic thought currents for future work in an intensive scale the scheme whereof I shall presently place before you.

3. On this auspicious occasion the Ven. Anagarika and the Mahabodhi Society through your humble servant as their mouthpiece beg to offer you all individually and collectively their sincere welcome and fraternal greetings. Our welcome is for all the invited guests as well as for the non-invited casual visitors who have honoured us to-night.

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4. Our hearty thanks are due to every one of you for having taken the trouble of coming here this evening to join us in making these celebrations a success. These celebations should be regarded as I have already indicated from an International or world wide angle of vision embracing the welfare not only of the sorrow-striken and suffering humanity but going beyond it to all the sentient and conscious creatures that walk or crawl upon the earth as Lord Buddha's compassion was limitless without a horizon.

5. As this is the date and the hour fixed for His adoration I simply remind you that Lord Buddha was one of the Greatest of India's saintly sons, the 9th Avatar of our beloved brothers the Hindus. Close and intimate are the ties that unite the Hindu world with the Buddhistic world for His sake. He is as we all know one of the world's great teachers "Jagat Guru."

6. Though discreetly silent as to the 'creator—God' idea or as to the diverse theories of creation of the world, He founded his practical ethico-psychic religion for the moral and spiritual uplift of mankind by inculcating the knowledge and practice of His noble eight-fold path and following the 10 noble precepts which you see are engraved on the stone tablet in front of you. He made mankind responsible to itself for achieving salvation. It no longer depended on the caprice of any God or Gods or on the prayers or yags and yagmas of the Brahman priests. He enjoined, to quote from "The Light of Asia" :—

"Pray not, The Darkness will not brighten, Ask
Nought from the silence, for it cannot speak,
Vex not your mournful minds with pious pains ;
Ah Brothers, sisters seek
Nought from the helpless Gods by gift and hymn
Nor bribe with blood, nor feed with fruits and cakes.
Within yourselves deliverance must be sought ;
Each man his prison makes.
Each hath such lordship as the loftiest ones
Nay with Powers above, around below

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As with all flesh and whatsoever lives
Karma maketh joy and woe."

7. As on the one hand Lord Buddha emancipated man from the thraldom of Gods and Goddesses and the Brahman priesthood, He on the other hand chained man down to his own Karmic law, his Karma being not only his acts but his thoughts as well. Therefore Lord Buddha laid down that man must learn how to control his thoughts. He must practise to have good thoughts and banish bad ones. He must be truthful and develop an attitude of non-cleaving to the good things of the world and the flesh. He must be self-analytic, cultivating purity of life by the controlling of passions, by the regulation of his food and avoiding all intoxicating drinks. His treatment of all should be on an equal footing of kindness without distinction of colour , caste or creed or sex. Lord Buddha emancipated women and those that were of low birth in Society. Man must develop deep thinking and meditation. These are the rudimentary steps of the ladder for gradually climbing up step by step to the ethereal height of that spiritual perfection which may be styled Nirvana.

8. Buddhism is the first organised missionary religion of India (nay of the world as well) and when it was launched it had to fight its way to the front competing as against 62 other religious sects which were going about wandering all over the country, each proclaiming the truth of its own particular groove. The then Aryan Soccietty was in a decadent condition. There, social and religious revolts as against the Brahminic Priesthood and Vedic practices had already set in. Further you find that society was wholly "given to pleasure, ensnared in pleasure, enchanted with pleasure, though sunk deep in sorrow it tried to drown its sorrow in pleasure" to quote Lord Buddha's own words on the subject. Those remarks—how aptly they fit in with Indian conditions to-day!

9. Another very significant factor in Buddhism is that it is based on rationalism. It is a reasoned religion subject to your honest investigation as to the path-way laid down. It

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points to the high road of "Jñan Marga" or "pathway to salvation through wisdom" without any quarrel or disputation with those in the valley beneath following the by-paths of faith. According to us anybody can be a Buddhist by simply following the Noble Eightfold Path and yet retaining his faith in his childhood's divinity whatever that might be. There is no bar to a Christian or a Musalman or a Shakta worshipper from trying the Noble eight-fold path.

10. In connection with the condition of our country to-day it is necessary for me to tell you what Lord Buddha told the Kalama Princes to do. They approached him and put this question: "Lord, Brahmans and sectarian teachers visit us and preach their respective doctrines each one solemnly asserting that what he teaches is the only truth and all the rest is false and on this account, Lord, doubt has overtaken us and we do not know which teaching to accept." The Buddha replied: "It is in the nature of things that doubt should arise. Do not believe in traditions merely because they have been handed down for many generations and in many places; do not believe in anything because it is rumoured and spoken of by many; do not believe because the written statement of some old sage is produced; do not believe in what you have fancied thinking that because it is extra-ordinary it must have been implanted by a Deva or a wonderful being. After *observation and analysis when it agrees with reason and is conductive to the good and benefit of one and all, then accept it and live up to it.*" How his sane advice to the Kalama Princes is fittingly applicable to the distracted condition of India to-day where all manner of faith cults are allowed to flourish unchecked and unheeded.

11. It was due to the self sacrificing Buddhist missionaries that the spiritual influence of India had travelled as far west as Syria Palestine Greece Alexandria in Egypt and from that cultural centre radiating its light even to Rome and Britain where it is believed the Druids were Buddhists and so far north as Central Asia, Tibet, Siberia and so far east as

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Burma, China, Japan, Koria and so far south and south east as Ceylon, Siam, Cambodia, Anam and all the Islands of the Indian Archipelago and the Pacific. It was by no means a negligible Budhistic Empire under the canopy of Lord Buddha's compassionate religious umbrella.

(*To be continued*)

THE BUDDHA JAYANTI AND THE OPENING OF THE "ANANDA VIHARA" IN BOMBAY

A distinguished gathering of ladies and gentlemen was present at the Bai Yamunabai L. Nair Charitable Hospital, Byculla, on the occasion of the opening ceremony of the Ananda Vihara and to consecrate the memory of Bhagwan Buddha's 2555th Birth Day on Saturday the 2nd May, H. H. the Maharaja Saheb Gaekwar of Baroda was to have opened the Vihara ; but in the unavoidable absence on account of the sickness of the Maharaja the opening ceremony was performed by the Rev. Ottama. Mr. M. R. Jayakar, Bar-at-Law, presided over the function. Among the distinguished persons present were Sir M. Viswesvaraya, lately Dewan of Mysore, Sir Lallubhai Samaldas, Dewan Bahadur V. T. Krishnamachari, Dewan of Baroda, Dewan Bahadur K. M. Javeri and Mr. Madgaonkar, ex-Judge of the Bombay High Court, Consul General of Jugo-Slovakia, Rev. Tao Kai of China, L. R. Tairsee, R. Nana Shankar Seth, and many distinguished Indian, Burmese, Ceylonese, Chinese and Japanese personages.

On the request of Dr. A. L. Nair the President of the Buddha Society, Rev. Ottama declared the Vihara open.

Gaekwar's Message.

Dewan Bahadur Krishnamachari then read a message from the Maharaja regretting his absence. The message dealt with the great teachings of Lord Buddha,

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(The copy of the speech of H. H. The Maharaja, Shree Sayajirao Gaekwar of Baroda, is given below.)

Prof. Dharmananda Kosambi thanking Rev. Ottama for performing the opening ceremony recalled what the Maharaja of Baroda had done during the last quarter of a century for spreading the teachings of Lord Buddha in India.

He said that the principle of Ahimsa was preached by Parshva at least three centuries before Buddha. What Buddha did was to put it into practice and to socialize it. He drew the attention of the audience to the pride with which eastern countries like China and Japan looked at India and added the only way to make India great was to put Lord Buddha's teachings into practice.

Sjt. C. Muchhala, the Hon. Secretary of the Society then read out a number of messages which included those from Pandit Madan Mohan Malaviya, Nawab Sir Hyder Jung Bahadur, Sir Sabnis, Dr. Rajabally Patel, Mahabodhi Society, Madame Wadia etc.

Rev. Ottama then delivered a sermon on Buddha's life and teachings.

Sir Lallubhai Samaldas proposing Sjt. M. R. Jayakar to the Chair eulogized his services to the Society and to the country. Prof. N. K. Bhagwat seconded and Sjt. Jayakar occupied the chair and delivered his presidential address :—

Mr. Jayakar's address.

Mr. M. R. Jayakar in the course of his Presidential address congratulated Dr. Nair on his public spirit and said that the opening of the Anand Vihara was the crowning glory of his life, other similar acts of his being the opening of a Medical College and the opening of the Hospital. He had that day dedicated to the public of Bombay a really useful institution which he hoped would be largely availed of, by the religiously inclined people. A Vihara meant that place where religion "sportively dwells" in the sense that there, it is unhampered by convention, sect or religion. The fact

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that it was in the heart of a city like Bombay added to its importance and usefulness, for the obsessed and tired-out man in life could well turn his attention to the institution and find solace and peace within its walls. The greatness of Buddhism lay in the fact that it was spread without the sacrifice of a single life or the spilling of one drop of blood. The three great features of Buddhism that made a direct appeal to people were its simplicity, its conception of life, that it was gift to every living being whether man or beast for self-expression and self-development and lastly its freedom from the ritualism and superstition. These characteristics made it simple, accessible and practicable. It was a God-blessed religion, because it did not recognise a separate God and believed each man and woman to have God in him.

Mr. Jayakar hoped that like the old Viharas this one would help people to realise more and more the affinity between man and man and life and life. He believed it would dispense with sectarianism and bring about real unity and harmony.

Dewan Bahadur K. M. Javeri, on behalf of the Society thanked Sjt. Jayakar for presiding at the gathering. Dr. A. L. Nair the President of the Society garlanded Sjt. Jayakar and the meeting came to a close.

GAEKWAR'S SPEECH.

LADIES AND GENTLEMEN,

A pleasant duty.

When the President of the Buddha Society requested me to perform the opening ceremony of the "Ananda Vihara," I thought it my duty to accept the call and it has indeed been a most pleasant duty to me to have had the opportunity of associating myself to-day with an undertaking of this noble nature whose sole object is to promote the cause of humanity. Having to go on a tour of inspection to Okhamandal, I was at first, feeling

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a little nervous about my being able to be present here to-day, but I am glad that I have been able to return in time and to fulfil my engagement.

Essence of Buddha's teachings.

2. As you all know, the essence of Buddha's teachings is the great respect he attached to life, irrespective of caste, creed or sex, in the pursuit of the path of emancipation by training, controlling and purifying the three avenues of action—body, spirit and mind.

Organised life in the Sangha.

3. A good deal of the success of the faith is due to the order of monks founded by Buddha and it was the "Sangha" which first ensured for this religion its great vitality and its rapid spread, the members repeating the three refuges namely to the Buddha (Intelligence) to the Dharma (Law) and to the Sangha (the Assembly) and taking vows of abstaining from all that is unhealthy and wicked. Gautama tried to start an organised life in the Sangha and through the members of that body, he disseminated his teachings. He defined the scope of religion as active charity and cultivation of good thoughts and destruction of evil ones. He awakened all the classes to a sense of the real duty that they owed to man and all living creation. He started Viharas to localise the activities of the Sangha, by providing means of education, imparting of religious instruction, opening of hospitals and doing all kind of humanitarian work. The Viharas, for a long time, fostered a healthy spirit of fellow feeling encouraged arts and proved to be centres from which social, religious, moral and intellectual movements spread in all directions.

A few observations.

4. I should have liked to say something on the growth and decline of Buddhism and compare it with other religions ; but in doing so, I shall only be taxing out your patience which I do not wish to do. I, therefore, wish to confine myself to making only a few observations.

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(Great Faiths mostly arose as a) protest against superstition.

5. If we make a comparison of the great Faiths of the world, we learn that they mostly arose as a protest against religion over-run by superstition and priest-craft. Zoaster protested against the superstition of his time and country. The first tenets of Christianity were appeals to revert to the true spirit of the Jewish faith. The mission of Martin Luther was to preach the return to Christanity as taught by Christ himself. The mission of Shri Shankaracharya was to restore and purify the different Hindu sects which had grown old, feeble and degraded.

"The old order changeth, yielding place to new,
Lest one good custom should corrupt the world,
Thus God fulfils himself in many ways."

So the Faith of Buddha was his noble doctrine promulgated as a vigorous protest against the gross superstition and priest craft of the Brahminical order which preached "Karma Kanda" and the vain attempt to attain salvation by asceticism and the worship of idols. Even the modern movements preach in the same spirit of healthy reform.

Self conquest.

6. Long had Buddha felt that life is vanity, full of suffering and full of sympathy and he, the son of a king secretly stole away from the palace, renouncing rank, wealth and family joys and betook himself to the pursuit of philosophy and religion. He practised severe penances to acquire superhuman wisdom and powers but convinced of the futility of the exercises, he was seized with the temptation to return to his home and worldly affairs but at last, the light of hope broke upon him as he perceived that in self-conquest and universal love, lay the true path of salvation. That instant, he became the BUDDHA—the enlightened one.

Influence of doctrines.

7. Strange to say, the faith of the Buddha no longer prevails in the land of his birth but his doctrines have left an ineffaceable mark on the country and to-day, he is regarded as an 'Avatar.'

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Essential doctrine of Buddhism.

8. Just as the Founder of the Christian Church inaugurated his mission by the sermon on the Mount, so Gautama Buddha expounded the essentials of his doctrine in his first discourse in the deer park at Sarnath, "setting in motion the wheel of the law." There are two aims which men should renounce: complete absorption in those things whose attractions depend upon the passions on the one hand, and the practice of asceticism on the other, which is painful—but there is the middle path—the golden mean—which opens the eyes, bestows understanding and leads to peace, to insight, to the highest wisdom, to Nirvana. So judged certain men with their finite powers of knowledge. Verily, it is the eightfold path—right views, right aspirations, right speech, right conduct, right mode of livelihood, right effort, right mindfulness and right rapture.

How peace is attained.

9. What we want is peace. The means to attain it are loving kindness and Ahimsa or harmlessness. Hatred cannot cease by hatred, it ceases by love. Overcome evil with good. This is the essence of true religion.

The ideal.

10. The teachings of Buddha are gloriously simple and worth following. His doctrines have been the consolation in life and death, to untold millions, softening wild and savage races, by tender words of loving kindness, raising of the Noble Aryan middle path.

What is needed.

11. In these days of strife and the clashes of races and religions, we are in need of the ethical, humanitarian and altruistic aspects of religion. To achieve this ideal in a cosmopolitan city like Bombay, there would be no better institution than the "Ananda Vihara."

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12. There can be no higher religion than Truth which alone leads to happiness. Establish the truth in your mind, for the Truth is the image of God.

No higher religion than Truth.

13. Ladies and gentlemen, I do not wish to detain you longer. Dr. Anandrao Nair's has been a labour of love. The College, industrial works and the charitable hospital named after his mother are all living examples of his humanitarian and charitable ideals and this splendid building which I have the honour to open has been the crowning glory.

Labour of Love.

14. I congratulate Dr. Nair and the Buddha Society on this, their great work. I trust that this symbol of Buddha's greatness and self-sacrifice will be an incentive to many others to follow in their footsteps, to the best of their abilities. I hope this institution will be a source of consolation and inspiration to the poor and suffering and afford a quiet retreat to those who stand in need of peace.

Source of inspiration.

15. I have much pleasure in declaring the VIHARA open. I thank you, Dr. Nair, for so kindly inviting me to perform this function. May this bring peace and happiness to all.

Peace to all.

THE WAISAKHA DAY CELEBRATIONS

Celebrations in Calcutta.

The Waisakha Day fell, this year, on the 2nd of May last. It was the 2555th anniversary of our Lord's birth, the 2520th anniversary of His attainment of Arhatship and the 2475th anniversary of His Mahaparinibbana. Every year, the Waisakha Day sends a thrill to the heart of every Buddhist, makes him forget for the time being all the humdrum business of human life, and reminds him of the inspiring and ennobling Message of

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the Waisakha Day. Yes, the Waisakha Day has a message of its own—the three important events of the Great Master's birth, attainment of Arhatship and Mahaparinibbana could not have taken place on one particular day of the year without any significance. The message of the Waisakha Day is this—every human being that is born with all apprehensions of suffering before him can by dint of his own exertions attain the highest perfection of human life and can face death boldly, for death to him does not carry its ordinary connotations—death to him is the mere physical deliverance from this constantly changing material world of name and form (nāma and rupa) to the non-changing state of Immortality (Amatadhātu). The Buddhists have the opportunity to ponder, on the same day, over the three important facts of their Great Master's birth, conquest of birth, and defiance of death and to realise the glorious message which is given above.

The Mahabodhi Society of Calcutta celebrated the Waisakha Day, this year, in a befitting manner. The Dharmarajika Chaitya Vihara where the relic of the Great Master is enshrined was tastefully decorated with flags and buntings. Beautiful lotuses supplied by our friend, Dr. N. Roy, decked the dark stupa and the marble statue of the Lord in the temple which resounded all throughout the day with the scriptural recitations made by the Bhikkhus and laymen alike. The temple became the rendezvous for brother Buddhists of the city who lie scattered all over the town and scarcely meet one another. Great inconvenience is generally felt on the Waisakha Day owing to the fact that the Waisakha Day is not observed in Bengal as a public holiday. We therefore take this opportunity of appealing to the Government, public offices and institutions of Bengal to declare the Waisakha day as a public holiday.

In the evening, the Society convened a public meeting which was largely attended by the Buddhists and non-Buddhists alike. Dr. S. N. Das Gupta, M.A., Ph.D., Principal, Calcutta Sanskrit College, the distinguished Indian Philosopher presided. Poet

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Rabindra Nath Tagore and his talented niece Sm. Sarala Devi composed for the occasion two songs in Bengali (which were published in the Waisakha issue of the Mahabodhi). Poet Tagore's song was sung by Mr. S. Ghosh, a teacher of music at Santiniketan and Sm. Sarala Devi's song was sung by a chorus of ladies and gentlemen under the supervision of Mrs. Kumudini Bose, B.A., of the Bharata Stri Mahamandal (Siksha Sadan). The songs were much appreciated by the audience. Mr. S. C. Mukherjee, Vice-President of the M. B. S. welcomed the guests on behalf of the Society and read a report discussing the various activities of the Society during the last year. The report has been published in this issue. Messrs. B. L. Broughton, M.A. (Oxon.), H. W. B. Moreno, Sachindra Nath Mukherjee, M.A., B.L., Councillor Calcutta corporation, and J. Chaudhury, Bar-at-Law addressed the meeting and spoke on the life and activities of Lord Buddha. In the end, Dr. Das Gupta gave a nice speech emphasising the outstanding character of Buddhist philosophy. "The only system of Indian philosophy that counts is Buddhist philosophy. Even Sankara, the greatest of Brahmanical philosophers borrowed largely from the Buddhist philosophers like Vasubandhu, although he declared himself to be antagonistic to Buddhism"—in words like these one of the greatest living Indian philosophers, Dr. Das Gupta paid his homage to Buddhist philosophy and he was lustily cheered as he concluded his speech. The meeting ended late at night with a vote of thanks to the chair. Light refreshments were offered to the guests.

The Maha Bodhi Society celebrated the sacred event at the following places also :—Buddhagaya, Gaya, Benares and Madras.

Buddha Day Celebration at Kurseong.

For the third time the Buddha-day was celebrated with great pomp and festivity by the members of the Tamang Buddhist Association. All the members of the Buddhist com-

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munity were present in large numbers. The festival that commenced a week before closed on the 2nd May 1931, at the Tamang Buddhist monastery and the Tamang Buddhist priests led by Rev. Kunjyo Rangdoll Lama, Palden Lama, Nurboo Lama, Ratnaman Lama and others recited the Buddhist scripture Satasahasrika Pragnaparamita in Tibetan.

On the 3rd May, 1931, there was Buddhist service in honour of Buddha Sakyamuni. A grand procession comprising the Tamangs and other Buddhists and sympathetic and invited citizens started from the monastery at about 10 A. M. The Buddhist scriptures were taken in procession by the Tamang ladies round the town area and returned at about 2-30 P. M. when photoes were taken.

There were short speeches by the Secretaries in the Tamang Buddhist monastery Hall which was gorgeously and tastefully decorated. The audience was then treated with light refreshment.

Buddha Day at Lucknow.

The Buddha Day was celebrated with the usual pomp and eclat in the Buddha Temple, Latouche Road, Lucknow, on May 1, 2, and 3, 1931. The temple was illuminated, songs in praise of the Buddha were sung to the accompaniment of musical instruments and orphans of the local Sri Ram Orphanage were given a hearty feed. The speakers on the three days included Principal S. C. Sen of the Shia College Mr. Beni Prasad Bhatnagar, Head Master of the Aminabad High School, Professor Subramania Iyer, Head of the Department of Sanskrit and Prakrits, Lucknow University, Mr. Jagat Mohan Lal, Advocate, Mahastvira Bhikkhu Bodhanandji and Messrs. Shiva Charan Lal and Ganga Charan Lal. The chair on the three days was occupied by Mr. K. R. Jagdhari, Advocate, Mr. A. P. Sen, Bar-at-Law and Mr. Kirpa Shanker Rajela, M.A., LL. M.

A vast field from the life and Teachings of the Lord was covered by the learned speakers and the speeches were heard with rapt attention. Mr. Jagat Mohan Lal, Advocate, who is

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also a famous poet, recited, on the 2nd day, some excellent lines from his masterly poem of five thousand lines, which he is composing on the Life and the Teachings of the Lord.

Some artistic oil paintings, pictures and statuettes of the Lord were also prominently exhibited. The Meetings ended amidst great enthusiasm.

THE REFORM OF THE SANGHA

(A refutation of charges.)

By U. Sudassana.

(Continued from page 284 of the May-June issue.)

In continuation of my refutations to the charges levelled by Rev. Prajnananda, B. A., against the Buddhists of Burma, may I be permitted to bring my replies thereto to a conclusion.

Rev. Prajnananda seems to be in earnest when he stated in his article under the above caption that the monks should modernise the Vinaya rules. Rev. Prajnananda, not having studied the Tripitaka, is labouring under the belief that the Vinaya can be moulded in any shape or fashion to suit the times and conditions of the people and country where it is preached and practised. *"Ekakkharamekanca Buddharûpan"* is a *ukase* adequate *per se* to deter the most audacious schismatic monk from changing, adding to, substracting from, the sacred word of the Lord Buddha, albeit his intentions might be of the purest and sincerest character. Every Buddhist accepts each word of the Lord Buddha, be it the Suttanta, Vinaya or the Abhidhamma, as each image of the Lord ; and no earthly or heavenly agency can reshape it in any other fashion. The Vinaya as well as the other two "baskets" of the Law is unchangeable, immutable, permanent and good for all time. They are not meant only for one class of people at some

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period. The teachings of the Lord Buddha are composed of two varieties, one the immutable truth which has at all times been ever existent whether Buddhas arise or whether Buddhas do not arise. The other is his own commands, sayings and prohibitions which are also immutable, unchangeable, permanent and good for all times, climes and peoples. In England a movement has been set on foot to reshape the Holy Bible in the light of the discoveries of the modern science ; and this movement has the support of the Conference of the Anglican Bishops held at Durham. The Bishops' conference held further that the story of the creation of the world, Adam and Eve, Cane and Abel, the great deluge and a host of others are no longer acceptable by the scientists of the modern times.

If the reverend gentleman who desires to modernise the Vinaya rules were to know with what care the Tripitaka or any portion thereof is transcribed, it will dawn on him the necessity of never modernising the Vinaya or the Suttānta or the Abhidhamma. In order to secure the purity of the Vinaya, the Burmese King (Mindon Mintaragyi) committed the Vinaya, the Suttānta and the Abhidhamma Pitaka to marble stone slabs, anticipating that in the future schismatic monks might change the word of the Lord Buddha, and forestalling in fact monks of the calibre of Rev. Prajnananda. Has not Rev. Prajnananda read about Upāli (one of the Chief disciples of the Lord Buddha, who presided at the first Sanghayana recitation of the Vinaya rules) upbraiding Ananda for his negligence and omission in not asking for a definite ruling from the Lord Buddha himself when nearing his Parinibbāna He said to Ananda that after his demise the Khuddanukhudda sikkhas need not be observed any longer. It was a moot question which could not even be decided by the 500 arahats who assembled there for the purpose of the Sanghayana. In the observance of the Vinaya rules, strictness to the adherence of the rules should be preferred to the looseness of the observance. "Garun Katva" is the key to solve all problems. Therefore where even the 500 arahats

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who convened the Sanghayana Conference feared to tread, Rev. Prajnananda rushed.

Rev. Prajnananda pleaded most earnestly, and I would say almost piteously, that evening meals of solid food should be permitted ; and that handling of money should be allowed on travels, his reason for the former being that he had at one time experienced a great hunger and could not meet his opponent in controversy because of his empty stomach, the time fixed for the debate being fixed in the evening. No other cogent reason has been given by him. A monk is allowed to eat almost the whole day, that is, he can eat from dawn till noon, a stretch of say about eight hours if we set down the dawn at four o'clock *Ante Meridiam*. The practice in Burma is—to cook the first meal before dawn and eat it at dawn ; and to go the round for the second meal with the begging bowl and eat it just before noon. Those who cannot afford to eat two meals a day have to be contented with only one meal taken at about 9 A. M. They however eat light food after the solid meal before noon. After noon, nothing of a solid nature is permitted by the Vinaya to be partaken of by any Burmese monk in Burma, to whatever sect he belongs. Liquids which will only quench thirst are allowed in the afternoon. If any monk takes any solid food by any chance, he commits the sin of Pacitta Apatti, and will not be dissolved from it unless he confesses and promises never to fall a prey to such sins. Black sheep there are many in every herd as the saying goes, but the fact remains that this Vinaya rules cannot be mutilated or deleted or even improved upon. Devadatta, the brother-in-law of the Buddha, wanted to improve upon this rule and tried to prevail upon the Lord Buddha to prescribe only one solid meal a day to be taken at one place and in one receptable. Lord Buddha laid down thirteen dhutangas (austerities) for any monk who may think that the rules of Vinaya are not strict enough. In fact I had myself on ordination as a monk thought that the rules of Vinaya are too lax and not strict enough. Many monks of my ilk were of the same opinion and they in consequence

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practised a good many items of the thirteen dhutangas. The observance of the silas or the vinaya rules is merely of a passive character while the austerities are of the active character.

Rev. Prajnananda seems to think that the functions of a monk are to found schools and to educate boys and do no more. The province of a monk is simply to learn the Tripitaka and to practise meditation to realise the truth of the Nibbāna in this very life or in the life next to it. There are some who aspire to be Buddhas in Burma like those of the Mahayana Sect ; but their number is not large. Pariyatti and Patipatti are the only two roads to be traversed by the monks ; and the teaching of mundane subjects to the lay pupils such as boys and girls is not within the province of a monk although such teaching may not transgress any of the Vinaya rules.

As regards the handling of money on travels, it needs no refutation. It remains self-condemned. Under no pretext can a monk accept, cause to be accepted or even delight in, money or in, any *anamasa vatthu.* This being Kaliyuga and as the observance of the rule is not so strict as before, there might be some Burmese monks who accept gifts of money and handle it. They transgress the Vinaya rule every time and they are bound to be flung into Niraya (the four states of misery) on their death if they die with this form of *Apatti* or sin. It was this chief sin which disintegrated the religion of the Lord Buddha in India. When the religion waned after a thousand years of the Lord Buddha's Parinibbāna, the Buddhist monks began to handle money and accepted it in bowls filled with water. Those monks also held that they could eat solid food if the shade of the noontide did not exceed two fingers' length after the sun had passed the meridian. In Tibet, China and Siberia the privilege has long since been extended to the whole evening before sunset I believe. Thus the rule of the Vinaya has been stretched to suit the mentality of the adherents of those countries. From the time of Lord Buddha up to the present year, I have never come across any instance where any of the monks of Burma, Ceylon and Siam had ever complained

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of hunger and empty stomachs and their inability to discharge their duties and functions because of that. There is a trite Burmese saying that the eyes and the stomach are purely matters of habit. Those who use to get up from bed from youth or infancy at dawn are so habituated that they cannot remain in bed after dawn. Those who eat little cannot become gluttons. Those who refrain from eating in the afternoon as the Buddhist monks of the orthodox sect or the Hindus of the Middle Country will in every case suffer from indigestion if they were to eat in the afternoon. This is the experience of the Burmese laymen who observe the Uposatha Sila for many days at a stretch, and who on resuming their usual meals on their return to their homes suffer from indigestion for the first few days almost invariably in all cases.

The complaint of Rev. Prajnananda shows clearly that he has not practised abstention from eating in the afternoon for any length of time. The laymen who fast for one or two days will undergo the same experience and will make the same complaint as Rev. Prajnananda. Such complaints from the laymen who fast for a day or two are most common in Burma and Siam, but not in Ceylon.

In conclusion I would say that the change advocated by Rev. Prajnananda is most undesirable as it is an attempt to flout the Pacitti Vinaya rule laid down by Lord Buddha himself. This cannot by any stretch of the imagination be termed a khuddakānukhudda sikkha. Even if it were so, when it was not even disturbed by the 500 arahats who convened the first Sanghayana Conference, it is surely not for a youthful novice like Rev. Prajnananda to attempt to set at naught the most perfect, immutable and salubrious Vinaya doctrines laid down by the Lord Buddha who disciple he claims to be.

[*We invite further discussion on the topic introduced by Rev. Prajñananda. We however hope that all such discussion would be free from personal attacks. Of course, Rev. Prajñananda will be entitled to a right of reply.*—Editor, MAHA BODHI.]

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THE CROYDON BUDDHIST GROUP

An image of the Buddha, the All-wise Teacher, sitting within a shrine of some green glazed material ; fresh flowers forming an arc and halo of colour ; three tiny threads of smoke rising gracefully high into the calm air and then gently breaking in shaul-like folds whilst a subtle and pleasing perfume pervades the atmosphere ; a group of men and women gently intoning a set of phrases, certain statements and promises, known the world over as 'Pansil'.

To picture this, one would think of a scene far east of Suez ; but it is not so, for it is a true drawing of an incident which took place, not once, but many times in a room in an English town, called Croydon, Surrey.

Those present were for the most part English, their leader an Englishman known to the Boy Scouts of many places and to different classes and sects as "Mr. Heb".

This group, 'The Croydon Buddhist Group', first came into being through the instrumentality of Mr. M. Deshumbert of London and Paris, at the close of 1929 C. E. but owing to reasons of health this gentleman resigned his position of Hon. Secretary early in 1930.

Owing to embarrassing financial circumstances, the group were unable to hold their October, November and December meetings at a hall, but a certain Croydon lady kindly lent them a room in her own home ; a most gracious act by one, who, in name, is not a Buddhist.

Several noted speakers, among whom figured the Bhikkhu Silacara, rendered the Group much help, whilst members and friends contributed so generously, that meetings were able to be held again at Ruskin House, Croydon.

In conclusion, one should remark that not only was the shrine always plentifully covered with flowers but that after-

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wards they were presented to the Croydon General Hospital, where they were much appreciated.

For further information, please address letters : BM/ZFXS, London, W.C. 1, England ; they will then be forwarded to the Hon. Secretary.

Blessings to all beings,

HERMANN E. BOEDEKER,

Honorary Secretary.

RAJGIR

BY G. L. MUKHERJEE.

Rajgir or Rajagaha is a village thirteen and half (13½) miles to the west of the Sub-division of Behar. There is a road connecting Rajgir and Behar. The village contains a dispensary and an inspection bunglow, rest house and Dharamsala. Originally Rajgir was the capital of Jarasandha a prehistoric King of Magadha and Chedi (Bundelkhand). Jarasandha is mentioned in the Mahabharata as the hero who took a prominent part in the war. The remains of his fortress can be seen in the massive walls climbing the neighbouring hills. Bimbisara built his capital in the valley between the hills which formed the fortress of Jarasandha. Lord Buddha during Bimbisara's reign frequently visited Rajgir. Here Buddha first studied under the Brahmans Alara and Uddaka and after the attainment of Buddhahood he used to retreat here. His favourite resort being bamboo grove (kalanda veluvana) close to the northern gap of the hill known as Gridhrakuta, Vulture's peak. Ajatasatru, Bimbisara's successor, built a capital in the north of the old city and erected a stupa over his share of Buddha's ashes. Rajgir ceased to be the capital since the foundation of Pataliputra by Udaya. It, however, continued to be a place of pilgrimage. Mahinda son of Asoka lived in a hermitage in the Gridhrakuta and I am told Asoka died in one of these holy peaks.

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The modern village is situated on the site of Ajatasatru's city which comprises parallel ranges running west and south-west from Giriak. Here in the valley, among the hills the city of Rajgriha was built. In the north and east of the valley are Sailagiri, Chhetagiri, Ratnagiri, Vipulagiri, Baibharagiri, and on the south are Udaigiri and Sonagiri. The remains of the walls are usually very thick about eighteen feet (18′ ft.) wide faced with massive undressed stones without mortar. On the Bamanganga side the walls are not in bad condition. The inner line is throughout continuous from Udayagiri to Ratnagiri through Nekpai embankment over Ratnagiri and Bhaibharagiri and thence crosses to Sonagiri by a very wide wall. West of the modern village is a hollow mound which marks the site of a stupa sixty feet (60 ft.) high built by Asoka. There is a brick mound in the centre about twenty feet (20 ft.) high on the top of which is a Jain temple called Mohabir Math. Inside the valley at the southern foot of the Baibhara hill alongside the road leading to the site of old Rajgiri, there is an artificial cave Sonbhandar, cut out from solid rock.

The Sattapanni caves. There is an inscription on the outside of the cave, which says that Muni Vairodev made two caves for the monks who desired to attain nirvana and those caves are renowned for the arhats. The caves are situated on the northern side of the same hill and a mile from the Pippala stone house.

SHALIMAR GARDENS

(A Note.)

With reference to my notes on the above appearing in the Vesak issue of the Maha Bodhi, Pandit Sheo Narain sends the following :—

The Moghul gardens, *Shalimar, Nishat* and *Nasim* were built by Moghul Emperors and not by Buddhist Kings. Young-

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husband, in his work on Kashmir, says that the celebrated Buddhist Priest or rather Bhikkhu Nagarjun lived at Harvin. Recent excavations in the vicinity of the lake *Harvin* show that a Buddhist Monastery existed there. The former two gardens receive their supply of water from the overflow of this lake and the Srinagar water works draw their supply from this lake.

I saw polished columns, brackets and lintels of black marble in the first two gardens, the polish is of the same kind as we see in Asokan column and lion capital in Sarnath and other Asokan columns in Pataliputra (Patna). The lotus, the Sinhasana, and the floral design on these are purely Buddhist. In all probability these columns etc. were taken from the Buddhistic Monastery at Harvin. These terraced gardens are most beautiful and undoubtedly show the taste of Moghul Emperors for gardens. The design of a terraced garden was not, however, new, as we know that a terraced garden of Kashur type, belonging unquestionably to the Buddhist period exists up to the present day at *Panjore* (three miles from Kalka Railway Station) in the Patiala State.

P. P. SIRIVARDHAN.

THE NATAL BUDDHIST SOCIETY'S ELEVENTH ANNUAL GENERAL MEETING

There was a very large attendance of members and general public at the Eleventh Annual General Meeting of the Natal Buddhist Society, held at its Head Quarters, "Buddhist Home" Asoka Road, *Via* Randles Road, Mauville, Durban, on January 18th 1931.

In opening the meeting Mr. A. C. Periasamy the president, congratulated the society on the good work achieved by the members last season, particularly stressing the fine work of the Joint Secretaries and Treasurer.

The other speakers were Messrs. A. Hathamuniar, M. R. Pillay, M. John, and Mr. Naidoo.

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With the acceptance of the Annual Report and the balance sheet the meeting then proceeded with the election of office bearers.

OFFICE-BEARERS FOR THE YEAR 1931.

Patrons :—

1. The Venerable Anagarika Dharmapala, the Buddhist Missionary of England and India.
2. Sake Yamasaki Esq., Vice-Consul for Japan in S. A.
3. Ho Tsang Esq., for China in S. Africa (Consul-General).
4. T. Shoa Esq., Vice-Consul for China in S. A.

Vice-Patron :—Messrs. John Moonusamy, Frank Moothusamy and Mrs. A. C. Periasamy.

Hon. Life Vice-President :—Messrs. A. C. Periasamy, R. S. Venketas and P. S. Subramoniar.

President :—Mr. A. C. Periasamy.

Vice-President :—Mr. A. Thumbiran and Mr. V. T. Pillay.

Chairman :—Mr. M. Ramasamy.

Joint Hon. Secretaries :—Messrs. C. C. Swami & A. Doraisamy.

Hon. Treasurer :—Mr. T. M. Chinnasamy.

Hon. Correspondent :—Mr. A. Nathamuniar.

Committee :—Messrs. P. Marrie, M. Moothusamy, K. Chinnapen, M. Doraisamy, J. Luthimiah, P. Maduray, J. Moonusamy, L. Nagamuthu, Mrs. C. C. Swami, Mrs. C. V. Chinnasamy, Mrs. A. Suthee.

Ceremony Conductor :—Mr. T. S. Chinnappen.

Musicians :—Mr. N. Kunniappen and A. Suthee.

NOTES AND NEWS

MULAGANDHAKUTI VIHARA OPENING CEREMONY.

Readers of the Mahabodhi are aware that the Mulagandha Kuti Vihara is complete. The opening ceremony has been fixed to take place in November next. Our President, the Hon'ble Mr. Justice M. N. Mukherjee, M.A., B.L., has on behalf of the Society sent an invitation to H. E. the

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Viceroy and Governor-General of India to perform the formal opening of the Vihara. The founder of the Society, Ven'ble Anagarika Dharmapala has invited Buddhists of all countries to participate in the historic event. That great leader of the Buddhistic movement has expressed the earnest wish that the Buddhists will gather in their hundreds to take part in the ceremony and usher in this new era of Buddhist revival at the sacred Migadaya. We know his wish will be fulfilled and Buddhists of all countries in their hundreds will come to Sarnath to witness the ceremony. The onerous task of making proper arrangements for our visitors and making the event a success will soon devolve upon the Society whose present resources are quite inadequate for the purpose. A moderate estimate of Rs. 5000/- has been made by the Ven'ble Dharmapala for the necessary expenses. Besides, the last bill of the contractor for Rs. 16,000/- is still staring us in the face. We appeal to Buddhist men and women in all countries to contribute this amount of Rs. 21,000/- without delay. Sarnath beheld the dawn of Buddhistic faith and history is going to repeat itself at the self-same spot. Buddhist brothers of the world—hurry up with your contributions and get ready to welcome the sun of Buddhism that will again rise at Sarnath.

* * * * *

Mr. B. L. Broughton's Departure for Burma.

Our esteemed brother, B. L. Broughton, M.A. (Oxon.) left Calcutta in the 2nd week of May for Chittagong *en route* to Rangoon. He put up at Chittagong in the Buddhist Temple and became in no time very popular with the Chittagong Buddhists who very much appreciated his affable nature and profound scholarship in Buddhistic literature. News is to hand that he has left Chittagong and is at present at Akyab. We are sure that he will get a very warm reception at the hands of our Burmese co-religionists who will find in him a real Buddhist who moves and lives and has his being, as it were, in Buddhism.

* * * * *

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Late Siva Charan Lal.

Siva Charan Lal of Lucknow, U. P., India, whose name is not probably unknown to readers of the Mahabodhi is no more. We were shocked to hear of his sudden and premature death. A sincere believer in Buddhism himself, he was burning with enthusiasm to revive the great faith in his country and for that purpose, he wielded his pen and money according to his power without any waverings. His death will cause a gap in the growing Buddhist community of India which it will be difficult for a long time to fill up. We offer our sincere condolence to the members of the bereaved family.

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The Society Library.

The Society Library at Calcutta is as old as the Calcutta branch of the Society itself. It contains a very nice collection of books on Buddhism in addition to books on almost every branch of human knowledge. A large portion of these books consists of free gifts from our friends, generous authors and publishers belonging to all lands on earth. Besides these books, we receive a large number of magazines, periodicals, dailies etc. in exchange for our Journal—The Maha Bodhi and all of these are kept for the public in the free Reading Room attached to the Library. The Corporation of Calcutta has granted for this year the sum of Rs. 25/- for the purchase of new books. We hope that this grant would be increased next year. The Governing Body of this Society has formed a Library Sub-Committee consisting of the following members in order to devise ways and means of improving the Library :—

President :

(1) Mr. S. C. Mukherjee, Bar-at-Law.

Members :

(2) ,, Charu Chandra Bose.
(3) ,, Susil Ch. Khasnabis, M. A., B. L.
(4) ,, Tulsi Charan Roy, Councillor, Calcutta Corporation.

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(5) ,, Sachindra Nath Mukherjee, Advocate, Calcutta High Court.

(6) Dr. Santiram Chatterjee, Councillor, Calcutta Corporation.

Secretary :

(7) Mr. Devapriya Walisinha.

We are glad to note that Mr. T. C. Roy and Dr. Santiram Chatterjee, Councillors, Calcutta Corporation, ex-officio members of the Sub-Committee are taking great interest in the Library affairs. It has been said by an English savant that the modern university lies in a library. A good library which possesses books on every branch of human knowledge helps greatly now-a-days to impart knowledge to the masses. We therefore hope our friends and members will make an unceasing and strenuous effort to improve the condition of the Library.

* * * * *

Distinguished Visitors.

Mr. T. Higuchi, a master artist of Japan who came to Calcutta and exhibited his paintings and those of some of his brother artists of Japan at the recent Art exhibition held at the Calcutta School of Art paid a visit to our Society. We publish a short sketch about this Buddhist artist of Japan in this issue of our Journal. The Japanese artists are well-known for their accurate nature-study and we understand that the pictures of the Japanese artists at the Calcutta exhibition were much appreciated by the Indian public. Mr. Higuchi visited the Society temple and took great interest in the reproductions of the Ajanta paintings on the walls of the Shrine Room. We wish Mr. Higuchi all happiness and success in life.

We are also glad to note that Mr. M. Hara, the Japanese Consul at Calcutta was very kind enough to pay a visit to the Society with Mrs. Hara and Mr. S. C. Mukherjee, Vice-President and Mr. Devapriya Walisinha, Secretary of the Society accorded them a very cordial reception and they

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were delighted to hear of the various activities of the Society in the cause of Buddhism.

* * * *

Triratnankur Samiti of Chittagong.

We are in receipt of a report of the activities of the Triratnankura Samiti of Chittagong. The objects of the Samiti, as laid down in the Report are :—(1) Education of the Bhikkhus and Samaneras ; (2) Development of Buddhistic culture and formation of the Buddhist Community on a religious basis and (3) Collection of funds for the publication of religious treatises. In spite of the inadequate resources of the Samiti, it has been able to do much beneficial work in execution of the above objects. Secretaries of the Samiti—Sumangala Mahāsthavir and Dhammaloka Sthavir have earned the gratitude of the country by their philanthropic work. We hope the Samiti will receive help and encouragement from the Buddhist community of this country.

* * * *

The Buddhist and the Philosophical Buddhist.

The Buddhist—the organ of the Youngmen's Buddhist Association of Colombo—one of the oldest journals on Buddhism was defunct for a few years. It has just been re-started and we are glad to learn that it is going to be published regularly under the joint editorship of Mr. D. B. Jayatilaka and P. P. Sirivardhana—the last-mentioned gentleman being the old Secretary of our Society.

We have great pleasure also in announcing that a monthly journal on Buddhism is going to be published from Siam (Phya Road, Bangkok). It is called "The Philosophical Buddhist." It is a bilingual journal to be conducted in English and Siamese. The Editor is V. D. G. Ratana. We wish our contemporaries all success and good luck.

* * * * *

Revd. K. Sirinivasa Thera for Gaya.

Revd. K. Sirinivasa Thera who had served our Society for 7 years as the resident bhikkhu at Sarnath, Benares, left for Gaya on the 1st of June last to take up the work at Zawtika Hall. During the period he had been in charge of the Sarnath Establishment, he worked whole-heartedly and looked after the interests of the Society with a devotion which is, indeed, rare in these days. Those of us who know the difficulties he had to encounter at Sarnath, can have nothing but praise for his courage and tenacity.

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Though his departure for Gaya is a great loss to Sarnath work, especially when we have embarked on an ambitious programme, yet we rejoice in the fact that Gaya has gained in him a well-experienced worker. While wishing him every success in the new sphere of his activities we trust he will fully utilise the opportunities afforded him to be of service to Buddhism and the people of Gaya.

GLEANINGS

Young Englishman Ordained Buddhist Priest at Bangkok.

An intense intellectual and spiritual interest in the religion of Buddhism which began with a visit to the Temple of the Emerald Buddha, Bangkok, some years ago and was stimulated by the study of the Siamese language and the ancient scripts of Makoth and Pāli, reached an impressive culmination at Wat Rajapradith when Mr. George Hutchesson, twenty-four-year-old son of Mr. J. F. Hutchesson, professor and lecturer at the Law School of the Ministry of Justice, was formally ordained a Buddhist priest.

Lady Sutham Montri, wife of Chao Phya Sutham Montri, Second Grand Councillor, acted as patroness for the young Englishman, whose apparent sincerity toward the religion itself and whose aptitude as a student in the difficult languages of the ancient scriptures has won him many friends among influential Siamese in Bangkok.

After the customary ceremony in which he wore the beautiful robes, gold-threaded and brocaded, which form the attire of the novitiate, and after paying homage to the sacred images and relics inside the wat, he donned the yellow garb of the ordained priest and assumed his new name, which is Phra Akkappa Sanno.

The name given to the young convert is taken from the Pāli and means, literally, "the great believer."

He will live at the wat as other priests do from now on and will continue his studies and reflections under the tutelage of Chao Khun Prohm Muni, chief priest, who has taken an extraordinary interest in the highly ascetic young man from the West.

Mr. Hutchesson, now Phra Akkappa Sanno, was born in England and was educated there. It is understood that he was adopted when an orphan by Mr. J. F. Hutchesson, who came out to Siam to join the staff of the Ministry of Justice in 1928. The elder Mr. Hutchesson has taken more interest than the

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average European adviser in the life and customs of the Siamese people, and his son followed the same course. It is said that a visit to the Temple of the Emerald Buddha and to other wats in and near Bangkok produced a quick response in the young man and his interest in the Buddhist religion really grew out of these visits. He is said to have mastered the difficult Makoth and Pāli languages as well as Siamese.

A priest, Phra Thongkam Bhagnukrok, who knew the English language himself, took an interest in the young man before this study of the ancient languages began and taught him the cardinal virtues of the Great Teacher who is the founder of the Buddhist faith. In the beginning of 1929, young Hutchesson made the acquaintance of Chao Khun Prohm of Wat Rajapradith and his interest in the religion became from that time on less a mere interest and more a purpose in life, it is said.

Last year the young man went to England for a vacation and it is said that this was arranged in order that he might decide, in the surroundings in which he grew to manhood, whether he wished to remain there or to return to Siam.

He returned four months ago and expressed his desire to become a full-fledged Buddhist priest.

Since his return he is said to have resided with Phya Arirudha Deva and to have been seen often in the compound, dressed in panung and white coat, conversing with his Siamese friends. However, when approached by a reporter on the subject, the Chao Khun said he knew nothing whatever about it.

From a Siamese Paper.

Mr. Tomimaro Higuchi

The Japanese Artist.

From a biographical note by M. C. Dey, Principal, Government Art School, Calcutta :—

Mr. Tomimaro Higuchi was born in March 1897 in Osaka, Japan. In 1911, he started to study painting under Mr. Tsunetomi Kitano, the great master of "Ukiyoe" School. In 1914, his works were exhibited for the first time at the 9th Art Exhibition of the Department of Education, and were much appreciated by the public. He became well-known as a painter at the early age of 17. Since then, he exhibited his pictures five times in the "Teiten"—the Exhibition of the Imperial Art Institute. Then he entered the Japanese Art

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Institute, and his paintings were represented six times in the "Inten"—the Exhibition of that Institute. He received the "Shoreisho"—the highest honour—in the "Inten" held in Tokio this Spring, and is now one of the members of the committee of that Institute. He was appointed as an instructor of "Hakuyosha" Art School of Osaka, as soon as it was established by Mr. Tsunetomi Kitano, his master, in 1923. The school is now under Mr. Higuchi's control.

The main object of his present tour is to collect materials for his exhibits in the "Inten" and his own exhibitions to be held in Japan in the coming Autumn. It was his long cherished desire to see the Buddhistic Arts and the customs and manners in India, and he is already amazed at the grandeur of the Buddhistic Arts and the abundance of materials for painting available in India.

The object of this exhibition is to represent, before the Indian public, the modern art movements of Japan, by his own paintings and also his friends' brought by Mr. Higuchi, numbering about sixty. They are small in size, but are the fruits of earnest efforts by each artist to introduce real modern Japanese paintings to the Indian public and include first class painters of different schools and bodies of artists, now existing in Japan.

At the present exhibition Mr. Higuchi has reproduced the style and form of an art exhibition in Japan as far as possible. Mr. Higuchi has presented to the Government School of Art, Calcutta, a picture entitled "Girl" painted by Miss Sumie Sadakane, a promising artist of "Teiten" school, as a remembrance of his visit to India.

FINANCIAL

MULAGANDHAKUTI VIHARA FUND.

Previously acknowledged Rs. 78,375-5-10. Collected by Jangbir Lama, Assam:—Dal Bahadur Tamang, Sadiya, Rs. 30/-; Mansing Tamang, Rs. 20/-. Total Rs. 50/-. P. Narayana Swamy Pillay, Nagpur, Rs. 3/-; Hai Chao Yin (Through His Holiness Tai Hsu), Shanghai, Rs. 1000/-; S. N. Barua (April), Rs. 5/-; A. G. Grant, Rs. 9/4/-; Sarat Chandra Choudhury (May), Yamethin, Rs. 10/-; U Ba Kin, Magok, Rs. 10/-; Maung Ohn in memory of his mother Daw Pan Thet, Thonze, Rs. 25/-; W. Don Esanis Appu, Rs. 5/-. Collected

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For Frescoe work Mr. B. L. Broughton, Rs. 2,000/-.

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Telephone charges ...	0	2	0
Rent of Hall	26	0	0
Wesak celebration ...	101	8	0
Interest for March from Sk. A. Ganny ...	250	0	0
Suspense a/c. F. Sammen	1	12	0
Book Agency a/c. Sale of books ...	65	10	0
	455	4	0

EXPENSES.	Rs.	A.	P.
Postage & Telegrams	23	2	6
Charity :—			
2 Poor women ...	2	0	0
Buddhadevasevasram	7	8	0
Wimalananda a/c. ...	16	8	0
Miscellaneous ...	44	4	6
Printing	50	4	0
Repairs	52	0	0
Remington Co. ...	40	0	0
Telephone charges ...	14	10	3
Electric bill	26	12	0
Legal charges ...	31	10	0
Wesak a/c.	74	12	0
Devapriya a/c. ...	40	11	0
Visit to Sarnath ...	60	6	9
Salary & allowances :—			
Calcutta	120	4	6
Sarnath	55	0	0
Gaya	25	0	0
Debising's Pension for 5 months ...	60	0	0
Old Darwan ...	5	0	0
Sugata Kanti ...	30	0	0
Bolpur Bhikkus a/c. ...	40	9	0
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	1,022	6	9

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	752	2	6

EXPENSES.

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Stamps	10	4	0
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Book Agency a/c. Stamps	3	4	6
Book Agency a/c. Purchases etc. ...	2	14	0
Devapriya a/c. ...	9	8	0
Sarnath a/c. Train fare etc.	30	5	6
Telegrams	3	15	0
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2 Poor women etc. ...	2	4	3
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,, a/c. Glasses ...	1	14	0
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Calcutta M. B. S. ...	221	10	6
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	821	14	10

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MULAGANDHAKUTI VIHARA OPENING CEREMONY.

Suggested Programme.

Though the exact date of the opening ceremony is yet uncertain, it has been definitely settled that the historic event will take place sometime in **November 1931.** So we request the visitors from Buddhist countries to make arrangements to start when the definite date is notified.

The following is a provisional programme suggested :—

(1) Opening ceremony and the consecration of the Vihara.
(2) Enshrinement of the Holy Relic.
(3) Buddhist procession.
(4) Paritta recitation.
(5) Planting of the Bodhi Saplings sent from Ceylon.
(6) Buddhist Convention at which papers on various aspects of Buddhism, its history, archaeology etc. will be read.
(7) Discussion on "The Future of Buddhism" by the Buddhist representatives from various countries of the world.
(8) Exhibition of Buddhist paintings, works of art, publications etc.

How you can help to make the programme a success.

(1) By attending the celebrations with friends.
(2) By sending a paper on any Buddhist subject to be read at the convention.
(3) By sending useful presents to the Mulagandhakuti Vihara such as Buddhist books, paintings, works of art etc.
(4) By sending exhibits for the Buddhist Exhibition.
(5) By sending Buddhist flags etc. for the procession.
(6) By sending messages of good will to be read on the occasion.
(7) By widely circulating the news of the great event in your country, province or district.
(8) By sending financial help to defray the expenses of the celebrations.

Every Buddhist should regard it as a great merit to help in the above programme. The historic Isipatana which witnessed the birth of Buddhism 2520 years ago will see its rebirth on this occasion for the happiness of all mankind and your help to make the event a success is earnestly solicited.

Secretary, **Maha Bodhi Society.**

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Attend Sarnath Vihara Opening Ceremony in November, 1931.

THE MAHA-BODHI

Journal of the Maha Bodhi Society.

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THE MAHA BODHI SOCIETY OF INDIA

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SOME OF ITS OBJECTS.

1. *To revive Buddhism in India and to disseminate and publish Pali and Sanskrit Buddhist literature.*
2. *To educate the illiterate people by opening schools in villages.*
3. *To revive ancient Buddhist arts and crafts by importing teachers from Buddhist countries.*
4. *To train youngmen of unblemished character to become Bhikkhu Missionaries to carry the message of the Lord Buddha of Love and Activity to the people of India and other countries.*
5. *To found the nucleus of a Buddhist University on the lines of the ancient University of Nalanda.*
6. *To found Pali scholarships and to send students to Buddhist countries and to Europe and America; and to provide facilities to foreign Buddhist students in Calcutta.*
7. *To found a Buddhist International Library and Museum with a fully equipped Press to print Texts and pamphlets and to start journals.*
8. *To incorporate any society or association having similar objects as this association.*

MEMBERSHIP.

9. *Admission into membership of the Society is open to all without distinction of race, caste, creed, or sex, the only pre-requisite being the candidate's sympathy with the object of the association and willingness to help its work.*
10. *Membership is either Active, Corresponding or Honorary. Hon. Members are persons eminent for their knowledge of Buddhism or for their services to humanity.*
11. *Corresponding members are persons of distinction and learning who are willing to furnish information of interest to the Society.*
12. *Active members are expected to occupy themselves as far as their circumstances permit in the propagation of the Arya Dharma of the Lord Buddha.*

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THE MAHA-BODHI

A Monthly Journal of International Buddhist Brotherhood, Estd. 1892

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MULAGANDHAKUTI VIHARA OPENING CEREMONY

As the readers must have noticed from the photographs published in this journal the great Vihara at Sarnath is at last complete. The finishing touches have been given to the 110 feet high main tower of the Vihara and the work of cleaning the platform has also been completed. The interior of the Vihara is ready except the frescoe work which, thanks to the generous promise of Mr. B. L. Broughton, will be taken up as soon as possible. The only Buddha image of the Shrine which is in the preaching attitude is being made by the School of Art, Jaipur, on the model of the famous image in the Sarnath museum and will be ready within two months. Thus after many vicissitudes the scheme of the Vihara has become an accomplished fact.

At the suggestion of the Archaeological Department of the Government of India the opening ceremony and the enshrinement of the sacred relic have been fixed to take place in November this year, and I invite Buddhists of all countries to participate in this historic event. As this is the first Vihara we have erected at the sacred spot after 800 years, I trust the Buddhists will gather in their hundreds to take part in the ceremony and usher in this new era of Buddhist revival at the sacred Migadaya. Our Society will make arrangements to accommodate visitors if they inform us in time of their willingness to take part in the event. Formal invitations will be sent later on.

It is estimated that Rs. 5,000 will be necessary to make the event a success. I appeal to the Buddhists of India, Burma, Ceylon and other countries to send their donations and help us to make the event a great success.

THE ANAGARIKA DHARMAPALA,
Founder and General Secretary, Maha Bodhi Society.

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THE VENERABLE ANAGARIKA DHARMAPALA.

Whose long cherished desire to enter the Bhikkhu Order was fulfilled on Monday the 13th July 1931 when the Very Revd. Boruggamuwe Rewata Maha Thera, of Ceylon, ordained him at Holy Isipatana, Benares. He Assumed the name of "Sri Devamitta Dhammapala" and will be known by this name henceforth.

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THE MAHA-BODHI

FOUNDED BY THE ANAGARIKA H. DHARMAPALA

चरथ भिक्खवे चारिकं बहुजनहिताय बहुजनसुखाय लोकानुकम्पाय अत्थाय हिताय सुखाय देवमनुस्सानं। देसेथ भिक्खवे धम्मं आदि कल्लाणं मज्झे कल्लाणं परियोसान कल्लाणं साअत्थं सव्यञ्जनं केवलपरिपुण्णं परिसुद्धं ब्रह्मचरियं पकासेथ।

"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Manifest holiness, perfect and pure."—MAHAVAGGA, VINAYA PITAKA.

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ASAD FULL-MOON FESTIVAL SONG

BY S. C. MOOKERJEE, BAR-AT-LAW.

(Translated into English from the original Bengalee by K. P. Khaitan, Bar-at-Law.)

(1)

O Kindred souls, where'er you be,
Come hither, I invite:
This Asar time, the full soft moon
Hath drenched the world to-night.

(2)

Resplendent is the day of days
When first the wheel was set—
The Wheel of Righteousness, when first
The Band of Bhikshus met.

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(3)

Chorus : Come and join, come and join
Lord Buddha's festival :
Be one of heart and mind,
United in this Hall.

(4)

The Man who loved the wide wide world
And every form of life,
The Hero who the flag unfurled
Of peace from hurt and strife,
The Sage who brought to light again
The path of perfect rest,
The Saviour who redeemed the souls
By age and death opprest,
The Prince who left, to serve the poor,
His princess, child and throne,
Who, bowl in hand, from door to door,
Begged for hearts alone—
Chorus : Him remember, Him remember :
Rally one and all :
Come and join, come and join
Lord Buddha's festival !

INTRODUCTION OF INDIAN RELIGION AND CULTURE TO JAPAN*

By Mr. M. Hara, Consul for Japan.

Mr. President, Ladies and Gentlemen ;

I feel very grateful to you to be favoured with the privilege of attending this gathering and to say a few words on this memorial day of our Lord Buddha.

* A lecture delivered at the Sri Dhammarajika Vihara on the Dhammacakka Festival day.

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About a month ago, on the opening day of the Exhibition of the Japanese paintings at the Government School of Art, I told the audience a story about two prominent persons of your country who came over to Japan about 1,200 years ago, and helped our then Emperor Shomu-Tennoh in inaugurating Todai-ji Temple and that world-famous colossal Buddha Statue of Nara. The story begins in the early part of the 8th century when one of your countrymen named Bodhisena, a high Brahmin priest, was on his way to China on board a Persian junk. When the junk was sailing off the coast of Indo-China, he rescued an Indian philanthropist and musician Buttetsu who was adrift on high seas while fishing pearls. Buttetsu was from Lummie, a town then prosperous in Indian colony in Indo-China, named after Lumbini the place in present Nepal where our Lord Buddha was born. In those days Indian colonies flourished in Cambodia and Cochin-China, that famous Angkor Temple being built by Indian Buddhists in those colonies ; and they with other colonists in Malay Peninsula, Sumatra and Java established the so-called Indo-Malayan civilization. Bodhisena persuaded Buttetsu to join him in proceeding to China in search of Bodhisattva Manjusri, or Monju Sosatsu, a God of Wisdom next to the Lord Buddha.

It was then a prevalent belief among the Buddhists in India that Manjusri had gone to the Far East, so that many Buddhist priests went to China to approach the God. Those two pilgrims left their ship at Ningpo, near Shanghai, and marched on to Mount Seiryo, where Manjusri was said to have kept a monastery. But to their disappointment, when they reached the Great Kegon Temple on that sacred mountain, they were told that the God went to Japan. Now they met a Japanese Buddhist priest named "Rikyo" at Yanchow, who had been sent by Japanese Government for study in China. China was then at the zenith of the most pompous period of Tang Dynasty, while Japan was at the threshold of her brilliant civilization of the Nara Period in her history. The Japanese Ambassador, Lord Hironari had been stationed at

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that time in "Si-an," the capital of the Chinese Empire. At that time when Bodhisena met the Japanese priest, the Japanese Ambassador was just leaving China for Japan, accompanying such prominent persons as "Kibi-mabi," a very able man who had established new legislative, military and educational systems for the government under Emperor Shomu-Tennoh, Buddhist priest "Gembo," superintendent priest of Kofuku-ji temple, Lord Enshin, Chinese scholar to be appointed the President of the University at Nara, "Do-ei," a Chinese Buddhist priest who would lecture on Buddhistic scriptures at the above university. Now added to the above list, we found Buttetsu, a master musician from Lummie, the Indian Colony, and Bodhisena, Brahmin priest from India. When the ship carrying those envoys from Japan's friendly nations, entered Osaka Harbour, Saint Gyoki, the highest Japanese Buddhist priest at that time welcomed the party, a band from Shitennoh Temple playing sacred music to welcome them at Nara, those two Indian guests were entertained at Saint Gyoki's temple. They were so much delighted that evening as they thought that this Saint Gyoki was no other person than Manjusri himself, so Buttetsu sang a beautiful Indian song, beating time with the chop-sticks which were given him for eating Japanese food. Emperor Shomu-Tennoh granted them the rank of the highest priesthood and awarded gorgeous kimonos, large manor lands and let them live in Dai-anji Temple.

When the famous colossal Buddha statue of Nara was completed Bodhisena opened the eyes of the Buddha or unveiled the Statue, and presided over the grand mass for the dead. Buttetsu conducted the Imperial band at the ceremony. Emperor Shomu-Tennoh, Saint Gyoki, High priest Ryoben, High priest Bodhisena, and Chief Court-musician Buttetsu are the five names which were inscribed in memory of all the founders of Todai-ji, the head temple of Japan and that Giant Statue of Lord Buddha at Nara.

Bodhisena introduced to Japan not merely Buddhism but

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also Sanskrit language. A Sanskrit grammar compiled by Bodhisena had been in use until the period of Tokugawa Shogunate. Many Indian words were adopted by Japanese which we can point out in our language daily used at present.

Buttetsu taught the Indian music or Lummie music ; and the music named Taihei-gaku, or "music of universal peace" composed by Buttetsu for the use at the opening ceremony of the Toda-ji, and colossal statue of Lord Buddha, in 752 A.D. is still kept and played in its original form by our orchestra of Imperial Court.

We, Japanese, will never forget the incalculable service which those two Indian notables and several of their followers have rendered to our country by introducing Buddhism, and through Buddhism the material civilization then prevailing in India. The development of the Japanese civilizaton in ancient times was only possible by virtue of Buddhism ; the ancient sculpture, painting, architecture were all Buddhistic arts. The ancient writers owe their classical works to the Buddhistic ideas. During the age of Civil Wars i.e. between 1200 and 1600 A.D. Buddhism served as the guardian of learning and art and the emancipator of the human mind in distress. That world-famous "Bushido", i.e. Japanese "samurai's" code of honour, which is esteemed as the fundamental moral power of our nation, is also moulded with the aid of doctrines or precepts of our Lord Buddha. The ancient high ranked Buddhist priests opened remote regions of the country, built roads and bridges and led the people in the work of social welfare. They brought many useful plants and food from our neighbouring countries for instance tea, "takuan" or pickles, and "Ingen" or Harikot beans and so forth.

Owing to the indefatigable efforts of the high priests of ancient times Buddhism was brought to the very heart of the Japanese nationals. Worship of our Lord Buddha is a part of our daily life and the Lord's precepts are the guiding spirit of us all. Really the belief in Lord Buddha is

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universal among our people, and we may say, we are all born Buddhists and not converts.

The organisation of temple and priesthood and their educational system are perfect according to the respective sects. In Buddhistic scriptures, our country now possesses some 30 copies in various kinds of Issai-kyo, or Complete Scriptures written in various languages such as Sanskrit, Manchurian, Chinese, Mongolian, Tibetan and so forth. Various other kinds of holy scriptures are kept in many Buddhist temples in Nara and Kyoto, many of those temples having been built between 700 and 1200 A.D. and the study of those scriptures has been continuously carried on since those ancient times. The genuineness of some of those scriptures which have been kept in the centuries-old temples in our ancient capital was sometimes suspected as similar works were not traceable in China, although Buddhism itself had been introduced to Japan from India mainly through China and Korea. But, since the same kinds of scriptures which we find in India and Japan were unearthed at the excavation of the cave temples at Tong-kuh in Central Asia by French Archæologists some years ago, the controversy as to the originality of those various scriptures stored in Japan was terminated.

Now in the scientific circles of the world, the supremacy of Japan as the most important place for the study of Buddhism has been firmly recognised as the country holds almost all kinds of Buddhist Scriptures, and the study of those scriptures is much advanced, as the Japanese scholars are well trained in reading Chinese and Sanskrit Classics and highly trained in interpreting religious and philosophical sides of Buddhism. I am not telling you an untruth if I say that Japan is the land where Buddhism reached its highest attainments ; indeed, in belief, organisation and study we have fostered this religion of our Lord Buddha to the present level of completeness by virtue of our national aspirations and efforts for the past twelve centuries.

Since the great war, the eyes of the spiritual world have

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been turning to the supreme idealism in the doctrine of Buddhism. Religiously and philosophically Buddhism regained its by-gone supremacy after centuries of obscurity. The Buddhistic arts and literature, the products of its civilization are now highly esteemed by all people and those world famous scholars of Buddhism naturally began to focus their interest on Japan.

Several years ago late Sir Charles Eliot, the great British diplomat and scholar resigned his post as His Majesty's Ambassador at Tokyo and settled in Nara, Japan, for the study of Buddhism. It was Sir Charles himself who so vehemently urged and recommended the publication of the "Issai-kyo," or the complete Buddhistic Scriptures through the study and compilation of the numerous old scriptures stored in our country. This great task has been started by Dr. Takakusu Jyunjiro and the work is still incomplete after spending so far more than two million yen. Dr. Zolf, former German Ambassador at Tokyo, and the President of German-Japanese Cultural Society who is better known as the great scholar of Sanskrit, also advocated the publication of the Complete Scriptures. The Maison Franco-Japanaize, Tokyo, is now compiling the French-Japanese Dictionary of Buddhistic words with the co-operation of Japanese and French Scholars.

Baron Steel Hornstein founded an institution in Peiping, or Peking, for the research of Buddhism, in co-operation with Boston and Harvard Universities and the study of Buddhistic scriptures is now in progress with the assistance of Japanese scholar Dr. Narita and several Chinese scholars.

The Japanese-American Cultural Centre established in New York in 1929, to the formation of which I myself had contributed my humble assistance while I was stationed there has as its aim—the furtherance of the enlightenment in the Buddhistic ideas among the American people.

You will now well understand how profoundly I was moved when I was approached by the people of the Maha Bodhi Society for inviting the participation of the Japanese

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Buddhists at the opening ceremony of the great Mulagandha Kuti Vihara, which will be completed coming November in the 2520th year of our Lord Buddha by the most pious and devoted Ven. Anagarika Dharmapala, the founder of this Maha Bodhi Society.

In the name of our Lord Buddha, we feel rather grateful for your feeling of brotherhood in extending your invitation to our Buddhists at the coming memorable occasion at the holy site at Isipatana, Benares.

If the Buddhist priests and scholars in India for ever co-operate with those of our country, and through them with those of the world in promoting the study and enlightenment of Buddhism, the supreme religion, philosophy and literature, we may doubtless expect an infinitely valuable contribution to the spiritual and scientific elevation of the world. And only by such spiritual enlightenment of the people of the world, I believe, everlasting goodwill and eternal peace among the nations of the globe can be secured. I thank you very much.

BUDDHIST PILGRIMAGE

By Mr. B. L. Broughton, M.A. (Oxon.)

(*Continued from page 309 of the last issue.*)

After a journey of a few hours we reached Balrampore which is the nearest town to Savatthi. Balrampore is the seat of a petty rajah, and Mr. Sahgal a clerk employed in a government office of the state and an ardent Buddhist had made arrangements for us at the rajah's resthouse, but on arrival at the place we found we were expected to sleep in tents in the grounds. As the weather was still very chilly we had perforce to decline this and drove off to the dak-bungalow where we fortunately encountered Mr. Sahgal himself who proposed to take us to the Burmese pilgrims' resthouse, a suggestion with which we complied most readily.

Our drive was accomplished on an *ekka*, a vehicle con-

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sisting of a board on two wheels with a canopy supported on four upright posts to which the riders have to cling to avoid being jerked off on to the road. Personally, I much prefer a bullock-cart. The Burmese rest house is in charge of Ven. U. Ahsaya, a Burmese bhikkhu, who lives there with his sister a bhikkhuni and his children, for, Ven. U. Ahasaya was a family man who entered the Sangha after the death of his wife. The Ven. bhikkhu was away in Burma at the time of our visit, but his sister did everything in her power to make our stay comfortable. Adjoining the rest house, is a reading room library, and a fine shrine in the Burmese style. A large annexe is in course of construction but the progress of the building is hampered by lack of funds. Any Buddhist visiting Balrampore could not find a better sowing ground of merit than contributing to this work.

Mr. Sahgal is a most devout Buddhist, indefatigable in his work for the Dhamma, and he is training his numerous family in a thorough knowledge of their Faith, a better education he could not give them. Would that his good example were followed by other Buddhist parents. His two youngest boys, aged respectively eight and ten are intended for the Sangha, and should make excellent bhikkhus. In the evening Mr. Sahgal brought these two boys to the rest house to recite passages from the Hindi translation of the Light of Asia, which they did excellently. Their father then catechised them on points of Dhamma, and their answers showed that they had been thoroughly well grounded. Mr. Sahgal certainly understands the principle of educational psychology, viz., that proper understanding of the greatest thing in life cannot be inculcated too early, for if young minds are thoroughly imbued with the Dhamma the best results are bound to ensue.

Ven. U. Ahasaya is studying Hindi with a view to propaganda, and Mr. Sahgal is planning to establish a branch of the Maha Bodhi Society at Balrampore, and has already the promise of a site for erecting buildings. I have good hopes

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that before long there will be a Buddhist community at Balrampore.

The following after-noon, Mr. Sahgal took us to the zoological gardens the property of the rajah, where there is quite a good collection of exhibits, including some fine tigers. We then visited the palace, a structure which looks imposing although only stucco-fronted. The interior is furnished partly in European style ; in one room hung the portraits of Balrampore's rajahs, including the present ruler, a handsome youth of seventeen now pursuing his studies at Mayo College. A large Hindu temple adjoins the palace, but we were unable to see the interior as the place was locked up and the curator absent. We then drove round the town in one of the rajah's carriages. Balrampore is a prosperous looking Indian country town, and it was a relief to see evidences of at any rate decent comfort after the miserable penury of Bihar.

Next morning we set out in company with our good friend to visit the ruins of Savatthi about seven miles distant.

The first part of the journey, which we accomplished by motor, lay along a road passing through a thick jungle in which not only deer but tigers and leopards abound. Leaving behind the jungle tract we came upon open country with low bushes and only occasional tall trees. Here are the ruins of the famous Jetavana. Adjoining stands a tree said to have been planted by the Ven. Ananda. Not much more than the foundations and a few roofless rooms of Jetavana survives but nothing can take away from the sacredness of the spot which has been bestowed upon all the Buddhas.

We motored as far the Dharmasala which has been erected by the Ven. U. Mahinda who rested there with some other Burmese priests.

At the Dharmasala we took an elephant to visit the inner city.

The remains of the city wall are now but a ridge of earth, and beyond this is a stretch of ground thickly over-

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grown with bushes, but the curious uneven appearance of the surface seems to indicate the presence of ruins. This piece of ground should yield a rich harvest to the excavator. Continuing our way more than a mile we saw the remains of the palace of King Pasenadi and Queen Mallika; two ruinous towns on mounds.

The rural scenery of fields and trees now possesses the spot where in the Buddha's time stretched the streets of a vast city with countless multitudes of citizens. So few traces remain of Anatha Pindika's house of seven storeys, not even the site can be identified; the vast city has vanished almost as if it never had been.

But here, as we looked over the quiet fields bright with the sun, I was again conscious of an atmosphere of peace and rest; it seemed as if the devas of the soil gathered around invisible but familiar and friendly, saying, "here you are in your own land, the land of the Buddhas by whose virtues all this soil has been permeated by the sweet perfume of peace and transformed spiritually into celestial jewels; we are your protectors, accept our love, Buddhist."

After breakfast at the Dharmasala, we walked back to our car to return to Balrampore.

Here we visited the principal school which is maintained by the rajah and I gave an address on Buddhism, pointing out how Buddhism can be helpful to young India. The same evening I gave another address to a general audience.

The heavy thunderstorm had completely broken the weather, and that evening was so chilly that we were grateful for a fire on the verandah.

Next day was dull and cold with the threatening rain. It was the day of the death of the patriot martyr Pandit Motilal Nehru, and all shops were closed, everywhere one saw mourning processions with black flags. In a small country town like Balrampore one would scarcely have thought that such an event would have been noticed, but here was the

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whole town joining in homage to the memory of a hero, who, born in a position where he might have enjoyed a life of unruffled but preferred to tread the hard Bodhisatta way of sacrifice for his oppressed compatriots.

At eleven o'clock we were due to have breakfast with Mr. Sahgal at his house. Mr. Sahgal himself came to fetch us and as his house was not far away, we decided to walk through the main street. Ascending a dark stone staircase we found ourselves in a fair sized room utterly devoid of furniture, or ornament save a Burmese picture of the Buddha. The scene was typical of the family possessed of so few material goods, their only blessings are spiritual for their faith in the Three Jewels might compel a Maha Thera to the regretful admission that he had not reached that standard.

I was touched by the obvious desire to please and to give us of the best they had. As I looked at the surroundings which a European would consider to be very plain, I reflected, out of such a home as this, with less of all that has value by material standards, but a-fire with faith in Buddha Dhamma and Sangha may perchance come the men who will change the world and rebuild it fairer than before. I have already mentioned that Mr. Sahgal's two youngest sons are to be trained as bhikkhus ; their birth is indeed auspicious, for they will grow amid realities and not delusions, no sycophant will assume a false respect to flatter them, and by wearing the robes they will have before them opportunities more glorious than those of the heir of an empire. How much happier are such boys born and brought up in surroundings where they will hear the Highest Dhamma, than the pampered child of some English servicewallah brought up to think himself "superior," and the people around him as a race of "niggers," whom he may treat as dirt—a cruel error for which he and his descendants may one day weep tears of blood!

As I was reminded of the lines of the Greek poet Aeschylus.

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"The fire of righteousness in smoky homes
Shines unimpaired, honouuring the humble lot.
From gilded homes impure as earth she roams,
She turns her gaze to bless the pious cot.
The power of riches, falsely stamped with praise
Wins not her worship with its spurious blaze
Her judgments ever point to that far goal
To which she leads all things by sure control
Shaping the hour to suit the distant days."

Our kind friend, Mr. Sahgal had arranged another drive for us that afternoon in one of the rajah's carriages. We had only gone a short way down the street when one of the pair of horses shied at some object and became extremely restive. As the driver strove to hold them in a rein broke and the horses bolted. Opening the carriage door we leaped for our lives and fortunately landed clear. Some men ran up and succeeded in stopping and pacifying the horses, but after such a narrow escape from a serious carriage accident we all felt that we had had enough driving, and so went for a walk. Everywhere we saw mourning processions under the gray bleak sky which threatened rain ; all nature seemed to mourn over the death of one of India's heroes.

After tea we went for a walk beyond the town, but as darkness fell quickly we had little chance of seeing the country side, besides, heavy rain began to fall and we were glad to regain the shelter of the Dharmasala.

Next day, the weather was hopelessly wet, and as we drove to the station early in the morning in a motor, the rain fell incessantly, while heavy steam-like clouds blotted out the horizon and gave promise of a thoroughly wet day.

SAMKASSA.

Our next place of visit was Samkassa, the site of the Heavenly stairway.

We had decided to break journey at Lucknow where an Indian Buddhist gentleman had invited us to stay with him.

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After breakfast at the railway station of Gonda, we took train for Lucknow. The weather showed little sign of improvement all morning, save that the downpour tended to subside to a drizzle. Our Indian friend Mr. Shiva Charan Lal met us at Lucknow station and took us to the Vihara, a small place with a pretty shrine, in the Burmese style. But with it all I could not feel as one should feel in a temple, an extremely ugly scandal connected with the place had left its bad influence. There is one Burmese bhikkhu in charge, who entertained our priest companion Ven. Dhammaloka and did his best to make our friend's brief stay as comfortable as possible. The rest of us had tea at the vihara, and afterwards I gave an address on Buddhism. With the exception of Ven. Dhammaloka we went to Mr. Shiva Charan Lal's house where we were to stay. During the evening we had a visit from an Indian bhikkhu of strikingly noble appearance. Our host told us that this venerable gentleman is most enthusiastic, and is moved to tears when, in his addresses he contrasts the glorious days of Buddhism with its present state. Happy it is to think that Buddhism is slowly but surely winning its way to the hearts of the Indian people.

Next day, which was wet and cold in the early morning gradually improved, and by the afternoon we were favoured with brilliant sunshine. In the morning we drove through the zoological gardens to the Museum, which contains many valuable and beautiful relics of Indian Buddhism's great days recovered from the ruins of Savatthi and Nalanda. Here were Buddha Rupas innumerable in various styles of art, early Indian, Gandhara and the more ornate grandeur of the Mahayana epoch. It is a pity that these treasures should be stored in the cellar which is liable to flooding in the rainy season. Opposite the Museum is the palace of the last Nawab of Lucknow who was deposed by Lord Dalhousie for misrule, and, incidentally, his territory was annexed to British India. One cannot help remarking on the number of Indian rulers who "misgoverned" during the viceroyalty of good

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Lord Dalhousie ; it almost seems that by a benign but mysterious dispensation of Providence nearly all gadis were filled by scoundrels just then, doubtless in order that their benighted subjects might have the blessings of British rule. Any British imperialist will tell you so.

The palace is a low white building in the Mogul style, and is now used as the premises of a particularly exclusive European club. Lucknow is, of course, mainly a Muhammedan city, and contains many fine specimens of Moslem art, for we cannot but admit that India is indebted to Muhammed's followers for many a noble building.

After breakfast we went on a further tour of sight seeing.

We first visited the famous fort where the English were besieged in 1857.

Had we been British imperialists our hearts would have swelled with pride on the site of "a heroic defence" "where the path of dutv was the path of glory etc," but being Buddhist pilgrims we took a more temperate, and, dare I say it, a saner view. Doubtless the defence was heroic, although the defenders were defending what had been acquired by means which in a great number of cases cannot be justified by any standard of ethics.

It was "a gallant defence" no doubt, but there have been so many "gallant defences" in the long course of history—Egyptian and Assyrian garrisons doubtless made many "gallant defences" in their time, as did Ravana against Rama and his legions of Vanaras—as perchance did garrisons of Attanteans and Lemunians and of many other peoples of whom not a trace survives.

All these "battles of long ago" brought no happiness to any man and advanced the cause of humanity not a jot.

Let us hope that our species, growing wiser at long last will seek their ideals not in Lucknow and places with similar records over which hang the clouds of *dosa* and *moha,* but in Shambala and Kusavati, the cities of peace and harmony.

The most pleasing sight in the fortress was the number of

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shrubs, bearing exquisite mauve-coloured flowers; a token of how kindly nature seeks to cover the scars inflicted by our poor hate-ridden humanity.

Much more interesting were the buildings of the former rulers, notably the palace built more than two hundred years ago by the good Nawab Asaf-ud-Dowlah as a relief work in time of famine.

Passing through a noble gate-way we entered a spacious court yard with a lawn of richest emerald in the centre.

On the right stands a fine mosque with tapering minarets, but this we were not permitted to enter. On the left was a cloistered walk, and directly in front the palace.

Ascending a flight of steps we entered a vast hall, beautifully decorated in white and calmlean blue, white from the roof hung chandeliers with glass lustres, a style which we imitated in Europe about a hundred years ago. At a high altitude were the small balconies placed at fairly frequent intervals from which the Nawab's ladies viewed the court revels. Now all is silent, as if to emphasize the Buddhist doctrine of impermanence, the splendid tomb of the good Nawab stands in the middle of the floor. It was pathetic to go back in mind some two hundred and fifty years (a mere fraction of the age of the earth, and to imagine the nights of revelry when the glass lustres of the chandeliers gleamed in the light of innumerable candles and lovely eyes, long since dust, looked down upon the plays and nautch dances in the splendid hall beneath. Now all has vanished, Lucknow is no longer the capital of a powerful kingdom, aliens possess the inheritance of Asaf-ud-Dowlah ; the hall of revelry is but a mausoleum. "Impermanent are all component things!"

To safeguard his harem in case of the capture of Lucknow by an enemy, Asaf-ud-Dowlah constructed as a refuge to the rear of the palace a wonderful labyrinth which was so efficacious that many years ago two European soldiers who wondered into its winding passages became lost, and the unfortunate men actually died of starvation. Since then, a

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part of the labyrinth has been demolished, but even now it would be dangerous to venture without a guide through the dark narrow passages where an occasional opening affords a splendid view of the city.

Finally, we reached the roof, which is beautifully adorned with a carved parapet and butresses. Far below all Lucknow seemed stretched out like a carpet ; houses, mosques, palaces and gardens, and beyond the Goomti sparkling in the afternoon sunlight.

Among the remarkable sights in the palace I must not omit to mention the tazeas, curious constructions in tiers not unlike a Hindu temple car. Some are of wax and gaily coloured, one was of silver and of beautiful workmanship. These tazeas have a singular meaning. They are used at the Mohurrum Festival which is in honour of Hosein, the grandson of Muhammed who set out to recover his inheritance from the usurping Kalif Yezid I, but was defeated and slain at the battle of Kerbala. The head of the unfortunate Hosein was cut off and carried to Yezid who showed the baseness of his heart by striking it on the lips. The misfortunes and death of Hosein have powerfully seized the hearts of Muhammedans, for whom the young prince has become the type of the true martyr. Whatever our faith, it is impossible not to be moved by this story of a youth cruelly slain by a usurper and there can be no doubt that it holds up to the Moslem world an example resembling that displayed to us by the Khantivadin Jataka. Every Mohurrum festival is marked by extravagant passionate demonstrations of grief on the part of Moslems who lament and even gash themselves with knives in the frenzy of sorrow. The tazeas, many of which are constructed of wax for the occasion, are believed to be taken possession of by the soul of Hosein during the Mohurrum. At the end of the feast the tazeas, if constructed of perishable materials are solemnly burned.

We next visited another palace, passing on the way a beautiful town gateway and the quarters formerly inhabited

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by the Nawab's harem. There would seem to have been quite a colony of these ladies.

The second palace, of later date is of fine architecture, but much smaller. It has a hall of beautiful inlaid tiles and in the central court a magnificent rose garden. As we were leaving I noticed two men carrying slung on a pole what seemed to be a box covered with white linen, I thought at first that they must be taking a case to the infectious diseases hospital. It was only a Muhammedan lady taking the air! To all upasikas I say, "sisters, be glad you had the merit to be born Buddhists."

For all the good she derived from her "airing," this Moslem lady would have done better to have stayed at home and stood by an open window. It is terrible to think how these poor women must suffer in both body and mind by being cut off from all physical exercise and contact with the outer world.

We now visited the portrait gallery which contained interesting things, such as portraits of former Nawabs of Lucknow. The portrait of the last Nawab is covered with a curtain, and for this the custodian gave us a curious explanation, which I merely repeat without vouching for its accuracy but leaving the reader to form his own opinion. Some years ago, an English lady visiting the portrait gallery was so suddenly overcome with passionate love at the sight of the portrait of the last incumbent of the throne of Lucknow, that she fainted. Since then, the portrait has been covered with a curtain to protect too susceptible ladies from the shafts of Kama! Looking at the portrait, I found it hard to understand the lady's infatuations, for the Nawab appeared extremely voluptuous, as indeed he was. If the story is true, we can only conclude that she had been one of his wives in a former birth, and the sight of his portrait awakened memories of rapturous passions! After a drive to the other side of the river and past the University buildings, we returned to our friend's house, for we were starting that very night for Sankassa.

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I should mention that Sankassa, which is situate in the Farukhabad district is extremely difficult of access, and since the fall of Buddhism in India it is visited by very few. As we were to spend the whole of next day in the train, we took advantage of a long stop at Cawnpore to purchase provisions. The next day was dull and chilly with rain at frequent intervals.

Late at night we reached Shikhohabad, a junction from which we were to take train for Sankassa, but as no train was due before six in the morning we spent the night in the railway station waiting room, sleeping as best we could on chairs and tables. Rain fell heavily many times during the night, but in the morning the weather showed signs of improvement. Arrived at Sankassa, we were at some difficulty as to meals, but the kindly station master came to our assistance and provided good plain Indian pilgrim fare. Sankassa, once a great city, is now a very small village where there is no accommodation whatever. Our road lay over an open field past *dal* plantations and so on through narrow lanes passing a small village on the way. The village was of a different style from most I have seen in India, consisting of houses with thick earthen walls and rounded roofs, more in the fashion of North Africa.

The sky was cloudy, so that walking was made easier for us.

I must here correct a mistake under which I have laboured and have possibly misled others. Last Pavarana Day at Asokarama I waxed eloquent in my description of the celestial stairway with the Himalayas as a background. As a fact, the Himalayas are never visible from Samkassa, which is distinctly a flat district, there is no elevation which rises above the dignity of a hill.

At a farely remote distance in a westerly direction are some very modest elevations, but the immediate vicinity of the sacred site is a homely expanse of fields.

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The country is well wooded and trees and groves are met with at frequent intervals. I have mentioned that each sacred place has its influence, nor is Sankassa wanting therein. Full of bright joy is that noble plain. Every Buddhist should visit it if he can, for here yet lingers some of the happiness of that wonderful night when men and devas intermingled and the threefold stairway linked the heavens and earth in a chain of celestial glory. The great Chinese pilgrims Fa Hian and Yuan Chwang both visited Sankassa, and record that in their days a temple was built over the site of the ladders of which some steps rising a few feet from the ground yet remained, but owing to the diminishing merits of men and devas they had changed to stone. The temple was an erection of King Asoka, who, according to Fa Hian, being curious to see the end of the ladder, caused earth to be dug down to the yellow springs, that is, until water was reached, but still could not discover the end of the stairway. I think the explanation of this wonder is to be sought in the mathematical theory of higher space. The celestial stairway was constructed from Mount Meru which is in a higher plane outside our three dimensional space and passed through our earth just as a plumb line being passed through a two dimensional plane would be visible to a being with a two dimensional consciousness only at the point where it passed through his plane, but the beginning and end being in the third dimension outside his flat two dimensional world would be invisible to him. So likewise the celestial staircase passed from a higher dimension through our space of three dimensions just as the plumb line in the case we have supposed, passed directly through the two dimensional surface.

It was therefore impossible for Asoka, confined like most of humanity to the three dimensional plane, to discover the end of the Stairway.

(To be continued).

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PALI TEXTS IN THE CEYLONESE CHRONICLES

By Dr. Bimala Churn Law, Ph.D., M.A., B.L.

There are in both the Chronicles, the Dīpavamsa and the Mahāvamsa, interesting references to Pali texts affording very useful material for the history of Pali literature and Early Buddhism in Ceylon.

In the Dīpavamsa references are not only made to the Vinaya texts, the five collections of the Sutta Piṭaka ; the three Piṭakas, the five Nikāyas (they are not separately mentioned) and the nine fold doctrine of the Teacher comprising the Sutta, Geyya, Veyyākaraṇa, Gāthā, Udana, Itivuttaka, Jataka, Abbhuta and Vedalla, but also to the seven sections of the Abhidhamma, the Paṭisaṁbhidā, the Niddesa, the Piṭaka of the Ágamas and the different sections namely, Vaggas, Paññāsakas, Saṁyuttas and Nipātas into which the Dīgha, Majjhima, Saṁyutta and Aṅguttara Nikāya are respectively divided. Mention is also made separately of the two Vibhaṅgas of Vinaya, namely Parivāra and Khandhaka, the Cariyā Piṭaka, the Vinaya Piṭaka, the Pātimokkha and the Aṭṭhakathā. We find further mention of the Kathāvatthu of the Abhidhamma, the Petavatthu and the Saccasaṁyutta. Of the Suttas and Suttantas separate mention is made of the Devadūta Sutta, Bālapaṇḍita Suttanta, Aggikkhanda Suttanta Asivisa Suttanta, Asivisūpama Suttanta, Anamataggiya Sutta, Gomayapiṇḍovāda Suttanta, Dhammacakkapavattana Suttanta and the Mahāsamaya Suttanta.

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In the Mahāvaṁsa too we find numerous mentions of Pali texts. But, curiously enough, references to independent texts are much less comprehensive than that of the earlier chronicle; though mention of Suttas and Suttantas, mainly of the three Nikāyas, the Aṅguttara, the Majjhima and the Samyutta, as well as of the Sutta Nipàta and the Vinaya Piṭaka are much more numerous. There are also several references to Jātakas. The three Piṭakas are often mentioned as important texts, but only the Abhidhamma and the Vinaya are mentioned by name, and that too only once or twice in each case.

Index of Pali Texts in the Mahāvamsa.

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Sutta Pitaka, 5, 150.

WELCOME ADDRESS AND REPORT

READ AT THE WESAK MEETING.

By Mr. S. C. Mookerjee, Bar-at-Law, Vice-President, M. B. S. Calcutta.

(*Continued from page 309 of the last issue.*)

If any religion born in India ennobled the motherland to such an extent as to make her the Instructress of the world on the one hand and on the other made her the holy land of pilgrimage it was and still is Buddhism.

On this day of all days let us not forget the work of those stalwart Buddhist missionaries of Buddha's own time, of Chandragupta and Asok and Kanishka's time.

12. In one of India's great Bibles The Geeta which seeks to harmonise between all the recognised pathways to salvation Jñan Marga and Karma Marga, both of which are blended in Buddhism find honourable mention. We as Buddhists have no quarrel with any Bhakti school of thought provided it is sincere and not a mere formal bending of the knee or the folding of the hands. All that need be urged is follow Lord Buddha's advice to the Kalama Princes: "If upon

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observation and analysis it be found conducive to the good and benefit of one and all then accept it and live up to it."

13. As between the Hindu and the Buddhist they are like the two hands of mother India, the cultural blood flowing in them being derived from the same Aryan fountain. Now this Aryan fountain has according to the needs and necessities of our country given birth to two distinct cultural streams one is Brahmanism and the other Buddhism. They are both our own home-made products like our home-spun Khaddar-cloth or like two cultural shields made in our national armory for our self preservation from being engulfed by foreign cults and foreign ideals.

14. Aryan India which was Buddhistic for a thousand years or more before the Musalmans came in, had to accept their contemptuous designation of "Hindu Kaffir India." Hindus had to put on then the Brahminic cultural shield for self preservation, for the light of Buddhism became suddenly extinguished by the destruction of its 5 universities of Taxila, Nalanda, Bikramsila, Odantapur and Jagaddal which were centres for imparting Buddhistic culture and training where thousands upon thousands of alumni flocked together to be educated in all the then Arts and Sciences, the whole of the country's educational system being in the hands of the Buddhistic order as Buddhism was the State religion.

15. Now Hindu India under the Moslems had to be divided up into very many water-tight compartments of diverse rigid castes, no doubt for self-preservation, as it had to make room for various non-caste Buddhists in the lower ranks making some touchable and others non-touchable. Under this new adjustment of the caste system Hindu India has gone on now for 700 to 1000 years as has been graphically described in Pandit Mahamahopadhyaya Haraprasad Sastri's great novel "Benair Meye" which I doubt not some of you have read.

16. In the course of centuries these lower orders of Hindus multiplied so enormously that it was not possible for

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the highly aristocratic Brahman Priests to supervise their spiritual or educational growth or keep them economically sound under the altered conditions of things during the Islamic sway. National vicissitudes and economic drain for the up keep of Islamic army always on the war path for subjugating the country prevented any social amelioration or organisation being developed in the Hindu fold for giving relief to the lower orders which became a prey to the virulent proselytising influences both of the Moslems and that of the Cristians with the advent of the British for the sake of food and raiment when famine and scarcity stalked the land.

17. The result has been a deplorable depletion of the Hindu fold from its lower ranks. These Muslim and Christian children of mother India have largely multiplied. Strange to say that the Musalman element has proved to be more prolific than the Christian. To-day in Bengal holding a population of 45 millions over 60per cent. are Muslims. In other parts of India too the growth of the Musalman population has been enormous. Throughout India all told the Muslim population is over 75 millions. For electoral purposes India's name has been changed into Moslem and non-Moslem India. It is a defeat of the Brahmanic Hindu India all along the line for it has failed to keep up and maintain its cultural influence or its solid religious frontiers in tact.

18. The casteless Vaisnava movement of the 15th century as well as the casteless Sikh movement, the Brahmo Samaj movement respectively of the 18th and 19th centuries are direct revolts from the Brahminic orthodox fold though a legal fiction as regards succession keeps them still bound down to the category of Hindus. These are losses to the Brahmanic orthodox Hindu Society as such all the same.

19. The internal malady of the Brahmanic Hindu fold is that its ignorant and superstitious women's world is dominated by half educated Brahman priests fortified with the show of religious lore whose force is seen chiefly at the time of marriage or funeral celebrations. They cannot touch or influence the

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growing intellect of our young men and girls who are more and more and in increasing numbers having good school education or University education. Hindu educated youths save and except that they philosophically go through marriage and funeral ceremonies are at heart wholly on the brink of atheism or agnosticism without any high moral or spiritual or religious ideal held out before them as a part of their training and education from their childhood, their ignorant mothers' blind faith making very little influence upon them. This must make a great deal of difference in the formation of character in our young men and women. All along the line Brahmanic Hindu India has failed in the upbrining of its youths and so has the Calcutta University and all the affiliated colleges and schools thereunder in this matter.

20. In America apart from Christianity the youths are made to salute their National Flag. In England they have their King and country and Natoinal flag apart from their state religion of Christianity. In Japan apart from Buddhism and Shintoism they have also their King and country and their National flag. These are some of the present day methods adopted by advanced civilised countries for keeping alive the fire of patriotism in the bosom of the young.

21. Thanks to Mahatma Gandhi the neglect of Brahmanic India in the formation of character in our youths is being amply rectified in the fervour for sacrifice and service in the cause of our national uplift and our National flag too has come to the front a great deal of late. But these have come with the jerk of a revolt without the foundation for them having been properly laid. Therein lies its weakness, as the fervour for sacrifice and service may disappear with the disappearance of the cause of the revolt or the disappearance of Mahatma Gandhi who focuses unto himself that spirit of sacrifice and service from the youths of this country in the political field.

22. My object in offering this friendly analysis of the weakness of the present day Brahmanic armour in Hindu India is to humbly invite deep thinking in the minds of the

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leaders of the Hindu Society whether or not the time has come for that Brahmanic armour to be taken off to meet the exigencies of our National crisis and to make the Hindu Society put on once more its own home-spun armour of Lord Buddha namely Buddhism which in India did service in unfurling the flag of "Ahimsa," ceasing from cruelty, together with the motto "Liberty, Equality and Fraternity" for purposes of Nation Building long before the world had heard of those ideas from the French Revolution.

23. I do honestly believe that in this great national crisis of ours it is necessary nay incumbent upon the Brahmanic Hindu India to show social advancement on its part to the satisfaction of that International world which is in sympathy with India's aspirations for political advancement and of which our renowned national poet and philosopher Dr. Rabindra Nath Tagore may be regarded as a fully equipped representative. You may take it as an axiomatic truth that unless the Hindu social institutions are broad-based uprooting the dividing walls of the caste system the political advancement which we seek cannot but be ephemeral or may not be realised at all if we fail to move along the high road as indicated by the time-spirit in answering the national call for change, at the sacrifice of even of our lives if necessary.

24. Brahmanic Hindu India cannot be left isolated to wallow in its own mire. In the "Swarajist India" or in the "United States of Federated India" whichever we are liekly to get, Hindu India being numerically the strongest and therefore the senior-most partner has to see to its internal cohesion as well as to its land frontiers being left unmolested on the West and the East. To keep all quiet on the western front—you have got to be absolutely tolerant towards the Musalmans in the Buddhistic sense by placating them in every way educationally and economically in the spirit of sacrifice it may be. If you do not want internal conflagration you must be bold enough to carry out Mahatma Gandhi's injunction as regards the abolishing of "non-touchability". That must be a thing of

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the past in India. On the East if you are a follower of the Buddha you will be recognised as a brother in all the Buddhistic countries in Asia where your Brahmanic Hinduism with any of its Gods and Goddesses has not had a foothold of recognition.

25. So I beg that you do seriously consider the matter of making a friendly move towards adopting Lord Buddha as your ideal national Teacher, Guide and Friend in shaping and moulding your rigid social institutions in such a way as to make the weak and divided Hindu India into a solid and united nation, yet in no way losing your ancient Aryan culture and tradition. In this effort you will have the heartiest co-operation and sympathy of the Buddhistic world as from the cultural standpoint—the Hindu and the Buddhist have sprung from the same Aryan mother whereas both the Moslem and the Christian cultures are derived from the Semitic School and are therefore wholly antagonistic to us.

26. Standing here under the relic of the Blessed One enshrined in the room above and being conscious of the fact that one-third of humanity taking shelter in his compassionate religion is offering its adoration to-night to the greatest of all human beings as their teacher guide and friend it is the proud privilege of your humble servant to invoke in his sacred name his blessings and love to all irrespective of caste colour creed nationality or sex:—May their wounds in the secret recesses of their hearts be healed, may the wounds of this world be healed, may the wounds of his mother-land India be healed, may there be peace and toleration between the Hindus and the Musalmans in this distracted land.

27. I am afraid I am taxing your patience too much. But there is no help for it as I have to place the Report of our Work in this Maha Bodhi Society before you. Before doing that I beg to draw your attention to certain very apt remarks on the duty of all Great Historic religions. On the occasion of the recent Bakrid Celebrations in the Muslim Mosque in London Mr. H. A. R. Gibbe of the School of Oriental Studies in an address on "Islam and Progress" ascribed Islam's great

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vitality to its success in accommodating itself to new needs without surrendering fundamental religious convictions. He points out that all the Great Historic religions were now faced with the problem of explaining the spiritual truths of their religious experience in terms according to the intellectual out-look of the age and he appealed to Moslem leaders to consider as to how this problem was to be faced. The problem I have put before my Hindu brothers and their leaders is not very dis-similar to what Mr. Gibbe put before his Muslim audience. No religion can be allowed to rest on its old oars and stagnate without courting inevitable death. Even Buddhism cannot be an exception to that Universal Rule.

28. My personal view of the matter is that it is not possible always to demarcate what is purely religious and what is purely political or social. According to the acuteness of any problem, what is a strictly religious topic may be a political issue and what is a purely political or social question may be taken up so ardently as to attract unto itself all the importance of a religious controversy. I for instance do not agree that all political questions should be shunned by all the churches and that only the salvation of souls after death should be the subject matter of discussions in churches. My country's salvation from physical tyranny and bondage and economic exploitation may be so acute that it may be necessary to invoke the aid of my religious teachers and sympathisers and friends for their speedy intervention with the Government of the country regardless of the result of such intervention. I believe in the church militant, in the church vibrant with sympathy for its own flock and with strength enough behind it for fighting for justice and working for social uplift.

29. Now it may be interesting for you to know that our Maha Bodhi Society which came into existence in 1891 has been working from the Foster Memorial Building at the back of this temple since 1920 when that was completed as its Head Querters. Its chief work is to maintain the publication of its monthly journal "The Maha Bodhi" which has entered

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the 39th year of its existence and to have Sunday lectures delivered here on some aspect of Buddhism, to maintain the Sanctity of the Shrine room where the sacred relic is; to look after pilgrims on their way to and from Gaya, Sarnath and other Buddhist pilgrimage places.

30. We maintain a public library of Buddhistic and Historical books and a public reading room for news papers and magazines. For our public library the Calcutta Corporation is allowing from this year a grant of Rs. 25/- per annum. However small that sum may be, there is no doubt that the Corporation has acquired some merit by so doing and we beg to convey our adequate thanks to it.

31. The Calcutta University bent upon retrenchment has abolished its Pali Class for under-graduate students. To meet the demand for imparting Pali lessons some classes have been opened by us and we have every hope that these should be of some help to the students.

32. The construction of the new Temple at Sarnath which was started in 1922 has been completed save and except that the inside decorations are still in the hands of workmen. It is a magnificent building in stone and the opening ceremony will be taking place in October or November this year. It is expected that representative Buddhists from all parts of the world will be present on the occasion and take part in the sacred ceremony. The costs have come up to Rs. 1,10,000/- and that a further sum of Rs. 10,000/- will be necessary for fresco work. In this connection we are happy to announce that Mr. B. L. Broughton M.A. (Oxon) the Vice-President of our Maha Bodhi Society in London who is now our guest here and rendering us immense help contemplates donating Rs. 1000/- a month for some months upon his return to England.

33. It is our sincere desire to establish a Buddhist University on our own grounds near the new Temple at Sarnath. Such a University is a crying necessity for carrying on Buddhistic work on a proper basis. It will be imparting

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Buddhistic psychological instructions in three grades. It will have a translation department on the lines of the British Pali Text Society as well as a publishing department. Further it will be the training ground for turning out fully equipped missionaries for going forth all over India for teaching and preaching the truths of Buddhism. It will be a venture in which we do submit we should be entitled to adequate grants and endowments from wealthy and at the same time sympathetic Hindu Rajas and Princes all over the country as well as from rich merchants and from the enlightened public. It will be a unique piece of cultural movement for India's national uplift.

34. An educational institution has already been started at Sarnath, since January last. Eight young Singhalese boys (called Samaneras) have taken up their residence there with Pandit Nadasara as the principal in charge. We are receiving applications from many more students for admission but want of accommodation there at present acts as a check on our desire to expand.

35. We maintain a free school there under the name of "Mahabodhi Free School" for the village boys at Sarnath and it is expected that we shall get affiliation to the District Board at Benaras soon.

36. For the study of Buddhism an institute has already been opened and a famous wealthy Advocate of the Lahore High Court, Pundit Sheonarain, has kindly presented his valuable library of Buddhistic works to that Institute. Further Rev. Toe Kay of China has promised to send to that Institute the whole of the Chinese Tripitaka.

37. At Gaya a new Dharmasala built at a cost of Rs. 12,000/- is proving to be of great help to the Buddhist pilgrims bound for Buddha Gaya which as you know contains the Mahabodhi Temple as well as the Bodhi Tree an off-shoot of the original Tree seated under which Prince Sidhartha attained supreme enlightenment and became the Buddha. These offer attraction to Buddhist pilgrims from all over the

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world. There also we have started a primary school where some thirty students are receiving education.

38. At Madras a new Avasa or dwelling house has been built for the use of Buddhist missionaries. A Sinhalese priest is doing propaganda work at that place.

39. We have the regretful duty to bring to your notice the passing away of our great benefactress Mrs. Mary Elizabeth Foster at Honolulu on December 19th 1930. Her death is the greatest calamity that could have fallen upon our society. We have also the mournful duty to mention the sudden death of our esteemed friend and co-adjutor Dr. B. L. Chowdhuri a more sincere, upright and deeply patriotic gentleman can scarcely be found in our country. Our sympathies go out to Mrs. Foster's surviving sister and to Mrs. Chowdhuri.

40. You are aware I hope that a Buddhist mission has been established at 41, Gloucester Road, Regents Park, London, some two years ago. It did its work very successfully and was largely maintained by monthly donations coming from Mrs. Foster and from the private funds of the Ven'ble Anagarika Dharmapala. Now that Mrs. Foster has passed on and the Ven'ble Anagarika is in failing health the main British Mission has returned to Ceylon leaving some members to carry on the work of preaching there. The Vice-president of the British Mahabodhi Society Mr. B. L. Broughton M.A., (Oxon) is now in Calcutta. It is his intention to visit all the Buddhist countries in the East, in order to enlist the sympathy of the larger Buddhistic world in our London Mission work. His name has been already brought to your notice in connection with his intended donation to Sarnath temple.

41. At the suggestion of the Ven'ble Anagarika we have initiated the annual celebration of Sariputta and Moggallana day in memory of the two greatest disciples of Lord Buddha. It is our intention to continue to observe Mrs. Foster's birth and death days as usual.

42. Our sympathisers will easily see how very necessary it is that we should be in a position to start in Calcutta an

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Institution for accommodating serious minded Hindu and Buddhist boys in a Hostel under the name of "Young Men's Buddhist Association" on the same lines as the Y. M. C. A. Looking round this Temple and the Avasa to the east of it, our friends will see how very much we are hedged in by low class Bustees on all sides. For our expansion, the acquisition of that Bustee Land is necessary and as our funds are not adequate for the purpose we have to appeal to wealthy sympathisers to enable us to carry out the meritorious project. We need scarcely say that our Mahabodhi Society exists wholly and solely for the purpose of serving the great Hindu Community by bringing to their notice the light of Buddhistic Culture based on purity of life and Brahmacharyya. In this work of ours Babu Susil Chandra Khasnabis M.A., B.L. is rendering great help by his voluntary services. We beg to accord him thanks.

43. Once more invoking Lord Buddha's blessings on you all and with sincere apologies for this lengthy address, which you have permitted me indulgently to place before you, for which I offer you my heartiest thanks I beg to resume my seat.

BUDDHA AND COMMUNAL WELFARE

By Shiva Charan Lal.

When the Lord was residing at Griddha Kuta (Vulture Peak) near Rajagriha, Ajatasatru (son of Bimbisara) king of Magadha, was planning an attack on the powerful tribe of the Vajjians. But before setting out on his expedition, the King sent his prime minister, Varsakara, to the Blessed one to enquire if his campaign against the Vajjians was going to succeed.

"Go to the Blessed one, please", said Ajatasatru to Varsakara, "and tell him my purpose, report to me, verbatim, on your return, what the Buddha says, for Buddhas say nothing which may be wrong or which may be profitably replaced."

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When Varsakara reached the Blessed one, the Venerable Ananda (the Lord's step-brother) was standing behind the Lord, fanning him. The prime minister delivered his message and the Lord first addressed Ananda and then the Minister, of course, in each other's presence.

"Have you heard, Ananda, that the Vajjians hold full and frequent public assemblies?"

"So have I heard, my Lord," replied Ananda. "So long, Ananda," said the Lord, "as the Vajjians hold these full and frequent assemblies, they may be expected to prosper. So long as they meet together in concord, so long as they honour their elders, so long as they respect womanhood, so long as they remain truly religious, so long as they defend and support the holy ones, the Vajjians may be expected to prosper."

Addressing the Prime Minister, the Lord said:

"When I stayed, O Brahman, at Vaisali, I taught the Vajjians these conditions of welfare, and so long as they observe them, we should expect them to prosper."

The King's messenger bowed and took his leave. And then the Buddha enlarged upon the same theme and addressed the Bhikkhus in the Vihara thus:—

"So long, O Bhikkhus, as the brethren hold full and frequent assemblies, meeting in concord, rising in concord, and attending in concord to the affairs of the Sangha, so long as they, O brethren, do not abrogate that which experience has proved to be good, and introduce nothing except such things as have been carefully tested, so long as their elders practise justice, so long as the brethren esteem, revere and support their elders, and hearken unto their words, so long as the brethren are not under the influence of craving, but delight in the blessings of religion, so that good and holy men shall come to them and dwell among them in quiet, so long as the brethren shall not be addicted to sloth and idleness, so long as the brethren shall exercise themselves in the sevenfold higher wisdom of mental activity, search after truth, energy, joy, modesty, self control, earnest contemplation and equanimity of mind, so long the

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Sangha may be expected to prosper. Therefore, O Bhikkhus, be full of faith, modest in heart, afraid of sin, anxious to learn, strong in energy, active in mind and full of wisdom." (Paul Carus).

More sensible words on the subject of communal welfare were never spoken. It may be added, by the way, that the Buddha avoided prophecies, as much as he could, and that the statement made by him to the prime minister of Ajatasatru was never intended to serve as one. The two most notable departures from this declared principle of the Lord were, perhaps, his brief statements about his approaching Parinirvāna-made probably to forewarn and forearm the Sangha about the cataclysm that was to follow and the advent of Lord Maitreya, the Buddha to be. But these were matters of such exceptional importance, that the Lord had more than one valid reason to indicate the course of future events.

THE BUDDHA DAY IN HYDERABAD

(From a Correspondent.)

The thrice-blessed Buddha Day, sacred as the day of his birth, his illumination and his nirvana, was celebrated with enthusiasm in Hyderabad. That day at 5-30 in the morning Vaswani conducted a Divine service attended by a large number of men and women and gave a discourse on "The Blessed One." "A blessing," he said, "rests on this day. The Buddha pours his blessings this day upon all who seek and aspire. What gift shall we give him? What gift nobler than the sacred resolve to serve the Blessed One with deeds of mercy. Hate has broken the world: let us rebuild with the power of love!"

In the evening Vaswani addressed a crowded meeting on "Buddha the Liberator." Vaswani referred to the beautiful flower-ceremony with which the Buddha Day opened in Japan and Ceylon. Processions of men and women moved that day

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to place flowers at the feet of Buddha. Continuing Vaswani said :—

A life of singular beauty and singular fascination! A Prince, he becomes a Bhikkhu. He renounces the palace and joins the Brotherhood of the poor. Heir to a throne, he lives on alms. He sees what the Buddhist books call the "4 signs." Witnesses to impermanence of the World! He sees an old man, a diseased man, a dead man, and a monk. And there enters into his heart a vision of dukkha, the world-sorrow. What is the way out of the World-Sorrow?—he asks. Life as it is lived makes him sad. Who is more sensitive to suffering than Buddha? Men are at a game of cards. They play for money, or pleasure or power,—for some time. Then they are seized by death. Is there no way of deliverence? He goes upon his great quest. He leaves the city quietly at night. He loves Humanity and so he leaves the world. He renounces the palace to go in search of a cure for the cruelties and stupidities of life. He meditates for years in a forest. He is tempted by Mara who promises him the earth's sovereignty. Buddha would have none of it. Buddha would be a servant of Humanity.

Born under a tree, Buddha receives illumination, also, under a tree. For years has he practised *tapasya*, with a vision in his heart of the World's Dukkha. Then there comes to him, under the Bodhi-Tree, a deeper vision,—a vision of the great Law which converted Dukkha into discipline and shows that the way out of sorrow is service and sacrifice. After illumination, he says :—"Among the nations I shall go." He leaves the forest to take the message of Wisdom to wandering Humanity.

His love conquers India. Her millions take their law of conduct from his lips. Village after village is converted. Robbers and courtesans and criminals are converted. Out of love for Buddha, India as a nation renounces meat-eating. Singular in the World's history, is this devotion of millions to

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one man. India under the influence of Buddha's personality becomes a bearer to the nations of a Religion of Humanity.

"Among the Nations I shall go,"—said Buddha. And his resolve bore rich fruitage. His message penetrated to far-off lands ; it became the great Liberator of Asia. It became the first World-Religion. It inspired men and women to go East and West and North and South in witness of their Master. It created hospitals for men and animals in many lands. It initiated a New Renaissance in Japan. Japan owes her poetry and music and arts and crafts and philosophy, largely to Buddha's message. It is still the people's faith in Japan. It gave a new life to China. It travelled to Syria and Central Asia. It influenced the Order of Essenes in Palestine and various orders of Monks in Egypt. It travelled to Greece and there influenced the Pythagorean Brother-hood. It influenced the Philosophy of Stoics in Rome. And long before Columbus "discovered" America to Europe, Buddhist missionaries were at work in Mexico. In modern times, Buddha's message inspired thinkers and sages like Fuerbach, Schopenhauer, Comte and Emerson. Buddha has, indeed, been a World-Healer.

The essence of his message may, I think, be discerned in his very first discourse and again, in his parting words just before he passes into the Great Peace. At Benares is delivered his First Discourse. In it he expounds the doctrine of the "Wheel of Karma." Ye are sons of your Karma, Ceremonies and creeds will not save you. Right conduct is needed.

The great Law is wise and just and will not be bribed. Religion is Karma and Dharma. Again, lying on his bed between two trees and seeing that his beloved disciple Ananda is weeping at the passing of his Master, Buddha says :—"Weep not for me Ananda ! Hold fast to the Lamp of Dharma." And this Lamp of Dharma, as the life of Buddha shows again and again, is *maitri,* is *daya,* is love for all, is

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fellowship with the poor. Buddha recognised no caste. Buddha recognised the sacred claims of all upon Humanity, of All Life. Buddha taught that *Bodhi*, wisdom was open to the poorest of the poor, the humblest of the humble.

REVIEW

The Comparative Catalogue of Chinese Agamas and Pāli Nikāyas. By Chizen Akanuma. (Nagoya, 1929, 8vo, pp. xvi+424).

The Nikāyas were translated into Chinese in the fourth and fifth Christian centuries, and in 1908, Professor Anesaki published a masterly analysis of these ancient versions in the transactions of the Asiatic Society of Japan. The plates of this remarkable essay were destroyed in the earthquake and fire of 1924, and when Professor Akanuma began his present index in Ceylon, even earlier than this, he could not find a copy. He afterwards found one in Japan but his work is independent of his great predecessor's, whereto he adds valuable matter. Thus, in the case of the Classified and Numerical Collections, Anesaki gave Chinese-Pāli only, whereas Akanuma gives also Pāli-Chinese. Thus, if one wishes to find a favourite sutta represented in Gunabhadra's fifth century version of the Classified Collection, he turns to this section and finds it. Take, for example, the charming scene where Moggallāno and three other disciples miss the Buddha and discover that he has gone on a visit to the world of Brahmā, whither they follow him one by one. In Akanuma's table of contents of the classified collection in Pāli, this scene is listed on p. 184, and the reference to the corresponding Chinese is given as Samyukta XLIV. 19. Now, Samyukta XLIV (translated from a lost Sanskrit text) is the Brahma Samyutta in Chinese (Samyutta VI in Pāli) and is found on p. 106. The names of the Samyuttas are not given in the Chinese text, but Anesaki supplied them from the Pāli,

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Before the appearance of his analysis in 1908, he wrote to me on July 18, 1906: "I have at last succeeded in re-arranging the Chinese Samyutta." He had begun the work at Berlin in 1901. The Japanese printed edition which he used was really Korean, and differed from the Chinese older ones.

All Buddha-lovers are deeply indebted to him and Akanuma. The labour involved is enormous. It means that these scholars have had to master the contents of fifteen or twenty volumes in Pāli and Chinese, containing the Four Great Nikāyas with the suttas in a different order in the two recensions. As the plates of Anesaki's pioneer analysis were destroyed in the earthquake and fire of 1923, Akanuma's work has become more than ever necessary. We regret that he did not follow his great predecessor by adding the Dhammapada, the Iti-Vuttaka and such parts of the Sutta Nipāto as are found in Chinese. In the Taisho Tripitaka (Tokyo, 1924-1929, 55 vols., quarto) the Dhammapada is in Vol. 4 and the Itivuttaka in Vol. 17, the latter without the usual marginal references to the Pāli—I don't know why. Thus both books are separated from the Four Great Nikāyas, which fill Vols, 1 and 2. Late Sanskrit books are wedged in between the fourth and fifth Nikāyas.

Akanuma's preface is in Japanese. We hope that, in the next edition, he will reprint his English preface which appeared in *The Eastern Buddhist* (Kyoto, 1924). P. S. My copy (*viâ* Leipzig) cost $4.76.

A. J. Edmunds.

NOTES AND NEWS

Dhammacakka Day at Calcutta.

On the 30th of June last the Mahabodhi Society of India celebrated, at the Dhammarajika Chaitya Vihara, Calcutta, the Dhammacakka Festival or the Anniversary of the First Sermon of the Lord Buddha at Migadaya, Benares. Early in

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the morning the resident Bhikkhus of the Society assembled in the Shrine Room and recited and explained the Dhammacakka Pavattana Sutta or the Lord's First Sermon Floral wreaths were offered to the Stupa and the Buddha Rupa by those present. At 6-45 P.M., a public meeting was held under the presidency of the Hon'ble Mr. Justice Manmath Nath Mukerji, President of the Mahabodhi Society. Among those present were Mr. M. Hara, Consul for Japan, Mr. and Mrs. Nirmal Sen, Mr. C. F. Leo, Consul for China, Mrs. Leo, Dr. Lieu Yen-hon of China, Mr. Kiran Ch. Datta, Dr. D. R. Bhandarkar, Mr. Krishna Kumar Mitter, Mrs. Harding, etc. The meeting began with an opening song composed for the occasion by our Vice-President, Mr. S. C. Mookerjee, Bar-at-Law. After the administration of the Pansil (Five precepts) by Revd. Dhammaloka and recitation of the English translation of the Dhammacakka Pavattana Sutta by Mr. S. C. Mookerjee, Bar-at-Law, suitable speeches, eulogising the services of the Great Master to suffering humanity were made by Mr. M. Hara, Dr. Bhandarkar, Mr. Krishna Kumar Mitter, Revd. Sramana Saranankara and Mr. Kiran Ch. Datta. The beautiful speech of Mr. M. Hara, Consul for Japan, is published in this issue. The President, Mr. M. N. Mukerji delivered a highly impressive speech. He was lustily cheered when he said "In the annals of every nation there are red-letter days, but there are red-letter days for all nations. The day we are celebrating to-day was a red-letter day for all nations and every cultured man of the world ought to remember it as such." The meeting terminated late at night with a vote of thanks to the chair, moved by our Secretary, Mr. Devapriya Walisinha.

* * * * *

"Indian Social Reformer" on the Influence of Buddhism on Women's Status.

With reference to a short note written by Mr. Bhagat Ram (Ferozepore Cantt.) on "Lord Buddha as the great emancipator

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of Indian women" and published in the 13th June issue of the Indian Social Reformer, the learned editor of the journal has made certain comments which are really curious. The learned editor says "Hindu scholars, not all of them orthodox trace *the lowering of woman's status* and the incidents referred to by our correspondent to Buddhist influence with its stress on the monastic as superior to the house-holder's life." Hindu scholars, orthodox or heterodox, are at liberty to hold well-reasoned opinions about Buddhism and we are not afraid of subjecting our religion and culture to a strict analysis. But we are sorry that the learned editor of the paper should count himself among the Hindu scholars who hold the above view, without any reasons whatever, about the influence of Buddhism on the status of women. The learned editor advances *reason* for that view. And what is that reason? He says "The fact is that Buddha's attitude to women, like Christ's, completely overlooked the physical attribute of sex and concerned itself with them purely as spiritual potentialities co-equal with man." Does the learned editor mean to say that attaching importance to the physical attribute of sex would raise the woman's status? Would it not on the contrary cause the physical differences between the two sexes to loom large before the public eye and cast in the shade the faculties and powers which man and woman share in common. Would it not really degrade the woman's status?

Whatever might have been the status of women during the early Vedic age, women's status was much lowered as Brahmanical Hinduism grew up and developed. Did not the followers and teachers of Brahmanical Hinduism attach too much importance to the "physical attribute of sex" and exclude women from many rights and privileges in religious and social matters? It is true that the Buddha looked upon women as "spiritual potentialities co-equal with men." This was why he preached his noble eightfold path even to women whom the society in His days looked upon as fallen. If there is any religion in India—which has spread through the joint

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efforts of men and women, it is Buddhism alone. The lay followers of the Great Master followed and carried His spirit even in social matters. If the learned editor visits any Buddhist country like Ceylon, Burma etc., he will observe the truth of our observation. The Buddhist law-makers and jurists in those countries have conferred upon women all rights and privileges enjoyed by men. They have not like Manu prescribed perpetual tutelage of women nor have they deprived women of their legitimate share in the ancestral property.

The learned editor seems to have made those remarks in his unguarded moments. Buddhism in India has suffered much from misrepresentation by Brahmanical scholars, but time is soon coming when it will be proved beyond all doubt that everything about ancient India, of which the Indians can be really proud has Buddhistic associations. We have simply to tell the editor that truth—the whole truth and no distortion of facts will serve the purpose of a social reformer in India.

Ordination of the Ven'ble Anagarika Dharmapala.

On the 13th of July last the Ven'ble Anagarika Hewavitarna Dharmapala, Founder and General Secretary of the Mahabodhi Society was formally admitted into the Buddhist Order (Sangha) by Revd. Boruggamuwe Rewata Thera of Ceylon. The Ordination ceremony took place at Sarnath in the presence of Rev. H. Nandasāra, Rev. Sriniwasa and the Samaneras of the International Buddhist Institute and Mr. Devapriya Walisinha, Secretary, Mahabodhi Society. The Ordination name conferred upon Ven'ble Anagarika was Sri Devamitta Dhammapala. The suggestion for this formal ordination was made to him by the late Rev. Devamitta, High priest of Ceylon and Rev. Dhammapāla himself suggested his ordination name in grateful remembrance of the late High priest.

"Pabbajjā" (ordination) implies exclusive devotion to

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the Buddha Dhamma. Those who know anything about Rev. Dhammapāla's past life and activities would scarcely regard this formal initiation as something extra-ordinary in his life. Real dedication of his life to the Buddha Dhamma occurred long ago. For about forty years, he has been working with exclusive devotion for the propagation and revival of the Buddhist faith. He himself says in the 1930 Wesakh issue of The Mahabodhi—"The inspiration to rescue the hallowed site at Buddha-Gaya came to me on the 22nd of January 1891 when I knelt before the Vajrasana under the shade of the Sacred Bodhi Tree where the prince Siddhartha won supreme enlightenment on the full-moon day of Wesakh 2519 years ago. On that memorable afternoon I surrendered my life to the Blessed Tathagata and unto this day I have served the holy cause with persevering energy."

Revd. Dhammapāla's renunciation in the cause of the Dhamma has been unique in the modern Buddhist world. A son and heir of a rich Singhalese merchant, he could have easily passed his days in luxury and comfort. But that was not to be. Early in his youth, Revd. Dhammapala sacrificed his worldly ambitions "for the gain of the many, for the welfare of the many and in compassion for the world." Wisdom of a saint and simplicity of a child have wonderfully mixed together in his character which will serve as a beacon light to the Buddhists for many generations to come. On the occasion of his formal ordination, the managing staff of the Journal offers him most sincere regards and wishes him a long and happy life to continue the noble mission of his life.

FINANCIAL

Sarnath Sanghavasa.

The work of the above building will be commenced shortly as more accommodation is required at Sarnath

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for bhikkhus and Samaneras. The building for which plans are ready will contain 15 rooms each costing about Rs. 600. The following ladies and gentlemen have promised to bear the cost of several rooms and we earnestly hope others will follow their noble example by contributing a room each. Each room will contain the name of the donor engraved on a piece of marble tablet.

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By Subscriptions	71 10 0	Blocks	11 8 9
		Bholanath Dutt & Son for Paper	83 3 9
		Stamps	0 11 6
		Sri Gauranga Press Bill for Printing	120 6 0
		Envelopes	3 3 0
Total Rs. ...	71 10 0	Total Rs. ...	219 1 0

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Shk. Abdul Gunny Interest for May ...	250	0	0
Revd. Dharmapala being interest from Mallik for April	208	5	6
Telephone Charges ...	1	2	0
M. B. S. Admission Fee and Subscriptions ...	20	0	0
Book Agency Receipts ...	72	1	0
Total Rs. ...	593	3	9

EXPENDITURE.	Rs.	A.	P.
Stamps	10	1	0
Stationery	1	3	6
Bus, Tram, etc.	5	15	3
Purchase of Goods ...	22	3	0
Library A/c Papers, etc.	9	1	6
Book Agency A/c Stamps etc.	6	10	0
Devapriya A/c	18	15	6
Telegrams	0	14	0
Printing Bill	2	8	0
Dhammacakka Festival ...	13	3	0
Vihara Electric Bill ...	26	12	0
Vihara Petty Expenses ...	0	12	6
Charity	4	0	0
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Sarnath Teacher	15	4	0
Revd. Sirinivasa	30	0	0
M. C. Commission ...	0	12	0
Calcutta Wages	63	8	0
To get Power of Attorney	41	2	0
Sarnath Vihara A/c Secretary's Visit, etc. ...	38	3	3
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Calcutta Telephone Co. ...	13	2	2
Alahakone A/c ...	31	8	0
Miscellaneous	15	8	0
Sarnath—			
Stamps	18	8	0
Gardening Tools ...	11	4	0
Printing	9	12	0
S. C. Das Gupta	160	0	0
Miscellaneous	28	8	9
Alahakone for Expenses of Samaneras	26	0	0
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MULAGANDHAKUTI VIHARA OPENING CEREMONY.

Suggested Programme.

Though the exact date of the opening ceremony is yet uncertain, it has been definitely settled that the historic event will take place sometime in **November 1931.** So we request the visitors from Buddhist countries to make arrangements to start when the definite date is notified.

The following is a provisional programme suggested :—

(1) Opening ceremony and the consecration of the Vihara.
(2) Enshrinement of the Holy Relic.
(3) Buddhist procession.
(4) Paritta recitation.
(5) Planting of the Bodhi Saplings sent from Ceylon.
(6) Buddhist Convention at which papers on various aspects of Buddhism, its history, archaeology etc. will be read.
(7) Discussion on "The Future of Buddhism" by the Buddhist representatives from various countries of the world.
(8) Exhibition of Buddhist paintings, works of art, publications etc.
(9) Marking of a *Sima* for the ordination of bhikkhus in India.

How you can help to make the programme a success.

(1) By attending the celebrations with friends.
(2) By sending a paper on any Buddhist subject to be read at the convention.
(3) By sending useful presents to the Mulagandhakuti Vihara such as Buddhist books, paintings, works of art etc.
(4) By sending exhibits for the Buddhist Exhibition.
(5) By sending Buddhist flags etc. for the procession.
(6) By sending messages of good will to be read on the occasion.
(7) By widely circulating the news of the great event in your country, province or district.
(8) By sending financial help to defray the expenses of the celebrations.

Every Buddhist should regard it as a great merit to help in the above programme. The historic Isipatana which witnessed the birth of Buddhism 2520 years ago will see its rebirth on this occasion for the happiness of all mankind and your help to make the event a success is earnestly solicited.

Secretary, **Maha Bodhi Society.**

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Sarnath Vihara opening Ceremony on 11th November, 1931.

THE MAHA-BODHI

Journal of the Maha Bodhi Society.

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5. *To found the nucleus of a Buddhist University on the lines of the ancient University of Nalanda.*
6. *To found Pali scholarships and to send students to Buddhist countries and to Europe and America; and to provide facilities to foreign Buddhist students in Calcutta.*
7. *To found a Buddhist International Library and Museum with a fully equipped Press to print Texts and pamphlets and to start journals.*
8. *To incorporate any society or association having similar objects as this association.*

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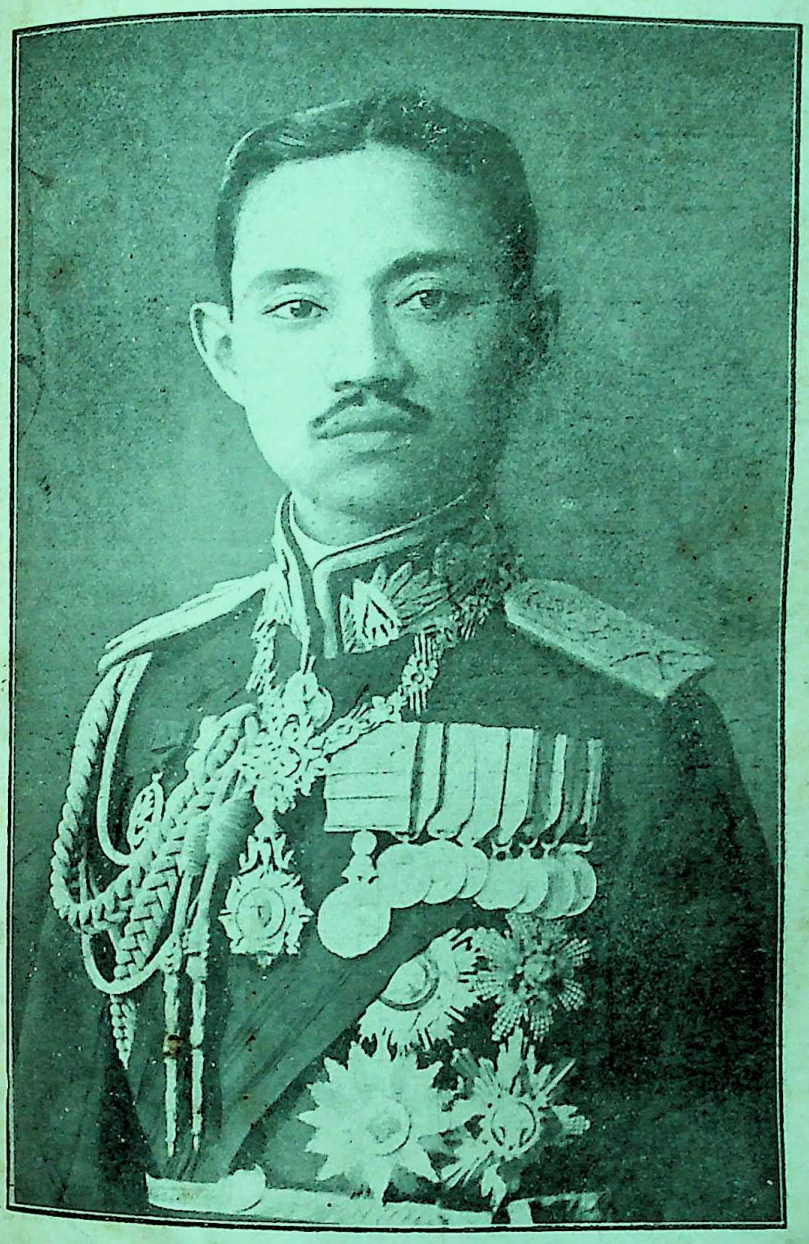

His Majesty King Prajādipaka of Siam who has presented to the Mahabodhi Society two sets of the Tipitaka published by His Majesty's Government.

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Late Mary E. Foster of Honolulu—the Visakha of the modern Buddhist world the first anniversary of whose death will be celebrated by the Mahabodhi Society on the 19th of December, 1931.

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THE MAHA-BODHI

FOUNDED BY THE ANAGARIKA H. DHARMAPALA

चरथ भिक्खवे चारिकं बहुजनहिताय बहुजनसुखाय लोकानुकम्पाय अत्थाय हिताय सुखाय देवमनुस्सानं। देसेथ भिक्खवे धम्मं आदि कल्याणं मज्झे कल्याणं परियोसान कल्याणं साथ्थं सव्यञ्जनं केवलपरिपुण्णं परिसुद्धं ब्रह्मचरियं पकासेथ।

"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Manifest holiness, perfect and pure."—MAHAVAGGA, VINAYA PITAKA.

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MRS. FOSTER'S BIRTHDAY ANNIVERSARY

The late Mrs. Mary E. Foster's birthday anniversary falls on the 21st of this month. Members of the Maha Bodhi Society have been so far celebrating this happy event every year at all its centres. On the 19th December last the sad event of her death took place at Honolulu, Hawaii and the Society has decided to observe her death anniversary henceforth. Consequently there will be no birthday celebrations this year except religious observances and the offering of merits to her on the 21st September.

Her first death anniversary will be observed at all the centres on the 19th December, 1931.

DEVAPRIYA WALISINHA,
Secretary, Mahabodhi Society.

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NATION BUILDING IN BUDDHISM

A lecture delivered at the Calcutta Vihara.

BY S. C. MOOKERJEE, BAR-AT-LAW.

We are given to venerating Lord Buddha as the founder of a world-wide religion based on the four Noble Truths including the noble eight-fold path, the ten Perfections, the ten Precepts having its apex on Nirvana which He had himself realised as the *'summum bonum''* of Life.

In so doing, we do not always remember the other aspects of his life, we do not for instance, carry with us—often the recollection that He was a great *Statesman* and a *Social Reformer.*

My present paper is directed to draw your attention pointedly to those two aspects of his Life and to consider whether from His teachings we can get any aid for the solution of our present day difficulties in India.

To begin with, let us see the state of that Aryan Society in which Prince Siddhartha was born. Material resources in India—of those days were very vast. Wealth was plentiful; poverty was unknown in the sense as we know it now. Was it a moral Society? No. Was it a righteous society? No. It was steeped in pleasures and vices. Vaidic precepts never taught the people to lead a higher life. All that the Brahman priesthood did was to pander to the indulgence and the vices of the people who were given to hard drinking and debauchery. One of the merits in Queen Maha Maya Devi for being chosen as the mother of our Lord was that she was not given to hard drinking. It goes without saying that the various contemporary queens to Maha Maya Devi were addicted to that vice.

Prince Siddhartha in his childhood was grave, morose and very thoughtful—much more so than an ordinary child

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of his tender age brought up in the luxury of a King's palace should be. Amongst his contemporary boys of his age we do not hear of his strong attachment or friendship for any particular boy—though we know of the feeling of rivalry and jealousy with which His cousin Devadatta was actuated towards him.

As a Kshatriya prince He took his lessons in state craft, archery, riding and physical deportment with dignified quietness for when complaint was made to king Suddhodhana of Siddhartha's neglecting those princely accomplishments, Siddhartha's prowess was tested in public along with various competitors and Siddhartha who could not brook the idea of being beaten by any body in anything came out first in such competition to the great joy of the royal household.

But Siddhartha was not happy in his home life. It was well-known to Suddhodhana that Siddhartha's mentality was unworldly craving for deeper and higher things in life than merely to succeed his father to the throne of Kapilavastu. Just consider what the loving father did for diverting the mind of his youthful son of 16. At a Swayambara ceremony Siddhartha put his own necklace round the neck of Yashodhara a strapping maid of 16 and they were in due course married. Even then there was no change perceptible in Siddhartha's brooding over the deeper and higher things in life.

Was Siddhartha wholly happy in his married life of 13 years? Hardly that. As for the prince's diversion, the Royal father built four big palaces to suit the four seasons of the year in four different quarters of his kingdom staffing those palaces with beautiful nautch girls as maids in waiting on Princess Yasodhara. So many thorns in the pathway of a saintly prince from achieving his destiny! Somehow to seduce the prince from the strict path of virtue! Somehow to enmesh him in the wiles of those young women! somehow to make him forget the higher call to life! That was the sole policy of the Royal father towards a grown-up son.

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This picture alone from the life of prince Siddhartha will be sufficient for my proposition that the Aryan Society of those days had become thoroughly corrupt full of pleasure and vices. Suddhodhana in adopting this course must have been advised by his ministers and the priests of his royal household—as they themselves were very much married men whose households were misnomers of Harems.

In those days from the Brahman priesthood whose vocation was to perform Vaidic Yags and Yajñas by means of animal sacrifices. "Brahmacharyya" or abstention from sexual indulgences had died out if it did exist at all.

Great credit should be given to Siddhartha that amidst the manifold temptations with which his four palaces were stocked he did not fall but faithfully stuck to his only wedded wife Yasodhara. Nothing could have been said against a royal prince even if he had a dozen of concubines or a dozen illegitimate children. But our Prince in that respect is quite without a blemish.

Aryan Society of those days was even so loose that when Siddhartha had left his home for the fulfilment of his great mission in life, other princes came forward to marry Rahul's mother but she the virtuous and saintly soul as she was declined all such offers saying that she belonged to Prince Siddhartha and could not be any body else's. When I read of it, it reminded me forcibly of the temptations to which the Greek hero Ulysses's wife Penelope was subjected by her suitors during his many years' absence from home.

Give credit to Prince Siddhartha's genius that he understood very well the corruptions that had set in in that Aryan society under the guidance of the Brahman priesthood of those days. This priesthood to effect the moral elevation of the people relied on (1) the reading of the Vedas for the three upper Castes and for the generality (2) making offerings to priests or sacrifices to the gods (3) self-mortification by heat or cold and (4) various penances performed for the sake of immortality. For the sake of preserving their own

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Brahmanic superiority they terribly weakened that society by countenancing the sharp distinction of the caste system—for even in prince Siddhartha's time had come into existence the hateful matter of a worthy section of society being treated as non-touchables. It must have been quite revolting to the prince's heart. It must have been equally revolting to him that no Brahman priesthood trained in the Vedic school of thought had any idea or courage to preach "universal love and brotherhood" amongst the people under their spiritual charge.

The hollowness of the Brahmanic priesthood based on Vaidic lore or Vaidic school of thought must have been quite clear to the Prince before he marched forth from his home to homelessness.

He knew that his people were religious-minded but that proper religion was not being placed before them by the Brahman priesthood—that the Vedas were void of any high ethics to give people an impetus to a higher life. So the sole object of the prince going into homelessness was, firstly to learn what True Religion should be and secondly to be able to utilise his acquisition of religious experience for the renovation of that Aryan society which was fast falling to pieces through unrighteousness, through ignorance as to what the national ideal in matters of religion should be—for 62 diverse sects with large and influential following had already revolted from the Vaidic fold and were going about the country preaching the Truths of their respective cults to the utter bewilderment of the people who did not know whom to believe and whom to follow. Siddhartha found the country in a moral chaos and as Buddha he sought to evolve cosmos out of chaos.

To illustrate my above points I beg to remind you of the conversation that the Prince soon after his renouncing the world had with King Bimbisara of Magadha at his capital Rajagriha where he had gone in his yellow robe with a begging bowl in hand.

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Bimbisara greeted him reverently and said:—

"O Sramana, your hands are fit to grasp the reins of an empire and should not hold a beggar's bowl. I pity your youth. If I did not think you were of royal descent, I should request you to join me in the government of my country and share my power.

Desire for power is becoming to the noble-minded and wealth should not be despised.

To grow rich and lose religion is not true gain. But he who possesses all three: power, wealth and religion enjoying them in discretion and with wisdom, him I call a great Master."

Prince Siddhartha lifted his eyes and replied :—

"You are known O King as liberal and religious and your words are prudent. But I have severed all ties because I am seeking for *religious truth*. How is it possible for me to return to the world? He who seeks religious truth, which is the highest treasure of all must leave behind all that can concern him or draw away his attention and must be bent upon that goal alone. He must free his soul from covetousness and lust and also the desire for power."

"I pray you, pity me not. Pity rather those who are burdended with the cares of royalty and the sorrows of great riches. They enjoy them tremblingly for they are constantly threatened with a loss of those boons on the possession of which their hearts are set and when they die they can not take along either their gold or the kingly diadem. What is the preference of a dead king over a dead beggar?

"My heart hankers after no vulgar profit—so I have put away my royal diadem and prefer to be free from the burdens of life.

"Therefore do not try to entangle me in new relationship and duties nor hinder me from *completing the work I have begun*.

"I regret to leave you. But I will go to the sages who

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can teach me religion and so find the path *on which we can escape evil.*

"May your country enjoy peace and prosperity and may wisdom be shed on your rule like the brightness of the meridian Sun. May *your royal power be strong and may righteousness be the sceptre in your hand.*"

From the above conversation it is quite clear that the heart of the prince was bent upon learning what true religion should be and of utilising that religion for establishing the kingdom of Righteousness in the land from where that article had almost disappeared so that we may escape evil—the evil of the collapse of a social order without ideal steeped in pleasures and vices.

The prince knew very well that in all human dealings and transactions *righteousness must be the basic foundation* and that decay in righteousness though reprehensible in a householder was wholly fatal to kingdoms and states. I put that as the significance of his parting words, his blessing to the all powerful monarch of Magadha, Bimbisara—"May your Royal Power be strong and may righteousness be the Sceptre in your hand."

Let us pass by the prince's life with his teachers as well as his struggles for the attainment of the supreme Englightenment. Six long and strenuous years we know were spent for that achievement at Uruvela under the Bodhi Tree. But he had no idea as to whether enlightenment was coming to him or not or what transcendental wisdom would flash itself into his mind.

We know the prince became the Buddha and was on his way to Benares to find out his five disciples who had deserted him during the last phase of his struggle to get supreme wisdom.

I beg to strengthen my points of this lecture by quoting to you the first recorded conversation the Buddha had with any human being. On his way to Benares at a cross road

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He met a man of the name of Upaka who had known him before.

Upaka, who was a Jain accosted the Master thus:—

"Your countenance, friend, is serene, your eyes are bright and indicate purity and blessedness."

Then Buddha replied:—"I have obtained deliverance by the extinction of self, my body is chastened, my mind is free from desire and the deepest truth has taken abode in my heart. I have obtained Nirvana and this is the reason why my countenance is serene and my eyes are bright. *I now desire to found the kingdom of righteousness upon earth to give light to those who are enshrouded in darkness and to open the gate of immortality to men.*"

Buddha's newly acquired religious experience in the struggle for supreme wisdom had widened the scope of his original ambition. What he meant to utilise as the fulcrum for the uplift of the decadent Aryan Society of India, His enlightenment gave him the assurance that the fruit of his labour should be shared by the whole of humanity. He became a world-teacher transcending all pettiness of caste colour, creed, dogma, race, or nationality or the worshipping of petty Gods and Goddesses of petty men. He felt within himself that he was like the Meridian Sun whose beneficent lustre should illumine every hearth and home of ignorant sorrow-laden mankind.

Needless to say, Upaka ran away from him.

After that we know the Buddha went to the Deer Park at Isipatana in Saranath, Benares, and upon discovering there his five old pupils (Kaundinya and others), he set about quitely to convert them and having succeeded in doing that He gave them a *Public Sermon* whereby He set the wheel of the most excellent Law a-rolling and laid the foundation of the Kingdom of Righteousness for the first time in the world's history —a spiritual kingdom based on reasoning, Ethics and Psychology which no one can withstand neither ascetic nor priest nor any one in all the world.

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Lord Buddha's object in propounding his reasoned religion was to get the then decadent, unrighteous Aryan society converted to his views. This He sought to do by an organised well-trained missionary movement through preaching and discourses, the best means of opening the eyes of the high and the low in society by powers of persuasion and not by the employment of coercion or physical force. Therein lay in my humble opinion the supreme statesmanship of Lord Buddha.

A man of his royal position, personal magnetism and connection through friendship with Bimbisara the powerful king of Magadha and the other kings in Aryavarta, the Buddha, being so closely situate with reference to the fountain heads of kingly powers in the land might have, had he so chosen, brought about a quicker though formal establishment of State Sanghas by royal edicts. In the *teeth of Brahmanic* opposition founded on bigotry and vested interest, such a course would have brought on bloody revolutions diametrically against Buddha's own tenets of toleration and thus it came about that He preferred to lead the life of the tiller of his own soil of the kingdom of Righteousness for 45 long years. The longer course was the right course and Lord Buddha stuck to what was right. His success during his own life-time as the founder of the kingdom of Righteousness as history tells us, was immense. When He passed away at Kusinara in the district of Gorakhpur all the then Indian Kingdoms, and there were 17 of them, vied with each other to secure some portion of his ashes by way of sacred relic.

Left to its own natural course of bloodless evolution and growth Buddhism commands the allegiance of one-third of the human race in the present Buddhistic Era of 1475. We are proud to feel that we are members of such a vast community.

Lord Buddha's genius did not stop at merely pointing out the pathway to Nirvana by the elucidation of the Four Noble Truths including the noble eight-fold path. It blossomed forth in the creation of the *Sangha*. Its importance

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will be manifest to you at once. In His first sermon at Sarnath to the first five disciples of his, after explaining the truth of his doctrines see in what words Lord Buddha unfolds the importance of the Sangha :—

"A man that stands alone, having decided to obey the truth may be weak and slip back into his old ways. Therefore in the Sangha—in the Assembly of the brotherhood—stand ye together, assist one another, and strengthen one another's efforts. Be like unto brothers ; one in love, one in holiness and one in your zeal for the Truth.

"Spread the Truth and preach the doctrine in all quarters of the world, so that in the end all living creatures will be citizens of the kingdom of Righteousness.

"This is the holy brotherhood : This is the Church of Buddha. This is the Sangha that establishes a communion among all those who have taken their refuge in Buddha.

"The Tathagata recreates the whole world like a cloud shedding its waters without distinction. He has the same sentiment for the high as for the low, for the wise as for the ignorant, for the noble-minded as for the immoral. His teaching is pure and makes no discrimination between the noble and the ignoble, between the rich and the poor. It is like unto water which cleanses all without distinction. It is like unto fire which consumes all things that exist between heaven and earth, great and small. It is like unto the Heavens, for there is room in it, ample room for the reception of all, for men and women, boys and girls, the powerful and the lowly".

Thus the gateway of the Buddhist Sangha or the Buddhist Church was made wide enough for all to enter without distinction of caste or colour or creed or nationality or sex. In so creating His Church Lord Buddha proved himself to be a genius, a social reformer—a Nation Builder.

On one occasion Lord Buddha's disciple and body-servant Ananda was passing by a well where a woman, who happened to belong to the Chandala caste, was drawing water. He asked her for some water to drink. Her answer was :—"How dost

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thou ask water of me an outcast who may not touch thee without contamination?" To that Ananda said, "My sister, I ask not of thy caste, I ask thee for water to drink, give me that." The Chandala woman not only complied with his request joyfully but followed Ananda to Lord Buddha's place where He was soon able to open her eyes to the truth of his religion and took her among his disciples. Her admission into the Order of Bhikshunis came to the knowledge of King Praseniit and the Brahmans and Kshatriyas of Sravasti.

Feeling greatly scandalised they in a body came to remonstrate with the Buddha as to the bad effect of his action. Whereupon He demonstrated to them the utter futility of caste distinction by the following simple reasoning :—

"Between ashes and gold there is a marked difference but between one man and another there is nothing of the kind. A Brahman and a Chandala come into existence by the self same process. They are both human beings. They have organs alike. How can they be regarded as belonging to different species? Nature contradicts the assumption of any specific inequality among mankind.

"Wherein lies the difference between the four castes? The declaration of the Brahmans that they alone are the high caste and others are of low caste is an empty sound.

"If a Brahman commits sin he suffers for it like every other man. Like every other man the Brahman also has to abstain from sin if he desires salvation.

"Are not also the native capacities and talents the same everywhere? Is not the Sudra who is despised for his caste capable like the Brahman of good thoughts and noble deeds?

"Nature itself does not show any partiality to the high caste Brahman. Mother Earth, the Sun, and the Moon, and the stars, water, and fire, the foliage, and shade of a tree do not show any special preference for the Brahmana.

"Further, when crossing takes place between the members of different castes, do not the children in all cases take after

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the mother as well as the father and are we not able to assign them to their proper parents?

"Is it not otherwise with the brute creation among which the crossing of a mare with an ass produces a mule?

What support then is there for supposing the existence of different species among mankind?

On the contrary the good sense of the Brahmans themselves should tell them that it is the ethical worth of an individual which confers superiority. For, in distributing alms they prefer an ethically good natured man, even when he may not exhibit any distinguishing marks, nay even when he may not have gone through the initiatory ceremony known as "second birth". Accordingly it follows while it is possible to obtain exact information concerning the purity or impurity of an individual's conduct, no exact information can be obtained as regards a person's birth and descent.

In plants, insects, quadrupeds, snakes, fishes and birds the marks that constitute the species are abundant, whereas amongst men this is not the case.

Neither the hair nor the formation of the skull nor the colour of the skin nor the vocal organ, nor any other part of the body exhibit any specific difference. By birth and descent all men are alike. They become different only through difference in occupation and they are designated accordingly.

Some are called husbandmen, some artisans, some merchants, some kings, some robbers, some priests and so on. In one and the same caste different members follow different professions. Have we not among the Brahmans physicians, necromancers, musicians, merchants, agriculturists owning cattle poultry and slaves; wealthy landholders who give much wealth as the portion of their daughters and recover much when their sons are married; butchers who kill animals and sell their flesh; those that provide gratification for the lust of others; those who tell lucky hours, those who sit *dharna*; those who get their livelihood by stealing and house-breaking; beggars with long hair dirty teeth, immense nails, filthy bodies

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and heads covered with dust and lice ; and those who prefer to be released from all desires and to be ready to release others also?

How *then* can it be said that Brahma made the Brahmana for the performance of sacrifices and the study of the Veda, the Kshatriya for sovereignty and command, the Vaishya for trading and ploughing the land and the Sudra for obeying and serving the rest?

The talk of "High and low castes", "of the pure Brahmanas the only sons of Brahma" is nothing but empty sound. *The four castes are equal.*

He is a *Chandala* who cherishes hatred ; who torments and kills living beings ; who steals or commits adultery ; who does not pay his debts ; who ill-treats aged parents or fails to support them ; who gives evil counsel and hides the truth ; who does not return hospitality nor render it ; who exalts himself and debases others ; who ignores the virtues of others and is jealous of their success.

Not by birth, but by conduct is one a Chandala. He is a Brahmana who is free from sin. He is an out-caste who is angry and cherishes hatred ; who is wicked and hypocritical ; who embraces error and is full of deceit.

Not by birth does one become an outcaste, not by birth does one become a Brahmana ; by deeds one becomes an outcaste, by deeds one becomes a Brahmana."

I frankly confess that in writing this portion of my lecture I am greatly indebted to Mr. Narasu's "Essence of Buddhism" where the learned author had abstracted Lord Buddha's discourses on this point from various well-known Buddhistic scripture.

As between Brahmanism and Buddhism it thus became evident from the outset that it was a conflict of ideals and methods. The one was based on a perpetual static caste-system or in other words, Sanatan Varnasrama Dharma. It is said to be the foundation on which Brahmanism or modern Hinduism rests enjoining every Hindu dutifully to adhere to

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one's own caste rules inherited from birth which have unchangingly existed from the beginning under the sanction of the Vedas. It enjoins nothing else—no duty towards your fellow beings of the other castes or to your country—as that alone ensures the supremacy of the Brahmans and the Brahman priests as the Top-dogs of Hinduism. It was a close ecclesiastical class-autocracy as Brahmanship became descendable from father to son. Whereas the other, Buddhism, abolished the caste altogether, denied the Brahmanic supermanship and preached the democratic doctrine of equality, fraternity, morality, rationality and liberty. It was iconoclastic and showed up the utter futility of Vedic rituals and of worshipping Vedic Gods. As to the creator-God idea it was plainly agnostic.

Though non-godly, Buddhism held out a lofty moral ideal before the people for being united together in a holy bond of brotherhood for its uplift in the scale of nationality or humanity. But the Brahmanic system, being silent as to the ideal side, held out nothing for the upward evolution or growth of the race. It stopped all inter-caste competitions for ever and though it brought peace among the caste-adhering people it was the peace of death. There could be no labour strikes in the Brahmanic India in the ancient days or in modern times if the so-called Sanatan caste-rules were adhered to. India under the Brahmanic system had not the opportunity of turning into a Bolshevic state or of encouraging Bolshevic ideas of equality of status and freedom and communal living.

But as a matter of fact non-Vedic Buddhism was that Bolshevist bomb-shell in ancient Brahmanic India for the upsetting of its apple-cart hierarchy.

Now it should be plain to you why the arms of the Vaidic Brahman priesthood would be up against the Buddhists and why it was necessary for him to lay stress on the preservation of his "Sanatan Varnasram Dharma." It was to prevent people from joining the new Ashramas or Sanghas of the

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Buddhists who had their competitive motto in "Ahimsa paramo Dharmah."

When the cause itself is based on righteousness and truth nothing can kill it. Notwithstanding orthodox Brahmanic opposition the star of Buddhism continued to be on the ascendant and it became the state religion in India during Emperor Asoka's time. It held that position for well nigh 1,200 years during which by means of its missionary movements abroad and by its 5 well-equipped Universities of Taxila, Nalanda, Vikramsila, Jagatdal, and Odontapuri it created a cultural platform for India of which Indians should feel ever proud. Buddhistic period of India's history is still regarded as her most glorious epoch.

And yet there are purblind Hindus of to-day who question the utility of Buddhistic revival movement in India from where it had been turned out. If a mad brother of mine burns my ancestral home down must I not try and rebuild it again? Buddhism was the outcome of our own home-made culture. Driven out from home, look at the way it has vivified and fructified China, Japan, Siam and other lands in the far East. To-day India's position in the political world of free nations is that of an outcaste with the mark of British servitude stamped on her forehead. And why? Because the Hindu revivalist movement of Sankara and Kumarila and others who came after them had not the cultural strength behind them or the strength which grows as the result of unity of hearts and ideals on the basis of social justice and righteousness to rebuild the ancestral burnt down home. To divide Hindu India into small caste groups like watertight compartments in order that the Brahmans may retain their supreme position was the selfish and tainted motives of the Hindu revivalists. Brahmanic Hindu India has wholly failed to protect the Hindus from being a prey to the proselytising tendencies of our Christian and Moslem friends. Hindu depletion has been immense from which India must be saved as otherwise social extinction stares her in the face. If Hindu India be too inert

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to move, Buddhism must come to render that help which nothing else can.

I believe I have given you sfficient materials for you to ponder over, that Buddhism is not merely to transport you from a world of sorrows to the blissful seat of Nirvana but that it has something more in it whereby Hindu India of the present day which is not merely being dangerously assailed all round but which is dangerously on the verge of being disrupted may yet be saved, strengthened and consolidated. Remember that united we stand and divided we perish. The weakness of of Hindu India from ages past has been the result of its being divided into numerous castes. That weakness still persists. I have quoted to you Lord Buddha's discourse on the hollowness of the Brahmanic superiority of caste. *All castes are of equal merit.* Therefore consolidate. Be of one caste. Abolish the distinction that exists between one caste and another. That is all you need to be a solid Hindu nation in India. Abolish "non-touchability" as Mahatma Gandhi told you to do some years ago. As between one caste and another abolish "non-touchability". If you analyse it thoroughly you will find in it all the elements for consolidating the Hindus into one solid nation as it connotes "inter-marriage and inter-dining and inter-drinking". I honour Mahatmaji as the future Bodhisatwa. He is virtually the Dictator of Hindu India to-day. Follow him sincerely and honestly—I have not the least objection.

History teaches us that all political advances follow upon social unity and not upon social discord and that therefore it is necessary for Hindu India to get socially united before we secure any political uplift. For, if the social discords and disunions between one caste and another are not effaced the benefits may be all frittered away and Hindu India made a laughing stalk of the world by this declaration that she was found *unfit*. My reason for insisting upon the consolidation of Hindu India is that she may not be cheated out of her

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birthright by any hostile cliques of which there are plenty in India and England.

All that Buddhists are anxiously keen to see is that Hindu India does make rapid *social progress* on 'non-caste lines' by the abolition of "non-touchability" and does get consolidated. It would then have won real merit in the Buddhistic sense and in full view of the large Buddhistic world, the Christian world and the Islamic world which are also keenly watching to see what Hindu India would do next.

If in matters of social reform Hindu India gets consolidated under the guidance of Mahatma Gandhi, the Buddhists will gladly co-operate in bringing about the desired change from Hindu India to Gandhist India.

THE IMPORTANCE OF MEDITATION IN THE BUDDHA'S WAY TO ENLIGHTENMENT

BY BRAHMACHARI GOVINDA, *Ceylon*.*

There are many Buddhists who believe Buddhism could be proved by the results of modern science, and who are, therefore, anxious to show the parallels between science and Buddhism. I do not believe that this method brings much profit to the Dhamma. Science is changing every day and what we believed as true some hundred years ago is thrown overboard to-day. And the scientific truths of to-day will perhaps be subject to ridicule some hundred years hence. Therefore I would regard it as of more consequence from the standpoint of a Buddhist if he would say certain facts of science could be proved by Buddhism than vice versa, because the Buddha-dhamma does not depend on the appreciation of science.

[* We have much pleasure in introducing to the readers Brahmachari Govinda who is a German Buddhist and a serious student of Buddhist philosophy. This is his first contribution to the Journal.—EDITOR.]

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If we consider the life of the Buddha in the light of what he says himself we shall find, that his enlightenment was based not on scientific studies or philosophical reflections or other intellectual methods, but on internal intuition and visions, as for instance the visions of sickness, old age, and death which force him to leave the home for the homeless state. I call these visions 'internal,' because their importance does not depend on external circumstances but on the fact, that these symbols of transitoriness in one or the other way happened to enter the mind of the Bodhisatta, who experienced in these moments the whole meaning of them. One may have seen thousand times sick and old people, or even dead ones, without having been conscious of the symbol which is represented by them, without having experinced the vision of reality.

Besides this, there is another internal experience, which was of the greatest importance for his final way to enlightenment: the meditation under the rose-apple tree. Furthermore we see him, how he climbs step by step, training his consciousness for years until he finds truth and liberation, perceiving in a last gigantic vision the real nature of this world.

The Buddha tells us very little about his youth, but much more about the stages of his psychic training, which are of the greatest importance as the basis and starting point of Buddhist Psychology. Let us hear his own words:

"Before I was fully enlightened, being not yet a Buddha, only a Bodhisatta, myself subject to bi.th old age, disease, death, sorrow and corruption, I sought what was subject to birth, old age, disease, death, sorrow and corruption.

Then it occured to me: 'Why do I seek thus?'

'What if now perceiving the wretchedness of these states I were to seek the incomparable security of a Nibbana, free from birth, old age, disease, death, sorrow, and corruption?'

After a time, while yet of tender age, with the black hair of a lad, in the fulness of my youth just entering manhood,

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against the wishes of my weeping parents, I had my hair and beard shaved off, put on the yellow robes and went forth from the home into the homeless life.

So having become a recluse, searching for what is good, seeking the peerless way of desirable peace, I went to Alâra Kâlâma and I spoke to him thus:

'Brother Kâlâma, I would like to lead the religious life under your teaching and discipline.'

Then Alâra Kâlâma addressed me as follows: 'Let your reverence remain. Of such a nature is this teaching that in a brief time an intelligent man can learn for himself, realize and live in the possession of what he is taught.'

And in a brief time, I quickly learned that doctrine. And I, and the others with me, just by lip-profession, just by verbal assertion, uttered the Wisdom-doctrine and the Elders' doctrine, and claimed 'I know, I see!'

Then came to me the thought: 'Not by mere faith Alâra Kâlâma announces that he has learned this doctrine for himself, realized it, and abides in the possession of it. Surely Alâra Kâlâma knows and understands this doctrine.'

Then I went to where Alâra Kâlâma was, and addressed him thus: 'Up to what does this doctrine lead, brother Kâlâma, concerning which you say that you have learned it and abide in its possession?'

When I thus questioned Alâra Kâlâma, he replied that it led to the realm of non-existence.

Then came to me the thought: 'Not only Alâra Kâlama has faith; I also have faith. Not only Alâra Kâlâma has energy, mindfulness, concentration, wisdom. I also have them. What if I now were to strive for the realization of that doctrine, of which Alâra Kâlâma declares that he has learned it for himself, realized it, and abides in its possession.'

In a brief time I quickly learned that doctrine for myself, realized it and abode in its possession. Then I approached where Alâra Kâlâma was, and addressed him thus:

'Brother Kâlâma, is this as far as the doctrine leads of

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which you declare that you have learned it for yourself, realised it, and abide in its possession?'

'This is as far, brother, as the doctrine leads, of which I have declared that I have learned it myself, realised it and abide in its possession.'

'I too, brother Kâlâma, have learned this doctrine for myself, realized it, and abide in its possession.'

'Fortunate we are, brother, supremely favoured, that we should meet such a true ascetic as your reverence. As I have declared the doctrine, so you have learned it; as you have learned it, so have I declared it. As I know the doctrine, so you know the doctrine . . . . . As I am, so are you; as you are, so am I. Come then, brother, together we will direct this company of disciples.'

Thus, Alâra Kâlâma, my teacher made his pupil, as equal to himself, and honoured me with very great honour.

Then came the thought: 'This doctrine leads not to detachment, to absence of passion, to cessation, to abatement, to higher knowledge, to full enlightenment, to Nibbana, but only to the attainment of the sphere of nothingness.'

And I did not find that doctrine sufficient, unsatisfied I went away from there.

Then searching for what is good, seeking the peerless way of the desirable peace, I came near to where Uddaka, the disciple of Râma, was; and approaching, I spoke to Uddaka as follows: 'Brother Râma, I would like to lead the religious life under your doctrine and discipline.'"—(Majjhima-Nikāya, 26. Tranl. by E. W. Brewster "The Life of Gotama the Buddha".)

Uddaka Râmaputta agreed. But also here the Bodhisatta was not contented with mere lip-profession or the word-knowledge of the average intellect. He did not rest until he had experienced and realized the doctrine himself, which led to the last possible stage of consciousness: the realm of neither perception nor non-perception. But neither the

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experience of nothingness nor the temporal extinction of consciousness is sufficient for the attainment of the highest goal. They are at most transitory stages of experience, which may be helpful in so far as they empty the mind and liberate us from all kinds of attachment. For, one who has not become free and empty from all wordly things, is not prepared to reach higher knowledge and final liberation (Nibbāna). So it is clearly shown by the Buddha's own words and by his own example, that even the negative sides of certain Buddhist teachings and practices are only preparatory stages for higher activity. It is the greatest error among non-Buddhists, to believe that it is a negative religion and that its followers are "longing for nothingness." In this connection I remind you only of the fact, that the Buddha in his famous Sermon at Benares rejected vibhava-tanhā, nihilism, the desire of self-destruction, as ignoble and profitless.

Uddaka Râmaputta's doctrine certainly was not of this kind, because he praises him as clever, wise and learned, as one whose spiritual eye has been scarcely darkened by any dust, one who would be even ready to understand the Dhamma of a Buddha. But he was not able to show him the last steps for the attainment of Nibbāna. And therefore the Bodhisatta left Uddaka Râmaputta, searching for a new way towards his aim. After contemplating a while this thought occurred to him :

" 'What if I now with gritted teeth, and my tongue cleaving to my palate, should master, crush and force my thought by the mind?'

And now with gritted teeth, I mastered and forced my thought by the mind.

Then this thought came to me : what if I now concentrate my attention in Jhāna, without breathing?

So now, I held the inbreathings and outbreathings of the mouth and the nose.

Just as indeed the swollen bellows of a forge make an

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extraordinary noise, so now with holding the inbreathing and outbreathing of the mouth and nose, was the extraordinary roar in the ears due to the going out of the air.

Then this thought came to me: what if I still more concentrate my attention in Jhāna, without breathing?

Then with holding the inbreathings and outbreathings with the mouth, and nose, and ear, violent airs shook my head.

And furthermore, holding the inbreathings and outbreathings there were violent pains in the head and violent winds tore at my belly until a violent burning sensation was in my whole body.

Verily, energetic and not weakened was my force, present and irremovable my attention, but my body being driven by such painful effort was agitated and disturbed. However my condition was such that the painful feelings arisen in me, could not obsess my thought."

But the Bohhisatta was not yet satisfied and decided to abstain even from food. After a short time he was like a skeleton and nearly dying. Then this thought came to him:

What ascetic or Brahman . . . . . has ever felt such painful, burning, bitter sensations? This is the uttermost, beyond this one cannot go. But not by this terrible asceticism do I win beyond the human, do I win distinction of truly genuine knowledge. There is perhaps another way of enlightenment.

I remember indeed, once while my father was doing the work of the Sakyan, I, sitting under the shade of a *rose-apple* tree, aloof from desire, aloof from things not good, with thinking and with thought sustained, entering to have become a dweller in the first Jhāna, born of solitude, born of joy and happiness. Is not this the way of enlightenment?

Why should I perhaps fear this happiness, this happiness otherwise than by sense-desire, otherwise than by things not good?

No, I do not fear this happiness! But, I cannot easily

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reach this happiness with a body so exceedingly weakened: what if I now take solid food—? and then I took solid food.

And I now taking solid food, gained strength—and I entered on and became a dweller of the first Jhāna.") *

We should not leave this passage without having emphasised the importance of *joy* in Buddhist Psychology. The appearance of this factor, which comes to the Bodhisattva as a reminiscence of an experience in his youth, represents the turning-point in his spiritual development.

During the two periods of ascetic Yoga-training (first under his teachers and then alone) the feelings of joy and happiness had become so unusual to him that he felt it as a danger which ought to be avoided. But now, seeing the fruitlessness of this tendency, he overcomes this fear by remembering his former experience, and he decides to strengthen his weakened body to prepare the ground for the newly discovered remedy. Just as the Brahman ascetics regarded the sufferings of asceticism as a way leading to liberation, just so the Buddha found, on the contrary, the joy of a concentrated mind as one of the most important means for the attainment of Nibbāna. But just as a means (a remedy) the joy should agitate or disturb the mind as little as pain is allowed to do so. This is emphasized in both cases.

But there is another interesting point resulting from the Buddha's report. The jhānas sought by Alāra Kālāma and Uddaka Rāmaputta were based on training different from the similar stages in the Buddhist meditation, which starts with that kind of jhāna, which has been described as joyful—otherwise the Bodhisatta would have remembered long ago that joyful state of his first meditation (jhāna) under the rose-apple-tree.

The three following stages of jhāna-consciousness have

* This and the following quotations from majjhima-nikāya 36, as rendered in E. W. Brewster "The Life of Gotama the Buddha."

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been described by the Buddha, who experienced them on his way to enlightenment:

"After suppressing reflection and investigation, I entered on and became a dweller in the *second jhāna*, born of that interior concentration of the mind, when reasoning and investigation cease, tranquil, uplifted, full of joy and happiness. Yet the feeling of joy which in that way arose in me, could not obsess my thought.

By fading out of joy I remained equable mindful and attentive; producing in my body that happy state of insight of which the Aryans say: 'Equable and mindful, he dwells in happiness', and I entered and became a dweller in the *third jhana*. Yet the feeling of happy ease which in that way arose in me, could not obsess my thought.

Rejecting joy and sorrow, and rejecting former gladness and sadness, entering I dwelt in the *fourth jhāna*, joy and sorrow perishing, a state of pure lucidity and equanimity. Yet happy feelings which in that way arose in me, could not obsess my thought."

"Happy feelings" means here much more than what we usually call "joy", which has been overcome already in the third stage of meditation (jhāna). It is that sublime state of serenity which remains, as we see here, even in the highest states of jhāna, after overcoming pleasure and pain, joy and sorrow, gladness and sadness. In this sublime state all the contrasts of thinking and feeling, of mind and heart are compensated. In their place is now that blessed consciousness of oneness which can be described only by negative terms, just as we tell from Nibbāna only what it is *not*, without doubting thereby its reality. The absence of all things in a room does not make this room unreal; on the contrary the characteristic of the concept "space" is the absence of all space-occupying things. From the standpoint of space the "things" are the negative principle; from the standpoint of things space is the negative. And in the same way this sublime happiness and Nibbāna in which it is experienced in the utmost perfection,

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appears from the point of view of the average man negative, empty, unreal ; while on the contrary from the point of view of higher experience this *world* becomes unreal and negative.

In the realm of the fourth stage of jhāna begin the great visions, which form the culminating point in the process of enlightenment.

"With the mind thus composed, pure, translucent, straight forward, cleansed of dross, supple, ready for action, firm, incorruptible, I bent down my mind to the memory of former lives. I remembered many former lives : one birth, (then) ten births, a hundred births, a thousand, a hundred-thousand, then epochs during various evolutions of the world, then epochs during various dissolutions of the world, then epochs during both evolutions and dissolutions of the world.

Thus I did remember many various forms of previous lives, with all their special details, with all their special relations. In the first watch of the night came to me this *first knowledge*. Ignorance was dispelled, knowledge was born, darkness was dispelled, *light was born*.

Thus composed—I directed my mind to the knowledge of the disease and the rebirth of beings—and I realized how these beings always reappeared according to their actions and thoughts. In the middle watch of the night came to me this *second knowledge*. Ignorance was dispelled, knowledge was born.

Thus composed I directed my mind to the destruction of the delusions, and I knew as it really is : This is ill,

This is the origin,
This is the cessation,
This the path, that leads to the
cessation of ill."

The aim is attained !

If we bear in mind this short review of the Buddha's spiritual development, we shall find that there are three clearly discernible periods : the first shows a more psychological

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character and is occupied with the technique of the transformation of consciousness (yoga). The second period tries to improve this technique by physical means, but leading only to extremes without profit, whereas the third period, duly estimating the psycho-physical correlations, applies that formerly acquired technique to the aim, which meanwhile has grown clear. Intellectually, *i.e.* as a mere intellectual concept, this aim existed already in the beginning of the spiritual training, otherwise the Bodhisatta would not have felt the insufficiency of the first methods, but there was not yet a clear intuition which could be produced only by profound spiritual experience.

In other words, he had a general idea, but he had not yet fixed clearly the limits of it. In the course of his development he came to understand which elements of his training were essential and which not. And he left one after the other until the right method was found. In short, the way to enlightenment, to Buddhahood is a process of a continual giving up of superfluous elements, a progressive simplification of mind and methods.

The first two periods (i.e. the time under both his teachers and the time of extreme asceticism) are comparable to the condition of a man who seeks gold, without knowing where to find it, and who examines thoroughly all kinds of rock. The third period is like the condition of a man who knows what kind of rock contains gold and who follows its traces, leaving alone all the other kinds which are useless according to his former experience.

Starting from similar considerations Buddhist Psychology differs from the Psychology of Yoga-methods in so far as it makes a definite choice from the material presented, using the training within a definite direction, under certain spiritual pre-conditions. There is no knowledge without mental training, and equally there is no training without knowledge. In Buddhism psychology and philosophy, as the path of knowledge and the formulation of the known, are indivisibly bound

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up with each other. The training of consciousness is the indispensable antecedent condition for higher knowledge. Consciousness is the vessel upon the capacity of which depends the *extent* of what is to be received, which latter also means the receptivity of the individual. Knowledge again is the antecedent condition required for the *selection* of the material to be received, and for the direction of the course pursued to its mastery. This selective knowledge is what the Buddha proclaims in his doctrine, without which every individual would be compelled to master the entire domain of the psychic, so that only a few favoured ones would attain the goal.

The transition from the second to the third period, in the spiritual development, preceding the enlightenment is due to two causes: in the first place the experience that asceticism, especially in its extreme form, does not lead to the goal; in the second place the suddenly arising remembrance of a path opposed to asceticism, experienced in a happy moment of internal intuition under the rose-apple tree in his youth, as we have mentioned already. This second point leads us to an astonishing discovery; it reveals the strange fact that the Buddha's way of development from his youth until his enlightenment performs a *circle*. It may seem at the first moment, that this was a roundabout way, but, in reality, it was the straightest possible way, namely that from the genius of the child to the wisdom of the saint. The difference between these two states depends on the cultivation and training of consciousness, i.e. on the faculty to produce voluntarily the state of internal intuition as in the higher stages of meditation (jhāna). A similar difference is between the great artist and the saint, though the former represents higher development than the ingenious child, because he is able to objectivate, to materialize his intuitions in the work of art. The difference between the great artist and the saint is not an essential but rather a potential one. We could define the saint as a man in whom the artist and the work of art are united. He is the man who realizes, objectivates, or materializes his supermund-

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ane intuitions within himself. He is the incarnation of wisdom and love.

But there is still a third kind of intuitive men: the ingenious scholar or scientist. In his case the process of objectivation runs in the opposite direction more than in the case of the artist. The ingenious idea flashes through his mind, the truth of his idea is an immediate and unshakable certainty for him. But the mere pronunciation of the idea would be just as little an objectivation as the description of a work of art. Because in this way the work has not yet gained individual life, i.e. independence from the originator, the idea has not yet become reality beyond the limited personality of its creator. Therefore it is the task of the scholar to prepare a way for his fellow-men, leading to the reality and the realisation of his idea. That this *way* is an additional element which, in the case of a real internal intuition, has been created retrograde from the "result," is what most people forget.

Therefore they believe erroneously that the truth of great ideas *depends* on arguments and can be proved. The Buddha himself did not care for "proofs" concerning his own teachings, but he emphasized the importance of experience. And in *the way* that he communicates his experiences, he differs from the saint, as we generally know him, because he objectivates not only his intuitions, like the greatest artist, but discovers—and shows the *way* which leads to their experience and realisation, so that everybody, who is willing to do so, can follow him.

The formation of this way by retrograde experience occupies the main part of the third period in the process of enlightenment: he reviews his own former incarnations with all their special details and relations. Step by step he goes back into the infinite past; his memory is growing until he remembers hundreds, thousands, hundred-thousands of lives, and whole cosmic periods of arising and disappearing world-systems. These cosmic visions reveal to him finally the laws of evolution and dissolution, of life and death, of suffering and

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deliverance from suffering, in short that highest knowledge on which the Buddha's doctrine is founded.

The circle is completed.

BUDDHIST PILGRIMAGE

By Mr. B. L. Broughton, M. A. (Oxon).

(*Continued from page 364 of last issue*)

If the few remaining steps had changed to stone in the days of the Chinese pilgrims, in our time further deterioration of merits has caused their complete disappearance, only a much worn Asokan stone bull now marks that place of marvels. Here we worshipped, but, alas! we had not the merit to behold the vision of the stairway.

Such a thing is in no way impossible whose kamma is adequate, for all things that have ever existed have left their impress upon the ether; nothing can fade from infinity. That the vision of objects formerly existing can be revealed is well attested in the scriptures in regard to Venerable Bhaddaji. At one time when the Buddha dwelt in the world, He was visiting Prayag. Being invited to the house of the Brahmin Nanduttara, He embarked in a boat to cross the Ganges with His retinue of disciples, and on the bhikkhus marking a deep eddy in the middle of the river, the bhikkhu Bhaddaji, who was possessed of great iddhi powers replied, "Sunk beneath the waves of Ganga is the golden palace extending twenty five yojanas wherein I dwelt when I was born as King Maha Panada." But as the bhikkhus doubted him, Bhaddaji, obtaining leave from the world-honoured Teacher, displayed his iddhi marvels. First, stretching out his hand he brought from the world of Brahma a celestial stupa, which he held up all blazing sparkling like a brilliant star. Then, replacing it in the Brahma world, he drew up the wonderful palace of King Maha Panada so that all men marvelled.

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Modern examples of such events are not wanting albeit the power to so reveal the past is confined to a few and then it is fitful and desultory, barely understood, like the working of some undeveloped faculty. Thus, some twenty years ago, two English ladies in the gardens of the Palace of Versailles suddenly perceived something strange. The details of the garden as to position of trees and shrubs seemed slightly different, but most wonderful of all were the people who surrounded them ; French lords and ladies in eighteenth century dress and among them the queen Marie Antoinette in a dress of green silk.

Let none then deem it extravagant that we can by force of kamma behold the past.

The stairway passed through the earth in the royal garden, beyond which lies the city rampart, now a vast ridge of earth which indicates that Sankassa must have been strongly fortified. Much remains to be done in the way of excavation, for there is an extensive tract of land near the rampart sparsely covered with stunted bushes where the extreme uneveness of the ground indicates the existence of ruins.

Further on, we reach the village of Sankassa which seems to be mainly built of stones taken from the ruins.

The son of the village headman came up and spoke to us. He was a well informed young man who spoke English excellently. He knew the sacred associations of Sankassa and was extremely friendly to Buddhism. On our remarking that there should be a Dharmasala for pilgrims, he showed willingness to give a site on his own land for the purpose.

On our return the clouds which had long been threatening broke in a smart shower, and it was through driving rain with faint sun rays beginning to pierce the clouds that we turned and bowed for the last time towards the sacred spot where once stood the sacred stairway.

The white raindrops resembled tears, tears of sorrow that in this age such glories cannot be, tears of joy that by

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the transmitted Law we can behold the sites of such marvels and draw hope and comfort therefrom.

The rain soon ceased, and the sun came forth in a delightful warmth and the fields and groves smiled in their beauty.

Returning to the station, we met a local zemindar, who evinced much interest in our pilgrimage and expressed his willingness to convey a piece of land for a Dharmasala. We were glad to have the prospect of benefitting the whole of Buddhism as well as ourselves, and it is my heart felt wish that Sankassa may again be a place of pilgrimage as in ancient times.

To visit Sankassa brings joy to every Buddhist heart, for its fair far-stretching fields are bright with joy, its groves yet murmur the harmony of the memory of the night of the union of heaven and earth.

Rajgir and Nalanda.

We returned by night train from Sankassa to Baktiarpur and had again to sleep in the railway station. The next morning reminded me of April in England, bright sun shine with occasional showers.

The distance was short, but with a train travelling ten miles an hour, we did not reach our destination until past eleven o'clock. The next day the Jains were opening a new temple at Rajgir and a leading Jain gentleman entered our compartment. We had much interesting conversation about our respective faiths. The tenets of Jainism will be known to most of my readers by the references thereto in our sacred Books. I think any impartial witness will agree that the Jains exaggerate many of the virtues. Ahimsa is good and should be observed by all men, but not to the extravagant lengths to which the Jains carry it, for some of their ascetics cover their mouths with a reel to exclude minute forms of life, not for hygienic purposes, but for the sake of the animalcules. A Society for the Prevention of Cruelty to Microbes

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or the Karapottas (Cockroach) Defence Association would be sure of subscribers among the Jains!

We passed many wretched Bihar villages where man and beast alike seemed on the verge of starvation. In some places the railway ran through the village street barely a couple of feet from the house doors. One cannot help wondering whether accidents are not a matter of daily occurrence. At length we saw fields dotted with very tall palms, and beyond arose hills for we were approaching our destination Rajgir, or to give it the ancient designation Rajagaha the capital of King Bimbisara, the first Buddhist king of the dispensation of the Lord Buddha Gotama.

This famous place is familiar to most Buddhists from pictures, and we found ourselves looking at the Five Hills with an odd sense of old acquaintance.

The Dharmasala, which is quite near the station is in charge of a Burmese bhikkhu, Ven. U. Kondañña, and the name is singularly appropriate for him, for just as Ven Kondañña was one of the original Five sent forth by Our Lord from Sarnath to proclaim the Dhamma to a world utterly ignorant of it, so Ven. U. Kondañña at modern Rajgir is like the commander of an isolated outpost in the midst of an alien and largely hostile country.

The Dharmasala is clean and comfortable with a beautiful Burmese shrine.

After our meal we set out with Ven U. Kondañña and a party of attendants to visit the Vulture Peak.

The weather was still unsettled and the sky lowering when we started, but we experienced nothing more than one slight shower, for soon the devas smiled upon our pilgrimage and Suriya gilded it with his glory. The road soon became rough and muddy, we had to cross a couple of streams by stepping stones.

To our right, to the foot of the hills stretched jungle, and one of our party informed me that only a week before a huge tiger had been killed at that very place at mid-day. Gijjha-

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kuta is famous for tigers, and when Fa Hian visited it he was in great danger from these ferocious animals several of whom he encountered, but, strong in faith he went on his way and took no hint.

We were all determined to emulate Fa Hian and go bravely forward, besides, Ven. U. Kondañña said that he knew powerful mantras which were a sure protection against tigers. We now entered the valley, Isigili was on our right, Vepulla to our left, showing by the loose rubble on its summit the steady progress of the decay which has through the ages reduced the vast Mount East Ridge of the days of Kakusandha Buddha to the present crumbling hill.

The road through the valley is extremely bad, owing to the zemindar who is a fanatical Muhammedan and has done everything in his power to frustrate the plans of the Ven U. Kondañña to construct a good road to Vulture Peak.

Before I left I wrote a letter to the Government Archæological Department on behalf of Ven U. Kondañña so that we may hope there will be an end to the scandalous opposition of the zemindar to the provision of a proper road for Buddhists visiting a sacred place.

The "road" became in many places a mere sea of mud, so that we had to deviate from it and strike among the tall bushes that grew abundantly on both sides of the way. As we advanced the way grew more beautiful, and we stopped to rest on a large stone under a fine shady tree.

Pursuing our way along a grassy track between bushes, a not unlikely lurking place for tigers, we began to climb the stony hillside towards Vulture Peak the loftiest of the Five Hills.

If negotiating the hillside path with its boulders was difficult, the last part of the climb towards the Peak itself was positively dangerous.

Firstly, we had to discard a deep thickly wooded gully with an immediate steep ascent on the other side. The ascent was the worst for just below the summit the slope

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became almost perpendicular and a single slip would have inevitably meant precipitation down a precipice and instant death.

Nothing save the sacredness of the place would have induced me to think of the ascent, but since we must all die and that very soon, one cannot end more happily and auspiciously than on a pilgrimage. I have little experience in climbing mountains and even less aptitude, but the devas of Vulture Peak, moved doubtless by the desire to increase their merit and thereby their splendour and happiness by helping a Buddhist pilgrim, the devas, I assert, although invisible aided me ; I knew no fear and accomplished a mountaineering feat of which I should have deemed myself incapable.

All difficulties were surmounted by Buddhist faith and perseverance, we had indeed reached the summit of Vulture Peak where Lord Buddha often dwelt and uttered so many of His discourses. In the eyes of the Mahayana school Vulture Peak is hardly less sacred than Gaya itself, for here was delivered the Lotus of the Good Law while Buddhas, and devas from world systems of the remotest regions of space assembled and the mountain transfigured became a Pure Land of the seven jewels. Hence Vulture Peak is regarded by the Japanese Nichiren sect which is founded on the Lotus scripture as an actual paradise.

The summit is adorned by a small cairn of stones and white prayer flags the offerings of Tibetan pilgrims, many of whom in their great enthusiasm spend a whole night on the summit of Vulture Peak. We now worshipped and I repeated several times the mantra of Nichiren, *Namo Myo Ho Renge Kyo,* Hail to the Lotus of the Good Law. On clear days Buddha Gaya is visible from Gajjhakuta, so standing upon one sacred site we had view of another. Far below us was the tree-filled valley enclosed by the five hills of Rajagaha. One can easily understand why Lord Buddha often resorted to this place ; the mountain air is exhilarating and the scenery

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beautiful, so such a spot was well fitted to stir the bhikkhus to lofty aspirations.

The descent was easier, we made our way through a natural arch of the rock, passing a small cave adorned with a quaint Tibetan painting. The sun was nearly set when we reached the valleys and devoutly hoped the tigers might oversleep themselves, as they perhaps did, as we saw nothing more formidable than a bear, which, after surveying us from a distance, shuffled off into a thicket. One more famous place remained to be visited, the Sattapanni cave where Maha Kassapa often retired to meditate and where the First Council was held. It awakened solemn thoughts akin to awe to stand within the shadowy cave where the Arahans assembled to settle the canon of the scriptures.

As we left the cave, darkness was descending rapidly, only the west glowed with a calm splendour of ruby, recalling the peace and rest of Sukhavati. On our way back we visited the famous hot springs which adjoin a large Hindu temple. There is a tradition that these springs were the gift of the Buddha Himself, and I can scarcely believe that such a blessing could have come from a lesser personage. A hot bath is always a delight, but never have I enjoyed such a bath as this. The water is of the exact temperature to cause delight. In one place the water flows from a rock in the courtyard, and sitting beneath the cascade our bodies were warmed to a pleasant glow and invigorated by the splendid mineral properties of the water which is pronounced by the great scientist Sir Jagadish Bose to be the second in the whole world. The crowning joy was to plunge into the lovely bath, a natural rocky basin, where the warm water lulled the senses to a languorous ecstacy. Our mountaineering and subsequent bath had made us ravenously hungry, and returning to the Dharmasala we discovered that Fortune, sweet smiling goddess was still determined to patronize us, for a certain Mr. Mukherji and his wife were staying at the Dharmasala, and the lady, who was an excellent cook, had prepared us a most delicious Indian

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meal to which we did ample justice. So ended a perfect day of sixteen annas worth of happiness.

Next day, we visited the remains of Rajagaha, which are scanty, consisting only of foundations, for not a single building is intact. The destruction here seems to be due not to fanatical vandalism, but to time and neglect, for after Pataliputra became the capital of the Magadha empire, Rajagaha was abandoned and fell into decay.

After our meal, we set out with Mr. and Mrs. Mukherji to visit Nalanda which is reached by a short train journey from Rajgir.

The birth-place of Sariputta and famous seat of Buddhist learning, is being rediscovered thanks to the work of the excavator. We found a whole army of coolies engaged in digging up this famous site, and fresh funds are of almost daily occurrence. Passing some crumbling walls we came to the ruined temple, the walls of which are still standing. Around it were stupas with exquisitely carved Buddha rupas, many of them mutilated, but nothing can destroy the Buddhist charm of the place which, now that the scorching flame of fanaticism has passed, is being restored to the world. Much no doubt remains to be discovered, but enough is evident to justify the glowing description of Hui Li in his Life of Huan Chang. Nalanda, in the days of its glory, must have been one of the wonders of the world. Elsewhere are rows of bhikkhus' cells. A curious feature of these dwellings is the entire absence of windows, all light must enter through the door. One wonders how the bhikkhus endured this, but in that lovely climate they probably did most of their study and meditation in the open air.

In a brick enclosure is a magnificent Buddha rupa of black stone, now used by the Hindus for worship as the symbol of one of their gods! Such misappropriation of the most sacred emblem of another Faith savours of impudence. Returning to the station we took train back to Bhaktiarpur, whence Ven. Dhammaloka set out for Benares, while

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Mr. Walisinha and I caught the train for Calcutta which we reached at eight in the morning after a comfortable journey. So ends the story of our pilgrimage, which will be a charming memory for the rest of our lives, for everything, even the little discomforts we remembered with quiet satisfaction, firm in our faith in merit won, and well content indeed at having seen the most sacred places in the world.

To all my readers who have followed this narrative I say, go on pilgrimage if you can, it is a unique experience, a treasure of merit and a happy memory for all time. The merit of our pilgrimage we offer to all beings with the earnest wish, "May all beings be happy."

(Concluded.)

LATE SHIVA CHARAN LAL OF LUCKNOW

(By Mr. Gangacharan Lal.)

My friend Mr. Devapriya has entrusted to me a sad task in asking me to write a sketch of my revered father—the late Mr. Shiva Charan Lal who suddenly left us all mourning, on the 6th of June 1931—barely 50, and in robust health.

Born as the only child in a family of seven brothers, handsome, vivacious and brilliant he was the darling of the family, and no comforts which the ample resources of the family and love of fond parents and a still fonder grandfather could bestow were ever denied to him.

The family was rich and cultured, but it was a culture not born of education but of a life of piety, strict observance of family rituals and unstinted charities. In his childhood his mind was much influenced by his grandfather late Lala Dat Ram, whose name is still revered in the Rohilkhand Division on account of his saintly life and unostentatious charities.

As a child he attracted the attention of a Bengali Head master who was a tenant of the family and he induced the unwilling parents to admit him into the local Government High School of Moradabad. Elaborate arrangements were

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made for his studies. His parents would not entrust him to a horse-driven vehicle, so a palki was arranged for his conveyance. My grandfather personally used to leave him at the school, take food for him in the interval and fetch him back and this continued till he passed his First Arts examination. The Bengali Headmaster had a great hold on his mind and when he passed his school final examination in the 1st division the Headmaster induced him to go up for higher studies and against the entreaties of the whole family he determined to go up for collegiate education. The fond parents would not allow him to live alone in a strange city and so the whole family went with him and for 6 years they remained with him first at Meerut and then at Lucknow.

While he was in the B. A. final class, he came in touch with an old Indian mystic Baba Debi Sahib, who initiated him into Yogic practices, but this had disastrous effect on my father's health as he could not maintain the rigid discipline of that life. It was from this mystic that he imbibed his love of Lord Buddha, which made him write his "Life and Teachings of Budlha" while he was studying in his M. A. class.

Shattered in health it fell to the lot of late Shiva Charan to witness the decline of his family fortune. Unfit by temperament to fill the role of a subordinate, he could not stick to any job for a long time, with the result that he could not rise high inspite of his great talents and he remained in a life-long struggle with adversity. Having not known the value of economy in his childhood he could not learn it all his life.

My father imbibed his love of Lord Buddha and Buddhism at a time when both were absolutely forgotten, and there was utter lack of Buddhist literature and society.

Of late he had been thinking of Buddha and Buddhism to the exclusion of all other matters in life. The dream of a coming Buddhistic renaissance had taken possession of him. He used to lose patience with those who would not think and talk as enthusiastically about it as he used to do. In the teeth of bodily suffering and mental anguish, he would sit down to

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write his short and interesting articles on Buddhism, which had become a permanent feature of "The Leader". Many persons came from distant stations and paid him personal visits in order to learn Buddhism. This continued till the very last days. He was thinking of retiring, as soon as the youngest daughter of his would be married and settling down either at Kasia or Sarnath, but this was not to be. From the Buddhists in India has been snatched away a flower which was yet to scatter its sweet fragrance in all directions.

My father has gone but he has left a rich heritage for me ; his largeness of heart, his transparent sincerity, unshaken honesty, impressive cheerfulness, unstinted charity for suffering humanity form a heritage of which any son will be proud but greater than all this is the gift of Dhamma, faith in the three jewels that he gave me in a country which is now devoid of these gifts. He was not only my Janmadātā but Dhamma Dātā as well.

[*Late Siva Charan Lal of Lucknow whose sad, premature death we notified in the July issue of the Mahabodhi was a member of the Mahabodhi Society. Out of respect to his memory, we are publishing this touching, though short sketch of his noble life written by his eldest son, Mr. Ganga Charan Lal.*—EDITOR.]

BUDDHA'S BIRTHDAY ADDRESS*

BY CLAUDE BRAGDON.

Every person may be said to live only to the extent that he is spiritually awakened ; one who, in Buddha's own words, "is earnest among the thoughtless and awake among sleepers, who moves about like a fire, burning all his fetters, small or large." It was thus that Buddha himself moved among men ; it is thus that he still moves in the hearts of men—how other-

*Delivered in New York on the occasion of Lord Buddha's Birthday celebrations.

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wise should we be gathered here today, more than two thausand years after his passing, and in a land in his day unknown and undiscovered?

To get a true conception of Buddha we must not think of him as man, or even as superman. Mortality was like a mask which he assumed, that to the living dead he might appear even as they. We should think of his life on earth as a drama in which he assumed a part "for one night only," and that he no more died than Booth died in the death of Hamlet. Buddha existed before that birth which we here celebrate, and he exists now, because he is not, like us, subject to the illusion of time ; he pervades the world, everywhere stimulating spiritual growth—like nitrogen in the earth and air—because he is not, like us, subject to the limitation of space. Time and space are but forms of our thinking ; it is difficult for us to understand anything outside of these categories, but we shall never get a true conception of Buddha by reducing him to the dimensions of our own compresention, we can do so only by expanding our consciousness.

It is possible to apprehend, and to understand, after a fashion, grades of consciousness lower in the life-scale than our own ; first, because we have ourselves perhaps passed through them, and second, because they are open to observation through a studied behaviour. It is difficult, however, to form any idea of a consciousness higher than our own, because the only way this can be done is with the help of analogy, and both experience and observation are lacking. About the only way this can be done is with the help of analogy, and such is the manner Buddha himself pursued in his instructions to his followers.

For as Mr. Valye has just told you, when Buddha was asked if he were a man, an angel, or a god, he answered "no," but characterized himself as a lotus, grown up out of the slime and dark to flower in the sunlight of Nirvana. The true analogy is a true one ; for animal man is a seed which perishes where it is sown, though each contains the possibility of such a

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blossoming—and this is the only reason for his existence. Therefore, if we are to see this occasion truly, let us not felicitate ourselves as living beings doing honour to the memory of one long dead, but rather recognize that we are the dead, paying homage to the living. We, the dead, salute Thee, Buddha, the Living.

A CRITICISM ANSWERED.

By Pandit Sheo Narain, Advocate, Lahore.

"The moral teaching of Buddha, as regards the manner in which it makes kindness and love binding upon all men is high above the ethical system of the Brahmans and far below the purity and nobility of Christianity. Especially is it lacking in moral force. How, indeed, could a religion provide a strong and ethical system when its chief duties consisted in the entire avoidance of action and its highest aim is total extinction—Nirvana?

The indolence of the system has been stamped upon the whole Buddhist world; stricken with fear at the thought of suffering, its strength lies rather in endurance and passivity than in action. In a people enervated by such beliefs it is impossible to expect any powerful bond of union, any feeling for the greatness of race or state, any sense of patriotism . . . . . Severe but true is Bishop Coplston's Criticism of Buddhism—that it lowers mankind by the very assertion of man's superiority." (History of the world *Harmsworth*).

The question is whether the above criticism is right. The critic of Buddhism is not clear in his assertion in what way Buddhist manner of kindness and love is far below the purity and nobility of Christianity.

It is a warning of history that, a religion is not to be judged from how its followers behave. Hence, Christianity

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is not to be judged from what Christians did in the past and are doing now. It may be conceded, that Christianity has done some good to humanity, but is it true that it is purer and nobler than Buddhism and that its followers have acted upto its preaching?

We aver, without fear of contradiction, that Buddhists mostly have acted up to the teaching of their master in as much as it has humanised humanity wherever it has gone, that in making converts, no force, no worldly inducement have been employed, not a drop of blood has been shed in vindication of its cause. No missionary has entered any country with politics or patriotism in his head, no doubt there have been schisms in Buddhist sects but no bloody feuds, no love of conquest have entered their minds, never has any exploitation of other nations ever been contemplated, no cruelties ever inflicted on non-Buddhists, never have sacred buildings of non-Buddhists ever been touched, no objects of worship of others have ever been desecrated or defiled. Buddhists have always been on the defensive, far from opposing or retarding the advancement of science or perverting it to the detriment of humanity they have encouraged it.

Their compassion and mercy have been extended to all animate objects. Fine arts and aesthetics have received fullest patronage. They were the first to abolish slavery, and to treat all human beings alike, regardless of ethnical distinctions. Even rulers of kingdoms had training in monasteries. Rights of the fair sex have always been recognised. Medical missions and hospitals for animals are Buddhistic in origin.

Can the followers of any other founder of religion show such a spotless, unsullied record? Let them resort to introspection and let them refer to history and then institute a comparison.

It is difficult to find a "greater purity and greater nobility" in Christianity than in Buddhism. If example is superior to precept Buddhism takes the palm.

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Activity is one of the teachings of Buddha but in aid of righteousness and indolence is condemned in the strongest terms possible. It is a gratuitous assumption that Buddhists are indolent due to Buddhist teaching.

NOTES AND NEWS

The Opening Ceremony of the Mulagandhakuti Vihara at Isipatana, (Sarnath, Benares).

A new chapter in the history of modern Buddhism will open with the formal opening of the Mulagandha Kuti Vihara which is to take place on the 11th of November next. Readers of the Mahabodhi are already aware of the historic importance of Isipatana as well as of the significance of the formal inauguration of the Mulagandha Kuti Vihara. Since the days of our Lord, the Buddha Tathagata, Isipatana (Sarnath) had been a well-known centre of Buddhistic thought and culture. Hundreds of Buddhists resorted to that holy spot—among them were to be seen old men and women, pulled down with infirmities and disgusted with the world, as well as young men and women possessed of iron nerves and massive intellect. In every heart at Isipatana rang the strains of a divine music, before every eye shone an immortal Ideal and in every breast arose the promptings of an uncommon Inspiration. Century after century, men took their shelter at Isipatana for peace—for the attainment of Tranquility. But during the twelfth century of the Christian Era, owing to incursions of foreigners, professing a non-Aryan creed, that divine music melted away—that immortal Ideal vanished and that uncommon Inspiration died away. Let it however be said to the credit of Isipatana that eager for peace and brimming with universal love, it did not meet the foreign

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invaders with brute force, but stepped aside and made way, as it were, for the foreigners out of its feelings of deep compassion for all living beings. But Isipatana got from its foreign friends a requital, rich in harshness and cruelty, and fell into a deep slumber, as it were, through worry. To-day, however, it seems, Isipatana will again rise from its long slumber. For have not the foreigners who thwarted its mission of love now become children of its soil? Have not the foreigners who came as enemies, now become members and partners in its household? Isipatana will awake—Isipatana will again hold its head high in the world—it will again preach its doctrine of Love. Come, sisters and brothers of the world, your united voice will arouse Isipatana from its slumber. Remember that the eleventh day of coming November is the day wherein your united voice is to burst forth.

* * * * *

Gift of Tipitaka from His Majesty King Prajadipaka of Siam.

The royal dynasty of Siam has been known in the Buddhist world for many centuries as one of the strongest defenders of the Buddhist faith. His Majesty King Prajadipaka, the present representative of that historic dynasty,—whose portrait appears as our frontispiece in this issue has acquired prominence by glorious activities in the cause of the Dhamma. One of the latest actvities of His Majesty in this direction has been the publication of the Tripitaka and the Paramatthamanjusā commentary on the Visuddhi Magga. We take this opportunity of acknowledging with gratitude the free gift, through His Majesty's Minister for Foreign Affairs, of two sets of this valuable series for the Calcutta and Sarnath libraries of the Society. We wish His Majesty, a long, prosperous and happy reign which is sure to witness a revival of the Buddha Dhamma throughout the world.

* * * * *

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Rev. Sri Devamitta Dharmapala.

The Ven. Sri Devamitta Dhammapāla came down to Calcutta from Sarnath in the 2nd week of August in order to supervise the activities of the Society at Calcutta. We are glad to announce that his health has much improved at Sarnath where he intends to spend all his time now. His presence added special grace to three of our Sunday meetings. He was also able to address personally one such gathering. He gave a highly impressive speech on "Buddhism in the West" which was much appreciated for his witty and humorous remarks. He started for Sarnath on the 2nd of September.

* * * * *

Dhammacakka Day at Sarnath.

Dhammacakka Day was celebrated, this year, by the Mahabodhi Society with great *eclat* at Sarnath where 2520 years ago our Lord, the Buddha Tathagata, set the Wheel of the Dhamma in motion. The Dhammacakka Day fell this year on the 30th of June. The newly-built Vihara and the premises of the Mahabodhi Institute at Sarnath were nicely decorated with flags and festoons. At 2 o'clock, a gorgeous procession consisting mainly of the students of the Mahabodhi Institute, Benares Hindu University, and Kashi Vidyapith issued from the premises of the Mahabodhi Institute, went direct to Chaukhandi Stupa where the first five disciples of the Lord resided, and then came to the bottom of the banyan tree adjoining the Dhamekh Stupa—where a public meeting was held at 5 o'clock under the presidency of Dr. Bhagwan Das of Benares. The meeting was largely attended by the *elite* of the Benares City and was addressed among others by the Ven. D. Dharmapala, Messrs. Sri Prakasa, Bar-at-Law, Shivaprosad Gupta, and Narendra Dev, Principal, Kashi Vidyapith, all of whom paid their tribute, in glowing

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terms to the greatest religious Teacher of India. The meeting terminated with the distribution of refreshments to the audience and food stuff and money to the poor people of the locality.

FINANCIAL

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Bholanath Dutt & Sons for paper	2	5	6
Stamps etc.	31	10	9
Goss Art Cottage for blocks	17	4	9
Sri Gauranga Press printing bill	162	4	0
Total ...	213	8	3

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Mr. P. Tanu admission fee and subscription to M. B. S.	10	0	0
Telephone charges ...	0	2	0
Book Agency a/c ...	78	12	0
Food a/c	10	0	0
	979	3	6

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Conveyance	2	3	6
Calcutta Telephone Corporation	13	2	2
Calcutta Electric Supply Corpn.	21	4	9
Remington Typewriter Co.	20	0	0
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B. House a/c Dulal and Kaviraj for repairs ...	16	8	0
Vihara a/c Candles, Soap etc.	1	15	6
Charity two poor women	2	0	0
Charity	0	10	6
Devapriya a/c	17	15	6
Wimalananda train fare to Benares	10	0	0
Gaya a/c	70	2	0
Sarnath a/c—			
Stamps to send notices	14	13	0
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Sripala train fare etc.	5	11	3
Samaneras a/c. sent to Alahakone ...	20	0	0
Samaneras a/c. sent to Sarnath	200	0	0
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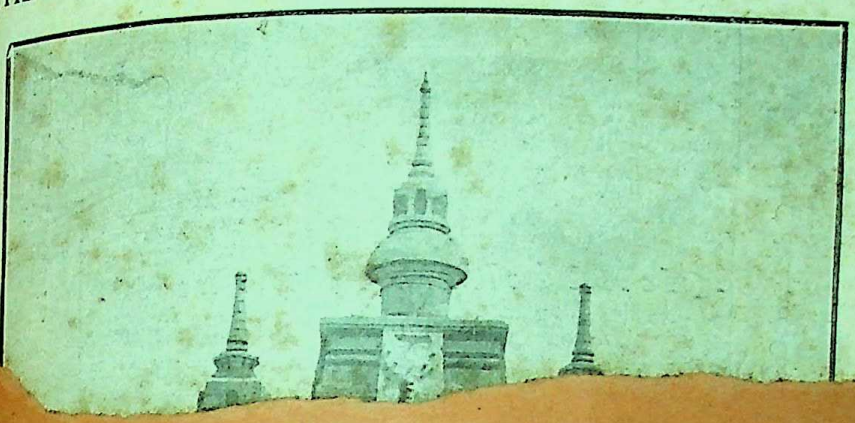

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7. To found a Buddhist ... equipped Press to print ... and pamph... ...ually
8. To incorporate any society or association having similar objects as this association. ...journals.

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10. Membership is either Active, Corresponding or Honorary. Hon. Members are persons eminent for their knowledge of Buddhism or for their services to humanity.
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THE MAHA-BODHI

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FRONT VIEW OF THE MULAGANDHAKUTI VIHARA,
Isipatana (Sarnath, Benares).

"Isipatana will awake—Isipatana will again hold its head high in the world —it will again preach its doctrine of Love."

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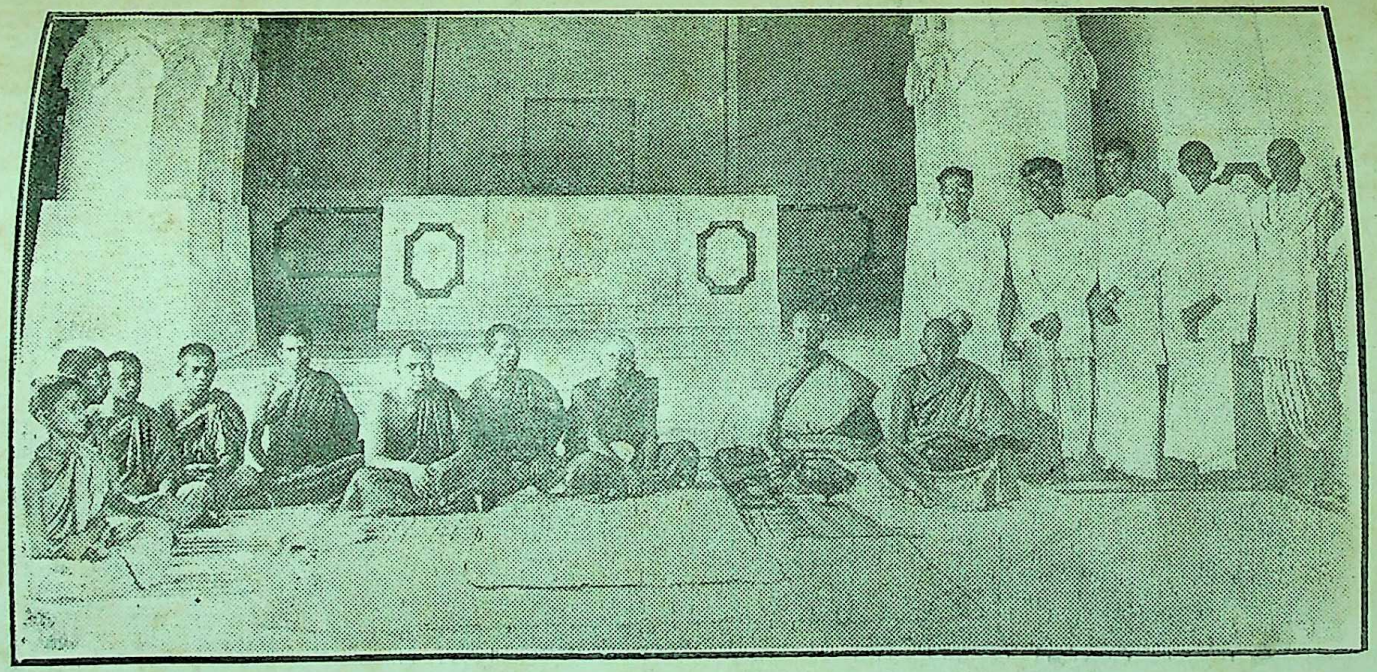

Ordination Ceremony of Anagarika Dharmapala at Sarnath on the 13th July, 1931.

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THE MAHA-BODHI

FOUNDED BY THE ANAGARIKA H. DHARMAPALA

चरथ भिक्खवे चारिकं बहुजनहिताय बहुजनसुखाय लोकानुकम्पाय अत्थाय हिताय सुखाय देवमनुस्सानं। देसेथ भिक्खवे धम्मं आदि कल्लाणं मज्झे कल्लाणं परियोसान कल्लाणं साथ्थं सव्यञ्जनं केवलपरिपुण्णं परिसुद्धं ब्रह्मचरियं पकासेथ।

"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Manifest holiness, perfect and pure."—MAHAVAGGA, VINAYA PITAKA.

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NOTICE

No issue of the Journal will come out in November. A combined issue for November and December will come out early in December. It will be a special issue (to be called "The Mulagandha Kuti Vihara Issue") and will contain a report of the proceedings of the opening ceremony of the Mulagandha Kuti Vihara, messages and articles from many living poets, philosophers, scholars of the world—which would be read on the occasion, and illustrations depicting the different phases of the opening ceremoney.

Price for non-subscribers—Re. 1/8/-. Please register your orders early to avoid disappointment.

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IDEA OF NIBBANA IN THE MILINDA PANHO

By Dr. B. C. Law, M.A., B.L., Ph.D.

An idea of nibbāṇa can be gathered from the Milinda Pañho. Our materials are the questions which King Milinda put to Nāgasena and the answers which the latter made to those questions.

In reply to the king's question whether cessation is Nibbāṇa (nirodho nibbāṇaṁ), the thera says that an ariyasāvaka does not take pleasure in the senses and in the objects of sense. In as much as he does not find delight in them, in him craving ceases, and by the cessation of craving (taṇhā) grasping (upādāna) ceases, and by the cessation of grasping, becoming (bhava) ceases and when becoming has ceased, birth ceases, and with its cessation, birth, old age, and death, grief, lamentation, pain, sorrow, and despair cease to exist. Thus cessation is nibbāṇa.

The king then asks whether all men receive nibbāṇa. The thera says that he who walks righteously, who admits those conditions (dhamma) which ought to be admitted, perceives clearly those conditions which ought to be clearly perceived, practises himself in those conditions which ought to be practised, realises those conditions which ought to be realised —he receives nibbāṇa.

The king asks whether one who does not receive nibbāṇa can know how happy a state nibbāṇa is. The thera says that just as those whose hands and feet have not been cut off know how sad a thing it is to have them cut off, by hearing the sounds of the lamentation of those whose hands and feet have been cut off, even so, it is by hearing the pleasing words of those who have seen nibbāṇa, that they who have not received it know how happy a state it is.

The king says that there are found beings in the world who have come into existence through karma, and others who

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are the results of a cause, and others produced by the seasons (utunibbatā). The king then asks whether there is anything that does not fall under any one of these three heads. The thera says that space and nibbāṇa do not fall under any one of these three heads. Nāgasena further says that nibbāṇa is unproductive and there is no cause for its origin. The thera then explans by way of illustration that there is a cause that will bring about the realisation of nibbāṇa, but there is no cause that will bring about nibbāṇa itself. The illustration is a simple one. A man by his ordinary power can go up from a certain place to the Himalayas, the king of mountains but but he cannot bring the Himalayas to his place. So is the case with nibbāṇa. The thera further says that nibbāṇa is uncompounded, not made of anything, yet it exists. It is perceptible to the mind. By means of his pure heart, refined and straight, free from the obstacles, free from low cravings, that disciple of the Noble One who has fully attained can see nibbāṇa. Just as wind exists, though it cannot be shown by its colour, or its form, whether as thin or thick, or short or long, even so nibbāṇa exists, though it cannot be shown in colour or in form.

It is worthy of notice here that when the thera was about to say that ākāso (space) and nibbāṇa are akammaja, ahetujā and anutuja, the king reminded the thera that he (Nāgasena) should not spoil the word of the Conqueror, nor answer a question without working what he ought to say (cf. mā bhante Nāgasena jīnavacanaṁ makkhehi, mā ajānitvā pañhaṃ byākarohīti). This is very suggestive. A comparison between the Kathāvatthu and the Milinda Pañho, the two books of controversial apologetics, reveals the fact that in every instance the two authors agree in their views, Nāgasena in the Milinda always advocating the opinion which Moggaliputta Tissa puts forward as that of the Theravādins. In the older book the controversy is carried on against members of the same communion, whereas in the Milinda we have a defence of Buddhism as against the outsider.

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Nāgasena also deals with the relation of the infant's mind to nibbāṇa. He says that the mind of one under seven years of age is powerless and week, mean, small, slight, obscure and dull, whereas the essential principle of nibbāṇa is transcendental, important, weighty, wide-reaching and extensive. Therefore it is that the infant with imperfect mind is unable to grasp an idea so great. Nāgasena also gives a list of sixteen individuals who cannot attain nibbāṇa.

The king asks whether nibbāṇa is all bliss or it is partly pain. The king maintains that it must be alloyed with pain. His reason is that the method of seeking after nibbāṇa is painful. The thera says that nibbāṇa has no pain in it. It is bliss unalloyed. When we maintain that nibbāṇa is painful, that which we call painful is not nibbāṇa. It is the preliminary stage to the realisation of nibbāṇa, it is the process of seeking after nibbāṇa. Nibbāṇa itself is bliss pure and simple, there is no pain mixed with it. The thera also gives an illustration in support of what he says. Those who are in quest of nibbāṇa afflict their minds and bodies. But it is after they have thus, in pain, sought after nibbāṇa, that they enjoy nibbāṇa which is bliss unalloyed—as kings do the bliss of sovereignty after their foes have been put down.

The king asks whether the form or figure or duration or measure of nibbāṇa can be made clear by metaphor or explanation or reason or argument. The thera says that as impossible as it is to tell the measure of the water in the sea or the number of creatures dwelling therein though after all the sea exists, so impossible it is to tell the form or figure or duration or measure of nibbāṇa, though after all it is a condition that does exist. But there are some characteristics of nibbāṇa. It is untarnished by any evil dispositions. It is cool and assuages the fever arising from all evil dispositions. It does allay the thirst of the carving after lusts, the craving after future life, and the craving after worldly prosperity. It is the refuge of beings tormented with the poison of evil dispositions. It does put an end to griefs. It is ambrosia. It is free from

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the dead bodies of all evil dispositions. It is mighty and boundless, and fills not with all beings who enter into it. It is the abode of great men—Arahats, in whom the great evils and all stains have been destroyed, endowed with power, masters of themselves. It is all in blossom, as it were, with the innumerable and various and fine flowers of purity, of knowledge, and of emancipation. It is the support of life for it puts an end to old age and death. It does increase the power of iddhi or miracle of beings. It is the source to all beings of the beauty of holiness. It puts a stop in all beings to the suffering arising from evil disposition. It overcomes in all beings the weakness which arises from hunger and every sort of pain. It is not born, neither does it grow old, it does not, it passes not away, it has no rebirth, it is unconquerable, thieves carry it not off, it is not attached to anything, it is the sphere in which arahats move, nothing can obstruct it, and it is infinite. It satisfies every desire. It causes delight. It is full of lustre. It is hard to attain to. It is unequalled in the beauty of its perfume. It is praised by all the Noble ones. It is beautiful in righteousness. It has the pleasant perfume of righteousness. It has a pleasant taste. It is very exalted. It is immoveable. It is inaccessible to all evil dispositions. It is a conditon in whch no evil dispositions can grow. It is free alike from desire to please and from resentment.

The king says that the followers of the Buddha are of opinion that nibbāṇa is not past, nor future, nor present, nor produced, nor not produced, nor producible. "In that case does the man who, having ordered his life aright, realise nibbāṇa, realise something already produced, or does he himself produce it first, and then realise it?" The thera says, "Neither the one nor the other. And nevertheless that principle of nibbāṇa (nibbāṇadhātu) which he, so ordering his life aright, realises—that exists. That principle of nibbāṇa so peaceful, so blissful, so delicate exists. And it is that which he who orders his life aright, grasping the idea of all

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things (saṁkhāras) according to the teachings of the conquerors, realises by his wisdom." The thera further says that nibbāṇa is to be known by freedom from distress and danger, by confidence, peace, calm, bliss, happiness, delicacy, purity and freshness. Nāgasena then discusses how he who orders his life aright realises that nibbāṇa. According to him when one gains the highest fruit of Arahatship, he may be said to have seen face to face nibbāṇa. Thus we see nibbāṇa is here identified with Arahatship.

The king asks whether there is any spot where nibbāṇa is stored up. Nāgasent gives a negative reply. But he says then that there is a place on which a man may stand and ordering his life aright, realise nibbāṇa. He says that if grounded in virtue, and careful in attention, wheresoever he may be, the man who orders his life aright will realise nibbāṇa.

IN MEMORIAM

Word came last week from Pundit Sheo Narain, Lahore, and today another letter, from Ganga Charan Lal informing me of the passing away of my good friend and brother in Dharma, Shiva Charan Lal, Lucknow. My head is bowed in sadness and I grieve as truly as though a flesh and blood brother had passed away.

In January 1930, just after completing my memorable pilgrimage to the sacred places of the Budhist Holy Land I visited the family of Shiva Charan Lal for several days. Never shall I forget the kindness, thoughtfulness and courtesy of my departed brother, his good wife and their family to an American woman travelling alone in a strange land. His Buddhism was not of the lips only but in every act he faithfully and devotedly served the Blessed Lord whom he so reverently adored.

Shiva Charan Lal and his entire family had so eagerly

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hoped that I might return to India in the future, perhaps to live in that Holy Land the rest of my days, and long was the talk we had on the subject. But now my Hindu Buddhist brother has been called away from India, home of his Lord, and I have grieved that I shall never see him again in this incarnation. Perhaps if it is possible he will return soon. I think he would wish that, for his desire was to serve humanity by spreading the Dharma. The world sorely needs him, and many more just like him.

My sympathy and love are with the bereaved wife, and the eldest son Ganga Charan Lal who is just as devotedly living a life of true Buddhism as his departed father, and to the whole family whom I regard as affectionately as my own. May the Blessings and Peace of Buddha comfort them all.

OAKLAND, CALIFORNIA,
August 10, 1931.

MRS. MIRIAM SALANAVE.

HOLY ISIPATANA

SARNATH, BENARES, INDIA.

Namo tassa Bhagavato Arahato Sammā Sambuddhassa.

For the information of those interested in the Wisdom Religion known as Buddhism.

When Our Lord the Buddha appeared in India 2500 years ago, Christianity was not then born, and Judaism had gone into oblivion by the destruction of Jerusalem by Nebuchadnezzar, and the Jewish God Jahweh had disappeared from the scene of his activities. Mohammad appeared in Arabia about 1200 years after the Parinirvana. In India the

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modern schools known as Advaita, Visishtadvaita and Dvaita were not known in the Buddhist period. It is said that St. Thomas came to South India to preach Christianity but what he preached did not germinate. The Portuguese buccaneers and pirates came to the west coast of India and committed horrible atrocities and forcibly converted a small section of the people of the south-western coast and also of Ceylon to Catholic Christianity. The great catastrophe that caused the final destruction of the noble Aryan Wisdom religion occurred with the advent of the great iconoclast Mahmud of Ghazni, who massacred thousands upon thousands of the indigenous population of north-west India and carried away the accumulated treasures of centuries that were lying in the temples in the territory that he devastated. From that time onwards successive hordes of vandals from Turkestan, Arabia, etc. entered India and extirpated the two sections of the great Aryan Religion. The extermination of the Aryan religion that began with the advent of Mahmud of Ghazni continued for centuries uninterruptedly. Turkestan, Bactria, Candahar, Afghanistan, and Upper Panjab were all Buddhist countries, and the temples and sculptured statues of the Lord Buddha were all destroyed by the vandals, who had no civilization or culture to boast of.

In the Buddhist Period India was free from the superstitions which she is subject to under priestly tyranny. There was then no pollution of

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untouchability, every individual born was free to aspire to the possession of the supreme Truths promulgated by the Lord Buddha. Ahimsa was the first principle that Our Lord promulgated as the inheritance of the Aryans. The final consummation of His Noble teaching was freedom born of wisdom. The Moslems for political reasons destroyed the Aryan civilization and forcibly converted millions of the sons of the soil to the religion of Mecca. Refusal to be converted meant death or slavery. A few hundred thousand cohorts from Arabia who helped the extirpation of the noble Aryan religion succeeded in converting millions to the Islamic faith, and the sites sacred to the Buddhists were deprived of their sanctity and defiled. Buddhagaya was in Moslem hands until it was handed over to the Saivite faqir by the Delhi padshah; Rajgir, Nalanda and other sites are even to-day in the hands of Moslem zemindars. The Holy Isipatana in Benares where Our Lord 2500 years ago preached the first Sermon, was completely destroyed by the Moslem invader, Mahammad Ghori. A systematic spoliation of the site continued for several hundred years.

The external portion of the Buddha religion was destroyed by the Moslem fanatics, while the literary portion of the religion was destroyed by the theologians of the Brahminical cult. They also distorted the teachings of the Compassionate Teacher by misrepresenting him a Nastika and a reviler of the Vedas. The Moslems

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forgot the past history of the religion they extirpated, while the Brahmin theologians painted the Lord as an enemy of the Brahminical faith. The social harm done to India by the alien vandals and the priestly theologians have brought the teeming millions to a state of asinine ignorance. Untouchability, the institution of virgin widows, caste oppression, bacchanalian orgies and ceremonial superstions are keeping them in ignorance and indescribable impoverishment. For a thousand years the compassionate democratic teachings of the Devatideva Sakyamuni Buddha have been crushed out of existence by hostile forces. The Indian masses can only be saved by the dissemination of the progressive teachings of the Sammasambuddha. The Lord Buddha appeared as the Great Physician to treat all classes alike. He was the embodiment of universal pity. He made no distinction between man and man—for the first time in the history of the world women became preachers and missionaries. Art, industries, agriculture, commerce, reached their zenith. A Greater India came into existence with Buddhagaya, Isipatana, Sankassa, Kusinara, Rajgir, and Nalanda as centres of learning. For a thousand years India has continued to decline, and the time is ripe to disseminate the democratic teachings of the All-merciful Lord. Jerusalem and Mecca are not in India, and Indian converts to Islam and Christianity have to go outside India to visit those holy

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places. Buddhagaya, Isipatana, Rajgir, Kusinara, etc., are in India, and foreign Buddhists have to enter India to worship at the Buddhist shrines.

The Maha Bodhi Society founded in May 1891 has been quietly working in India to revive the forgotten Dhamma. Strange to say Buddhists have forgotten India, and people of India have forgotten the teachings of the Lord Buddha that were first preached to their ancestors.

It is the sincere desire of the Maha Bodhi Society to bring back the virile Doctrine of the Lord Buddha and to establish a Buddhist University at Holy Isipatana. Among the 300 millions of the children of Jambudvipa, could not a few of the enlightened sons and daughters come forward to work for the resuscitation of the Arya Dhamma? The Maha Bodhi Society has erected a beautiful Vihara at 4A College Square, Calcutta, and the newly constructed Mulagandhakuti Vihara at Holy Isipatana, Benares, stands on ancient hallowed ground, as a monument of historic importance. The two personalities that have helped the Maha Bodhi Society to revive the Saddhamma in India are the late Mrs. Mary Elizabeth Foster of Honolulu and the late Mudaliyar Hewavitarana of Colombo.

Come Brothers of the Noble Faith, co-operate with the Maha Bodhi Society to revive the Dhamma of the Devatideva Sakyamuni, Lord Buddha, in the land sacred to Buddhists.

Sri Devamitta Dharmapala.

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GAUTAMA BUDDHA—THE CREATOR OF ANCIENT GREATER INDIA

By Prof. Phanindra Nath Basu, M. A.

"चरथ भिक्खवे चारिकं बहुजनहिताय बहुजनसुखाय लोकानुकम्पाय अत्थाय हिताय सुखाय देवमनुस्सानं देसेथ भिक्खवे धम्मं आदि कल्याणं मज्झे कल्याणं परियोसान कल्याण साथं सव्यञ्जनं केवलपरिपुण्णं परिसुद्धं ब्रह्मचरियं पकासेथ।"

Thus spoke Lord Buddha in urging his disciples to go abroad and preach the gospel of Buddhism to the whole world. Following the precept of their All-wise Teacher, the Buddhist monks went out to different directions in order to enlighten the people of the four quarters. Though originally confined to Eastern India, they carried the message of the Enlightened One to various countries of the world. This led to the foundation of Greater India in ancient times, because, inspired by the noble ideal of Lord Buddha, the Bhikshus crossed the natural boundaries of India and preached the noble doctrines of Buddha in numerous countries outside India. Thus they went to and spread Buddhism in China, Tibet, Korea, Japan, Chinese Turkestan, Khotan, Afghanistan, Java, Champa, Cambodia, Burma and Siam. They created a Greater India far superior to the modern Greater India beyond the seas. Lord Buddha told his disciples plainly :—

"Go ye, O Bhikshus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikshus, the doctrine glorious, preach ye a life of holiness, perfect and pure."

It was to his sixty holy disciples that Lord Buddha gave this message and sent them to various directions. Everyone, even a modern school boy, knows the interesting life-story of the great Teacher Gautama Buddha. After Gautama had attained enlightenment or Bodhihood, on a Wesak fullmoon

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day in the thirty-fifth year from his birth, he thought of preaching his own religion. But to whom should he preach his new religion? He first thought of his Hindu Teacher, from whom he had learnt the principles of *Hinduism*. But he was dead by that time. Then he thought of five monks who had rendered assistance to him during his penance. Those monks were then in Isipatana (Sarnath), near modern Benares. Buddha, therefore, went immediately to Sarnath, where he converted the monks to his new faith and delivered his first sermon to them. This event is known in the history of Buddhism as the Dharma Chakka Pavattana or the Turning of the Wheel of Law. From this time Buddha began to preach his religion to the Brahmans and Non-Brahmans, to the rich and the poor, to the kings and peasants. But it was when He addressed his sixty devoted disciples saying—"Proclaim, O Bhikshus, the doctrine glorious," then he truly laid the foundation of Greater India.

Lord Buddha himself was a great successful preacher. When he advised his sixty disciples to preach *Saddhamma*, he also took upon himself the task of preaching his message to the world at large. He added: "I too go to Uruvela to expound the Dharma." So he went to Uruvela to the hill of Gaya and preached his noble gospel to a company of ascetics numbering 1500, all of whom were highly impressed by his Dharma and became his disciples. He preached to the people his message of love and *ahimsā*. He spoke of the noble eight-fold path by which nirvana can be obtained. This noble eight-fold path, according to Buddha, consists in right belief, right resolve, right speech, right behaviour, right occupation, right effort, right watchfulness, right concentration.

He inspired a noble band of Bhikshus who carried his gospel to the whole of Asia. The history of spread of Buddhism is a noble chapter in the history of Greater India. Buddhism, along with Hinduism, spread over many countries of Southern and Eastern Asia. Thus Buddhist missionaries had an important share in the establishment of Greater India.

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The missionary spirit of Buddhism found a great impetus in the hands of the great Buddhist Emperor Asoka, who is also known in his inscriptions as *Devānām piya Piyadasi*. It was through the zeal and efforts of Asoka that Buddhism gradually spread over parts of the three continents creating a Greater India like *Magna Grecia* of the ancient Greeks.

In his Rock inscription Asoka says: "There is no gift or favour comparable to the gift or favour of Dhamma." So he wanted to make a gift of Dhamma to all people. He sent missionaries to "all the protected states and tribes on the frontiers of the Empire, and in the wilder regions within its borders, to the independent kingdoms of Southern India, to Ceylon, and to the Hellenistic Monarchies of Syria, Egypt, Cyrene, Macedonia and Epirus, then governed respectively by Antiochos Theos, Ptolemy Philadelphos, Magos, Antigonos Gonatas and Alexander."*

As the result of this propaganda, we find Asoka saying—"Everywhere they follow the teaching of the Beloved of the gods in respect of Dhamma."

Both the Ceylonese Chronicles—Dipavamsa and Mahāvamsa also speak of the missionary propaganda of this period. As the result of the third Buddhist Council held in the time of Asoka, Moggaliputta Tissa dispatched missionaries to different directions: one party to the Himalayan region, the second party to West India, third to Suvarnabhumi and fourth to Lankā (Ceylon).

During the reign of Kanishka, Buddhism was introduced into China. It was a monk from Taxila named Kasyapa Mātānga, who is said to be the pioneer Buddhist missionary in China. He had been invited by the Chinese Emperor Ming-ti to preach *Saddharma* in the Celestial Empire. In the fourth year of his reign, this Chinese Emperor (58-75 A.D.) dreamt that he had seen a divine personage. His ministers interpreted his dream and told him that the divine personage was

* V. A. Smith—*Early History of India*, p. 184.

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none but Lord Buddha. Accordingly, the Emperor sent Tsai-in and other officers to proceed to India and seek after the law of Buddha.

The Chinese Embassy returned after eleven years. They brought a picture of Buddha and the classic work of 42 sections. With them also came two Indian monks—Kasyapa Mātānga and Chou-fa-Lan. They were welcomed by the Emperor, who put several questions to them as to the doctrines of Buddha. Being satisfied with the answers, the Emperor built for them a monastery, known as the White Horse monastery.

This traditional account of the introduction of Buddhism in China is preserved in the prelude to "the Sutra in 42 Articles", the first Buddhist Sanskrit work to be translated into Chinese.* The traditional date is A.D. 62. We need not criticise this account as "an obvious legend," because there is much truth in it. It cannot be denied that the Chinese Emperor sent the embassy, which brought the Indian monks to China.

Even before the arrival of Kāsyapa Mātānga, information about Buddhism must have filtered into China. The earliest information about Buddhism in China may be dated 2 B.C., when Tsing Kiang, the Chinese Ambassador in the court of the Yüch Chih received the first Buddhist text from the Yüch Chih Prince and brought it to China.

For a hundred years India supplied different bands of Buddhist monks to China to preach Buddhism there. They had to cross the mountains and deserts to come to China. They had to suffer much from the dangers and difficulties of the way. They had to face the hostilities of the Taoists. They had to contend against a foreign language, believed to be the most difficult langauge in the world. They mastered that difficult language, preached in that language and even translated numberless Buddhist works into Chinese. Their translations are even now regarded as valuable contributions to the Chinese Buddhist literature. Translations of Kumarjiva, that

* See, Beal—in J. R. A. S. 1892, p. 337 ff.

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famous Indian monk are thought to be superior even to those of the noted Chinese monk Yuan Chwang. Kumārajiva did much to popularise Buddhism in China through translations. Born of Indian father and Kuchean mother, Kumārajiva early imbued the tradition of Buddhism and was ordained as a monk at the early age of twenty. At first his field of work was Kucha, but very soon he was carried away a captive by the Chinese general Lu Koang to China. When he was brought to China, a new chapter of his life began. He was welcomed by the Chinese Emperor and asked by him to translate Sanskrit books into Chinese. A profound scholar both of Sanskrit and Chinese, he translated no less than 100 Sanskrit books on Buddhism. Though a foreigner, he mastered the Chinese language in such a way that his translations are still regarded as masterprieces in Chinese. Besides Kumārjiva, there were other master-minds who went to China to keep up the torch of Buddhism. They were Guna Varman, Jinagupta and Amoghavajra, who introduced Tantric Buddhism in China.

By their noble and selfless devotion, these Indian monks placed Buddhism in China on a firm basis. They inspired numerous Chinese to enter the order and follow the sublime doctrines of Buddhism. Many Chinese Emperors were zealous Buddhists and they propagated Buddhism throughout the Empire. Sometimes they had to suffer in the hands of non-Buddhist Chinese emperors, who were in favour of Taoism. But they bore the sufferings with great patience, remembering the noble precept of Lord Buddha—"अक्कोधेन जिने कोधं।"

From China Buddhism found its way into Korea in the fourth century A.D. In 372 a Buddhist monk from China crossed over to Korea and preached *Saddharma* to the Korean people. At that time Korea was divided into three states: Koguryu in the north, Pakche in the south-west and Silla in the south-east. Of these three Korean states, Koguryu was the first to receive Buddhism and Chinese writing. Pakche followed its example in a few years. Silla became Buddhist as late as 424. Silla became more important in later years,

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In the seventh century it became a great Buddhist centre. It was visited by traders from India and other countries. Many monks from Korea also paid a visit to India. We hear of a few Korean monks in the Nalanda monastery.

Again from Korea Buddhism went over to Japan in A.D. 552. At this time king of Pakche wanted to make an alliance with the Emperor of Japan. So he sent various presents to the Japanese Emperor including Buddhist images and books. Thus Buddhism was introduced into Japan. Japan developed a new form of Buddhism. We hear of two Indians named Bodhisena, a Brahmin high priest and Buttetsu, an Indian musician going to Japan about 1200 years ago. Their names are inscribed along with others "in memory of all the founders of Todai-ji, the head temple of Japan and that giant statue of Lord Buddha at Nara." Bodhisena introduced Sanskrit language in Japan and wrote a Sanskrit Grammar for the use of the Japanese Buddhists. Buttetsu also introduced Indian music in Japan. The Japanese genius developed Buddhism in their own special way and thus we find quite a number of new Buddhist sects originating in Japan.

Though Tibet is so near to India, it did not receive the message of Lord Buddha till the seventh century of the Christian Era. It was King Sron-Tsan-Gampo who brought Buddhism to Tibet at the advice of his two Buddhist queens. He sent for the Indian monks from India to preach Buddhism in his kingdom. For this reason the king and his two queens are still worshipped by the Tibetans.

Another Tibetan King—Khri-Sron-deu-tsan was a great patron of Buddhism. He invited eminent Buddhist scholars from the Nalanda University like Acārya Sānta Rakshita and Padmasambhava. They reorganised the Buddhist Church in Tibet and paved the way for the foundation of Lamaism. The Vikramsilā University also sent the famous scholar Atisa or Sri Jñāna Dipankara to Tibet to propagate Buddhism there. Numerous other Pandits went to the land of snow to preach

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Lord Buddha's doctrines and to translate Buddhist works into Tibetan.

There was another stream of colonisation from India toward south-eastern Asia. From very early times people of the Indian sea-coast crossed over to the neighbouring islands and countries and established colonies in those places. The propagation of Buddhism in Southern Asia, according to the tradition, began in the time of Asoka, during whose reign Sona and Uttara were sent to Suvarnabhumi. Mahendra, son of Emperor Asoka was sent to Ceylon to preach Buddhism in that island at the request of the Ceylonese King Devānām Piya Tissa. Ceylon was after a short while visited by Mahendra's sister Sanghamitra, who took a branch of the famous Bodhi Tree with her and planted it at Anuradhapura.

Though Buddhism made such rapid progress in North Asian countries, yet it could not make such marvellous progress in the Southern Asian countries. Both the colonies of Champa (Annam) and Cambodia were strongholds of Hinduism. Of course Buddhism was not totally absent in these two countries. The earliest evidence of the prevalence of Buddhism in Cambodia is contained in a short inscription dated the end of the sixth or the beginning of the seventh century A.D. We learn from this inscription that a person, Pon Prajñā Candra by name, dedicated slaves, both male and female, to Sāstā, Maitreya and Avalokitesvara. We also find references to Buddhism in many inscriptions of Champa. We have an inscription of Sthavira Buddhanirvāna, dated 829 A.D. We learn from it that his father founded a Buddhist temple and a monastery and granted lands for meeting the expenses of the monks living in the monastery. King Sri Jaya Indra Varman founded a monastery for the Bhikshu-Samgha in 875 A.D.

Buddhism went to Siam from Cambodia. When King Suryavamsa Rāma came to the throne of Siam, he invited a learned monk from Ceylon to consolidate the Buddhist Church of Siam. Buddhism is now the state religion of Siam. It is also the prevailing religion of Cambodia, Ceylon and Burma.

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Though more than two thousand years have elapsed since Lord Buddha's death, his religion is still followed by the people of Japan, China, Tibet, Ceylon, Burma, Siam, Cambodia and certain parts of India.

THE TWO KINGDOMS

By Mr. Sukumar Haldar, I.C.S. (*Retired*).

Most of us have heard of the two Kingdoms—the Kingdom of Heaven and that of the earth. It is about these that I intend to state some ideas which are not much known to ordinary readers. In the "Pater Noster" or the Lord's Prayer the Christian refers every day to the Kindom of Heaven and he prays that God's will may prevail on earth as it prevails in Heaven. The current belief is that God's sovereignty does not at present extend over the Earth, but that it will so extend sooner or later. But besides these there is also the Kingdom of Hell where the supremacy of Satan is undisputed. There is, moreover, the Purgatory which is thought of by Roman Catholics as having some position in space and as being distinct from Heaven and Hell. It is the place where the souls of Christians who die in venial sin are rendered fit to enter Heaven. The need for such a place occurred to the head of the Western Christian Church in the sixth century. The idea was formulated by Pope Gregory the Great and was definitely affirmed at the Council of Lyons in 1724 and subsequently at the Council of Trent. Purgatory marks an important step in the development of Christianity.

The Kingdom of Heaven can only be conceived of as the perpetual abode of perfect bliss. But according to Christian ideas it has in the past undergone serious upheavals and disturbances of the peace. Tertullian, who was born in the second century after Christ and is the earliest and, after Augustine, the greatest of the ancient Church writers of the

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West, has stated that the Devil "was born the wisest of all the angels." According to Lactantius, a Latin Father of the fourth century and well-known as a Christian apologist, the Devil is a younger brother of the Word (the Logos or Christ), but a brother who developed evilly, while the elder, by his good will, deserved the Father's affection. Gregory of Nyssa states in his "Catechetical Lectures" that as the Devil was the first of the angels God confided to him the government of the earth. There is very little indication of Divine perfection and omnipotence in all these dispositions and much that is of the earth—earthy. The whole thing is on a par with the folk-lore about God having been occupied for six days in his labours of Creation and about his needing a day's rest at the end.

Before going to the fall of the Devil it may be well to see how the lives of the general inhabitants of Heaven, the angels, were regulated and how the administration of that Kingdom was carried on. Of this we have a glimpse in Chapter VI of Genesis. The "Sons of God" there mentioned are the angels. The Kingdom of Heaven must have been anything but a perfect place with such a coarse, undisciplined, dissipated population as is there depicted. Saint Justin, one of the first Fathers of the Church, has said (2 "Apologia," 5, 2): "God confided the care of men and of things terrestrial to angels. But the angels, violating this order, had commerce with the women and had by them children who were the demons." The Heavenly agency employed by God was thus very ill-qualified for the trust. One result of employing them on earth was the production of that dangerous class of beings known as the demons. It was a disastrous result. St. Augustine indeed states ("Genesi Ad Literam," 11, 33): "Let us not doubt that the guilty angels were hurled into the dungeon of our shadowy atmosphere, while waiting to be punished of the Day of Judgment." The Kingdom of Heaven with angels in it could not be said to have been a perfect place, prefectly administered.

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Let us look more particularly at the administration of the Earth after God created it. As chief of the angels and as a younger brother of the Word the Devil was entrusted by God with the government of the earth, the creation of which had afforded God great pleasure and which he had created perfect and which he evidently desired to maintain in a state of ideal perfection. But here too things went awry. According to the first fathers of the Church the fall of the Devil had nothing in common with the fall of the wicked angels. It had its origin, not in concupiscence, but in jealousy of Adam. We are told by the learned author of "The Life of the Devil" (London : Knoff, 1929) : "The theory of jealousy is sketched out by Justin, who explains that the Devil became evil when he induced Eve to sin ; he authorises us to deduce, as a consequence, that before deceiving our first mother, Satan was not yet evil." It is rather odd that God's scheme of a perfect sinless earth should have been knocked on the head by one who was God's own son, the younger brother to Christ and the wisest of all the angels. What is equally strange is that while the unborn progeny of Adam was condemned in advance to eternal hell-fire for his individual act the Devil was given a free hand to exercise power over the earth in spite of his grave misdeed.

Even when, hundreds of years after Adam's fall, Jesus came to save mankind by his blood Satan was bold enough to deliver an attack upon the Saviour of mankind by his temptation. Satan determined to encompass the death of the Saviour. It was Satan who did cause the Saviour's death, according to Luke xxii, 3 : "And Satan entered into Judas who was called Iscariot, being of the number of the twelve. And he went away and communed with the chief priests and captains, how he might deliver him upto them." And similarly St. John, after mentioning the sop given by Jesus to Judas in the course of the last Supper says (xiii, 27) : "And after the sop then entered Satan into him. Jesus therefore saith unto him, That thou dost, do quickly." Thus it

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is indeed the Devil who, by the intermediary of Judas, delivered up Christ to the Romans. It is he who crucified the Saviour. To the Jesus' words Pilate allude (St. John, xix, 11): "Jesus answered him, Thou wouldst have no power against me, except it were given thee from above; therefore he that delivered me unto thee hath greater sin." St. Augustine states in "De Trinitate" (13, 15-27): "It is by a certain justice of God that human kind has been delivered into the power of Devil, since the sin of the first man passed originally into all those born by the union of the sexes . . . . But the Devils must have been vanquished by justice and not by the power of God . . . . . How was he vanquished? Because he killed Christ, when he had found in Him nothing which merited death." The situation is thus summarised by the author of "The Life of the Devil": "Dominion of the Devil over men; dominion exercised in putting men to death; dominion vested with a juridical character; eviction of the Devil consequent upon the abuse of power which he committed by putting to death one exempt from fault, thus, an eviction conforming to the laws of justice. That is what Augustine has said; that is what Gregory repeats. He explains to us that Christ, not having sinned, was not a tributary of death, and that the Devil, on the day when he crucified Christ, committed an injustice for which he was punished by losing his dominion over us." This would show undue favour shown to Satan even after his wickedness in deceiving our first parents. The idea that he lost his dominion over mankind after causing the death of Christ does not square with the facts as we see them. In the middle of the twelfth century we still find St. Bernard saying, speaking of the Devil ("Sermon, 1, 4 on the Death of Saint Malachi"): "The Devil is not yet in the fire, but the fire is ready to receive him, and he has but little time left in which to do evil." St. Bernard, like other pious Christians, no doubt thought that the Second Advent and the establishment of the Kingdom of Heaven on Earth were at hand. But the world

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is still groaning under the Devil's heavy yoke and the establishment of God's sovereignty is not yet in sight. The administration of the Earth has been, according to these Christian ideas, altogether chaotic and anomalous. We have seen that the administration of justice in Heaven has been far from perfect. With our first-hand knowledge of the Earth we are in a position to observe that in leaving mankind so long at the tender mercy of the Devil and in making the sacrifice on the Cross so very limited in its effect for the good of mankind the God of the Bible has not displayed the qualities of a just and merciful God or of his omnipotence.

For a closer acquaintance with the life of the Hebrew Satan the reader is referred to "The Life of the Devil" by Louis Coulange. The pseudonym hides the identity of M. Turmel a great scholar who was a priest of the Church of Rome and who has been excommunicated as a result of his researches and for giving clear glimpses into the thought and feeling of some of the greatest men of the Christian past. It is a handsomely got up, illustrated volume obtainable at a nominal cost from Messrs. Watts and Co., booksellers of Johnson's Court, Fleet Street, London.

A NOTE ON THE SHALIMAR GARDEN OF KASHMIR

By Dr. Sir Jivanji Jamshedji Modi.

I have read with some interest Mr. P. P. Sirivardhan's Note on the Shalimar Gardens, in the Maha-Bodhi of July 1931. The author rightly says that the Kashmir gardens—Shalimar, Nishat and Nasim—were built, not by Buddhist Kings but by Moghul Emperors. Persia is said to be, as it were, the cradle of gardens, and so, the Mogul Emperors, coming from the direction of that country, introduced a special kind of gardening in India, especially in Kashmir, where Nature helped them. Mr. Witt, in his "Retreat of the Ten Thousand"

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says: "This charming pursuit (of gardening) had been raised almost to the rank of religious duty by Zoroaster, the founder of the Persian religion, who had taught his disciples that, when occupied in the planting and tending of trees useful to man, they were engaged in a good action well pleasing to God."*

Sir T. Younghusband himself says: "The Moghuls certainly understood such matters. They were quite right in selecting trees of formal growth and planting them on geometrical lines, the essence of a good garden being that it should form a pleasing intermediate step between the free treatment which Nature lavishes on hills and plains, fields and forests, and that necessarily artificial object a building made by the hand of man."†

I think that the Kashmir gardens, though small in size, strike us and please us very much—much more than other larger gardens, because they stand alone in the midst of grand beautiful nature, unaccompanied by large palatial buildings which could divert one's attention.

I had the pleasure of visiting Kashmir three times (in 1895, 1915 and 1917), and I had also the pleasure of visiting three times the celebrated Gardens of Verseilles in Paris—once in 1889 and twice in 1925. It was the third visit, a long and leisurely visit on 2nd August 1925, when all the fountains were playing, that led me to conclude, that the garden of Verseilles, is a copy of the gardens of Kashmir, especially the Shalimar. The Kashmir Shalimar garden is comparatively a small garden, which you can finish seeing in about quarter of an hour, but the Verseilles garden is very extensive and will take more than an hour to be seen well. During my previous visits, I had seen this garden principally from its upper platform, but, during my last visit I descended down the

* "The Retreat of the Ten Thousand" by Prof. C. Witt, translated from the German by Francis Younghusband (1891) p. 17.

† Kashmir by F. Younghusband.

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sloping gardens up to the very bottom, and a flash of thought struck me to say that it was a copy of the Moghul garden of Shalimar in Kashmir. From the point of view of its size it was, as said above, a grand and splendid copy, but, from the point of view of its beauty at the lowest final stage, it was a poor copy. The reason is this: Kashmir has, at the bottom where the sloping garden ends, its lovely expanse of the beautiful Dal Lake. Verseilles garden has no such natural lake, and so, they have created an artificial lake, which, however well arranged, cannot stand comparison with the natural Dal Lake.

Now, if the Verseilles garden was a copy of the Kashmir garden, who must have suggested the design of the original to the French gardeners? I think, it was the French M. Bernier (1620-1688), who must have suggested it. He was a physician who lived in the 17th century. After travelling in several parts of the East, he joined the Court of Aurangzeb in 1659, and remained there for about 12 years. During this period, he served as a Court physician for 8 years. Once, when Aurangzeb visited Kashmir, he accompanied his retinue, in the company of a nobleman, named Danishmand. He thus speaks of the beauty of Kashmir:* "I am charmed with Kachemere. In truth, the kingdom surpassed in beauty all that my warm imagination had anticipated. It is probably unequalled by any country of the same extent. . . . . It is not indeed without reason that the Moghuls called Kachmere the terrestrial paradise of the Indies. . . . Jehangir became so enamoured of this little kingdom as to make it a place of his favourite abode, and he often declared that he would rather be deprived of any other province of his mighty empire than lone Kachemere." Of the Dal lake, over which the Kashmir gardens stand, Bernier says that it "is one of the most beautiful spots in the whole world . . . . . Perhaps

* Constable's Oriental Miscellany of Original and Selected Publications, Vol. I. Bernier's Travels A.D. 1658-1668 (1891) pp. 400-401.

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in the whole world, there is no corner so pleasant as the Dal lake." Sir F. Younghusband says, that it is "a jewel among mountains."

Now, Bernier left the Court of Aurangzeb in about 1672. On returning to Paris, he is said to have published a book of his travels.* As to Verseilles it "was little more than a village, with a hunting-lodge for the royal family, when Louis XIV, pleased with the situation, and desirous of residing out of Paris, created a splendid palace which, from 1672 to to 1690, was the residence of the kings of France."† So, the time of the erection of the Verseilles palace and of its garden a little afterwards, seems to tally with the time of Bernier's return to Paris, and it is quite possible that Bernier, who was enamoured of the beauty of the Dal lake of Kashmir and its gardens, may have influenced the laying out of the Verseilles garden, according to the Kashmir garden.

I had the pleasure of sending to Sir Leslie Wilson, our then Governor of Bombay, for his kind acceptance, a copy of my Asiatic Papers Part III, in 1927, when he was travelling in Kashmir. That book contains my paper on "The Mogul Emperors at Kashmir." While sending that book, I drew his attention to my above view, and I was much pleased to hear from him in reply, that his observation had led him to agree with my view. In his letter, dated "Governor's Camp, Srinagar, 8th June 1927," he kindly wrote: "I fully agree with you, as I had already observed myself, and so had other members of my party, that the Shalimar Garden very much resembled the garden of Verseilles. I think this fact most undoubtedly owes its origin to Bernier who travelled much in Kashmir."

The garden attached to the palace of Peterhoff, the summer palace of Peter the Great, on the shore of the Baltic, at about an hour and a half's sailing from Leningrad by

* Beeton's Dictionary of Universal Information, Volume on Geography and Biography.

† Ibid. Vol. II.

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river Nova, has a beautiful large garden. It is generally said, and accepted as true, that Peter the Great of Russia, the aim of whose life was to raise his country of Russia from what he thought to be its Asiatic level to European level, and who had, therefore, imitated and imported much from Europe, and among that from France, had taken the design of his Peterhoff garden from the Verseilles garden. I had the pleasure and honour of being kindly invited as a guest by the great Russian Academy of Sciences, when it celebrated the bi-centenary of its foundation in September 1925. I have thanked elsewhere, ere this, and I take this opportunity of thanking again, the Academy and the Russian Government for the kind hospitality which I enjoyed at their hands. When there, we, invited guests, scholars from all parts of the world, were, one day, taken to see the above palace and garden. I then noticed at once, not only that the Peterhoff garden was a copy of the Verseilles garden, but that it was a copy on a very large scale. The Shalimar garden is very small compared to the Verseilles garden and much smaller—like a child before its parents—compared to the Peterhoff garden. Again, the Peterhoff garden can be taken to be a better and a more faithful copy of the Shalimar of Kashmir for one reason. The Shalimar garden of Kashmir had a beautiful large natural lake, the Dal lake, at the base of its descending slope. The Verseilles garden, having nothing like that, had to be supplied with a small artificial lake. But in the case of the Russian Peterhoff garden, it had a large natural beautiful expanse of water in its Baltic Sea at its base. You can take a hasty stroll in the Kashmir Shalimar garden from one side to another in about 15 minutes at most. In Verseilles you will require about half an hour or so. In Peterhoff, you must have nearly an hour to go through all its parts and admire its beautiful play of water.*

* For a brief account of my visit to the Peterhoff palace and Garden, vide my Gujarati Book of Travels. (Letter No. 55 pp. 245-56). For an account of my third visit to the Verseilles gardens, vide the same book.

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WHY I BECAME A BUDDHIST ?

By Mrs. Miriam Salanave, California.

Greetings to Buddhists of all lands, and in particular, to abbots, priests, monks and nuns of Japan who made my many months' sojourn in that pleasant land such a happy, inspiring and spiritually profitable one and to Chinese Buddhist friends, especially His Eminence Tai Hsu, whom it was my privilege to entertain in my American home just a week prior to his leaving for China after completing a world tour in the interest of Buddhism—and just ten days before my own departure to the Orient to study Buddhism. Also hearty greetings to his learned colleague and aged friend Tit Sein there. And to Burmese, Sinhalese, Hindus, Tibetans, Nepalese, and my brothers of the Yellow Robe and those of the Yellow Caps, I offer salutation after the Eastern manner, joining with them all in a sincere prayer that the whole world may soon be united in a great indissoluble bond of universal brotherhood.

The revered and venerable Dharmapala has kindly invited me to make myself known to readers of the Maha Bodhi magazine and I am humbly grateful for the privilege. Having made a never-to-be-forgotten pilgrimage to the sacred places of the Buddhist Holy Land in 1930 I have lived again in memory of that eventful journey while reading Mr. Broughton's experiences of a similar trip taken a year later and told in these pages.

My trek from Nautwana to Lumbini, however, consumed almost three days whereas he was but one day *en route*. It appears his oxen were more amenable to persuasion than were mine or his driver more eloquent. For, after crossing a stream and just before climbing the further bank mine stopped! All the arts apparently known to ox-drivers were used without effect. Finally after hours and hours the driver was obliged

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to walk miles to secure an elephant for me to continue the journey. Then, just as his highness arrived the oxen decided to move forward! It was truly a predicament for an American woman travelling alone, without companion or personal attendant, with a driver who only knew one word of English, that word being "elephant". We got miles off the usual path of pilgrims. In one tiny village where we staid a night—I spent two such nights amid weird surroundings—the people pulled at my clothing and said to each other "Japanoise", evidently unfamiliar with foreigners, particularly Westerners.

Then as a climax I fell off the back of Bali Prasad gouging a deep hole in my arm with the *ankus*—the heavy iron prod used to guide elephants—which I dragged along in my downward flight to earth. But it was worth every hardship after reaching Lumbini and I only wished I might have staid days instead of hours in that hallowed picturesque spot. And with the scar of the wound left I shall always carry with me in this life a tangible sign of that memorable journey.

Mr. Broughton did not visit Sanchi, I may describe those splendid Buddhist ruins as well as a visit in the home of Dr. Nair, Bombay, and his then unfinished Ananda Vihara which has recently been completed and dedicated.

But what perhaps may interest readers more would be to hear of some of my experiences while living in two different Zen Buddhist Temples of Japan studying *sazen* or meditation. It so happened that I was the first foreigner to have ever studied in either of these ancient Temples although since blazing the trail two young American boys have followed my footsteps and are now studying in one, and an American woman also has just recently gone to study in the other Temple where I lived and practised meditation. An American gentleman has gone over several times to study in still another Zen Buddhist Temple. So Buddhism is surely permeating America. As for myself I earnestly hope to return to the East again —there to stay for ever—but India, home of the Blessed One, is my desired goal.

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While in Japan I was often asked how I became a Buddhist. So by way of introduction to my Japanese experiences to appear later—excerpts taken from my forthcoming book *The Excellent Path*—I will briefly explain just how it came about:

For several years previously I had been deeply interested in the writings of Madame H. P. Blavatsky who was personally known and reverenced by the Venerable Dharmapala. Her two trans-Himalayan teachers, known by the initials M. and K. H., were Buddhists as was also H. P. B. herself. The more I read her writings the more I felt drawn towards Buddhism to which it seemed to me she was ever pointing the way. And finally, after reading for the first time the now famous letter written half a century ago to a group of Western students by the Chief of M. and K. H., I made a final decision to become a Buddhist and determined to visit the East at the first opportunity. That letter which influenced me so profoundly I should like to quote in part. It might have been written just yesterday—so well does it apply to present world conditions:

". . . Buddhism stripped of its superstitions, is eternal "truth; and he who strives for the latter is striving for ". . . . divine wisdom . . . It is not the individual and "determined purpose of attaining Nirvana—the culmination "of all knowledge and absolute wisdom, which is after "all only an exalted and glorious selfishness—but the self-"sacrificing pursuit of the best means to lead on the right "path our neighbor, to cause to benefit by it as many of "our fellow creatures as we possibly can. . . . How is the "combative natural instinct of man to be restrained from "inflicting hitherto unheard-of cruelties and enormities, "tyranny, injustice, if not through the soothing influence of "Brotherhood, and of the practical application of Buddha's "esoteric doctrine? . . . . All of us have to get rid of our "own Ego, the illusory, apparent self, to recognize our "true Self, in a transcendental divine life. But if we would

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"not be selfish we must strive to make other people see "that truth, and recognize the reality of the transcendental "Self, the Buddha, the Christ, or God of every preacher. "This is why even exoteric Buddhism is the surest path to "lead men toward the one esoteric truth . . . With that "curse known as 'the struggle for life', which is the real "and most prolific parent of woes and sorrows, and all "crimes, why has that struggle become the almost universal "scheme of the universe? We answer: because no "religion, with the exception of Buddhism, has taught a "practical contempt for this earthly life ; while each of "them always with that one solitary exception, has through "its hells and damnations, inculcated the greatest dread of "death. Therefore do we find that struggle for life raging "most fiercely in Christian countries, most prevalent in "Europe and America. It weakens in the Pagan lands, "and is nearly unknown among Buddhist populations. . . . "Teach the people to see that life on this earth, even the "happiest, is but a burden and an illusion ; that it is our "own, Karma, the cause producing effect, that is our own "judge,—our saviour in future lives—and the great struggle "for life will soon lose its intensity . . . . We, the devoted "followers of that spirit incarnate of absolute self-sacrifice, "of philanthropy, divine kindness, as of all the highest "virtues attainable on this earth of sorrow, the man of "men, Guatama Buddha, ...Oh, for noble and un- "selfish men to help us effectually in that divine task . . . . . "To be true, religion and philosophy must offer a solution "for every problem . . . . there must be somewhere a "consistent solution, and if our doctrines will show their "competence to offer it, then the world will be the first to "confess that *ours* (esoteric Buddhism) must be the true "philosophy, the true religion, the true light, which gives "truth and nothing but the Truth."

The foregoing then is my reason for having become a Buddhist.

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GLEANINGS

AN APPEAL FOR PEACE.

By Professor Einstein.

(A letter to the War Registers International Conference at Lyons)

"I address myself to you, because you represent the movement most certain to end war. If you act wisely and courageously you can become the most effective body of men and women in the greatest of all human endeavours. Those you represent in fifty-six countries have a potential power far mighter than the sword.

"All the nations of the world are talking about disarmament.. You must lead them to do more than talk. The people must take this matter out of the hands of the statesmen and diplomats. They must grip it in their own hands. Those who think that the danger of war is past are living in a fool's paradise. We have to face to-day a militarism far more powerful and destructive than the militarism which brought the disaster of the Great War.

"This is the achievement of governments. But among the peoples the idea of war resistance spreads. You must challengingly, and fearlessly extend this idea. You must lead the people to take disarmanent into their own hands and to declare that they will take no part or lot in war or in preparation of war. You must call upon the workers of all countries unitedly to refuse to become the tool of death-dealing interests. There are young men in twelve countries who are resisting conscription by refusal to do military service. They are the pioneers of a warless world. Every sincere friend of peace must support them and help to arouse the moral convictions of the world against conscription.

"I appeal especially to the intellectuals of the world. I appeal to my fellow-scientists to refuse to co-operate in

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research for war purposes. I appeal to the preachers to seek truth and to renounce national prejudices. I appeal to the men of letters to declare themselves unequivocally. I ask every newspaper which prides itself on supporting peace to encourage the peoples to refuse war service. I ask editors to challenge men of eminence and of influence by asking them bluntly: "Where do you stand? Must you wait for everyone else to disarm before you put down your weapons and hold out the hand of friendship?"

"This is no time for temporizing. You are either for war or against war. If you are for war you must encourage science, finance, industry, religion and labour to exert their power to make your national armanents as efficient and deadly as they can be made. If you are against war you must encourage them to resist it to the uttermost. I ask everyone who reads these words to make this great and definite decision.

"Let this generation take the greatest step forward ever made in the life of man. Let it contribute to those who follow the intestimable right of a world in which the barbarity of war has been for ever renounced. We can do it if we will. It requires only that all that hate war shall have the courage to say that they will not have war.

"I appeal to all men and women, whether they be eminent or humble, to declare before the World Disarmament Conference meets at Geneva in February, that they will refuse to give any further assistance to war, or the preparations of war. I ask them to tell their governments this in writing, and to register their decision by informing me that they have done so.

"I shall expect to have thousands of responses to this appeal. They should be addressed to me at the headquarters of the War Resisters international, 11, Abbey Road, Enfield, Middlesex, England. To enable this great effort to be carried through effectively I have authorized the establishment of the Einstein War Resisters International Fund. Contributions to

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this fund should be sent to the treasurer of the W.R.I. 11 Abbey Road, Enfield, Middlesex, England."

REV. G. FURUKAWA GOES TO AMERICA FOR THE MISSION OF "ZEN" CULT.

The Rev. Gyodo Furukawa, former Chief Abbot of the Engakuji Branch of the Buddhist Sect called "Rinzaishu," the headquarters of which is stationed at the Engakuji Temple, Kamakura, left Yokohama for America on June 4 by the N.Y.K. Orient-California liner, M.S. Asama Maru.

The "Rinzai" is the name of the main branch of the Buddhist Sect of "Zenshu," which was originally established by a famous priest named Eisai in 1191, upon his return from China, where he studied the principles of the religion under the leadership of many famous monks of the So dynasty. In spite of the vigorous opposition of the most influential armed "mountain priests" of the day, Eisai, a man of strong conviction, succeeded in founding some temples in Chikuzen and other provinces. Throughout the following seven centuries, his disciples and followers have engaged in propagating their creed so earnestly, that now-a-days some classes of civilians even devote themselves to the study of the "Zen" cult, the principle of the sect. The Rev. Gyodo Furukawa, one of the noted disciples of the late Rev. Shuen Zenshi (died 1919), is said to have determined to go to America, where he intends to stay for a five year's mission, persuaded by the repeated invitation of the Rev. Nyogen Chizaki, who is one of his intimate friends and fellow disciples and who went to the United States over twenty years ago. The Rev. N. Chizaki now keeps a sacred "Zen" hall, called the "Tozen Zenkutsu," at Bush Street, San Francisco, and a similar hall in Los Angeles.

"Zen," or Sanskrit *Dhyana*, a religious meditation, is the most difficult, but most effective, means of attaining one's spiritual elevation for the solution of mysterious problems in

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Buddhism and ethics. It is now pursued not only by Japanese but some foreign people in this country and abroad. A certain American missionary to China has been converted to the "Zen" creed, and became such a devout believer that he has gladly offered to support the Rev. G. Furukawa's mission work in the United States.

The Rev. G. Furukawa, who has proceeded on his mission tour in America and Europe, well deserves to win the admiration of his friends and followers for his untiring efforts and undaunted courage, especially at this time, when an international co-ordination among the various religions of the world was proposed at the recent religionists' conference held in Tokyo. Premier R. Wakatsuki, who was born in the same province as the Rev. G. Furukawa, is said to have rendered him every assistance in connection with his trip round the world.

Those foreigners who happen to visit Kamakura in August are recommended to pay a visit to the Engakuji Temple in Kamakura, the most noted "Zen" temple of the Rinzai sect, where the Rev. G. Furukawa once occupied the seat of the Chief Abbot, though now succeeded by the Rev. Maigan Ohta. On the 19th of the month all rare treasures owned by this famous temple are exhibited for the inspection of the public, as the airing of them is conducted on this day, every year.

(The travel Bulletin, N. Y. K. Line, August, 1931.)

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MULAGANDHAKUTI VIHARA

Holy Isipatana (Sarnath) Benares

OPENING CEREMONY

11th, 12th and 13th November, $\frac{2475.}{1931}$

Programme

Opening ceremony to be performed by the Buddhist High Priests of different countries on 11th November, 1931 at 3 P.M.

Wednesday, 11th November, 1931.

2-15 P.M. Presentation of the Holy Relic by the Government of India.

2-30 P.M. Procession with the Relic.

3 P.M. (a) Opening Ceremony.
(b) Installation of the Relic.
(c) Chanting.

3-45 P.M. Opening Ceremony Meeting :—
(a) Election of President.
(b) Panca Sila.
(c) Opening Song.
(d) Welcome address by Ven'ble Sri Devamitta Dharmapala.
(e) Report.
(f) Song. (Pali).
(g) Reading of the messages of good-will.
(h) Speeches.
(i) President's Speech.

8-30 P.M. Recitation of Holy Paritta in the Marble Hall of the Vihara.

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Thursday, 12th November, 1931.

8-45 A.M. Planting of the saplings of the Sacred Bodhi Tree of Anuradhapura, Ceylon by Ven. Sri Devamitta Dharmapala.

9 A.M. Visit to the ruins with Lecturer.

3 P.M. *Convention.*
Election of Chairman.
Reading of messages.
Reading of papers.

8 P.M. Recitation of Holy Paritta in the Marble Hall of the Vihara.

Friday, 13th November, 1931.

9 A.M. Discussion on "The Future of Buddhism with Special Reference to India," by Representatives from Buddhist Countries.

4 P.M. Social Gathering.

5 P.M. Concluding Meeting:—
Short Addresses.
Blessings on the Visitors.
Closing Stotras.

EXHIBITION.

An exhibition of Buddhist paintings, pictures, Art works etc., will be held during the opening ceremony week. It will be open to the public free of charge from the 11th to the 14th November, 1931.

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NOTES AND NEWS

World Peace.

The world is burning in misery. Material ambition and racial hatred have divided the house of man against itself. War and exploitation—famine and pestilence stare man in the face and threaten him with extinction. The sorrowing world heaves deep highs and out of her parched throat comes the muffled cry—"peace." Who will hear that cry? The Buddha Tathagata heard it long ago. He renounced the luxuries of the royal family in compassion for the world. After a great deal of meditation, He found out the solution of the problem of the world's peace. But alas! the message of the Buddha seems to have been long forgotten. Prof. Einstein's appeal for peace, which we publish in this issue, does not come one day too soon. He says "Those who think that the danger of war is past are living in a fool's paradise. We have to face to-day a militarism far more powerful and destructive than the militarism which brought the disaster of the Great War." The vision of a war more horrible than the last Great War has disturbed the tranquility inside the laboratory of the greatest living scientist. He realises that progress of science will make future wars more horrible than the old ones. His appeal is really touching and worthy of a person of his genius and calibre. Let us assure Prof. Einstein that the entire Buddhist community of the world would be at his back in his noble endeavours after peace. But we are constrained to hold that the problem of the prevention of war is not one of checks and balances. The cause of war lies much deeper in human nature than it appears to most people—it lies in that evil propensity of the human mind which the Lord Buddha discovered as the cause of all suffering —namely, tañhā (craving). The policy of checks and balances

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may produce a temporary effect and the Buddhists quite realise the necessity thereof at times. But real and permanent peace can come only through a conscientious elimination of this "craving." Suffering humanity has already begun to think of the Message of the Buddha as the only message that is needed at this hour of crisis. Who will broadcast that inspiring message throughout the world? Out of the parched throat of the world, comes the muffled cry—"peace." Who will re-deliver the Message of the Buddha in thundering accents before the whole world? That is the ultimate problem that the world has to-day.

(2)

NEPALESE GOVERNMENT AND LORD BUDDHA'S BIRTH-PLACE.

We are glad to learn that under the regime of His Highness Maharaja Sir Bhim Shum Shere Jung Bahadur Rana, Prime Minister of Nepal, the Archæological Department of Nepal has been thoroughly re-organised and that arrangements for repair works at Rumindei (ancient Lumbini), the birth place of the Lord Buddha are well in hand. It is a matter of pride for Nepal that she holds within her bosom the holy site where the greatest religious teacher of India was born. Lumbini is one of those "magnetic spots" in India—which have for centuries attracted thousands of Buddhist pilgrims from the distant corners of India and even from beyond the borders of India. The miserable condition in which these places are lying now is due to the destruction of the Buddhist faith in the land of its birth and to the stupour and palsy which seized the millions of the Buddhists abroad. But signs of a Buddhist renaissance are distinctly visible all over the world and His Highness, the Prime Minister of Nepal has nobly responded to the *Zeit-geist* in ordering the restoration work at Lumbini. The Nepalese Government stand under the supreme obligation of preserving the birth place of the

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Lord Buddha in a fitting manner. We hope that the restoration work would be done in a manner, consistent with the traditions of the Nepalese Government which command up to this day the allegiance of several millions of their Buddhist subjects. We also hope that when the restoration work would be over, the Nepalese Government would follow the example set by the British Indian Government at Sarnath and hand over the holy site to the Buddhist community.

(3)

VEN'BLE SRI DEVAMITTA DHARMAPALA.

The 17th day of September last was the 67th birthday of Ven'ble Sri Devamitta Dharmapala. It is for the historian of modern Buddhism to make a correct estimate and valuation of his activities during the sixty-six years of his life just past and we need not discuss it now. We have however the good fortune of having in our midst that *dynamic* personality known as Dharmapala. Intense anxiety and ceaseless activity for fulfilling the mission of his life, disease and above all, loss of some of the nearest and dearest relations have badly told upon his health. But behind his frail emaciated body, there is a heart as energetic and as hopeful as it was in his youth. He may be sometimes found criticising things of the world, but there is no gall and wormwood in his criticism. It is the outburst of a mind that is laden with intense sorrow at the sight of appalling humbug and hypocrisy in the world. Deep compassion which he feels for the world can be easily discerned through the frank expression of his opinion. Anybody who listens to him for a moment can feel the warmth that emanates from his loving heart and imbibe the energy that radiates from his inspiring lips. The last wish of the Buddhist missionary who renounced, early in his life, the pleasure and comforts of a wealthy family and took upon himself the onerous task of reviving the glorious Dharma of the Buddha, is the construction, at Sarnath, Benares, of a Buddhist University which

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would hold aloft the ideals of Buddhism to suffering humanity. Will the Budhist upasakas of the world help him to see the materialisation of his desire even in his life-time? On the occasion of his attainment of the 67th year of his life, the management of the Journal pays him most sincere regards and wishes him many a return of this happy day of his life.

FINANCIAL

BUDDHIST MISSION IN ENGLAND

Money Collected in Akyab

The following is the list of donations to the Buddhist Mission Fund in England, collected in Akyab by Messrs. Broughton, Ah Doe, Tun Aung and Maung Tha Tun in June-July 1931. Any other person who desires to contribute to the said fund may remit direct to the British Maha Bodhi Society, 41, Gloucester Road, London, N. W. I., or to Mr. Ah Doe, Bar-at-Law, Akyab.

		Rs.	A.	P.
1.	Ah Doe, Esqr., Bar-at-Law, Akyab ...	150	0	0
2.	Shway Tha, Esqr., Bar-at-Law, Akyab ...	100	0	0
3.	Tha Ban, Esqr., Retired Dy. Commissioner, Akyab	100	0	0
4.	Daw Shin Htwe Ma, Panlindaw Quarter, Akyab	100	0	0
5.	Maung Tha Tun, Esqr., Higher Grade Pleader, Akyab	100	0	0
6.	Htoon Baw, Esqr., U Paw Htoon Aung & Co., Akyab	50	0	0
7.	Tun Aung, Esqr. Head Master, National High School, Akyab	50	0	0
8.	Aung Tun U, Esqr., U Maung Tha Nyo & Co., Akyab	50	0	0

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		Rs.	A.	P.
9.	Tha Zan U, Esqr., District & Sessions Judge, Akyab	25	0	0
10.	Maung Tha Htoon, Esqr., Moneylender & Landholder, Rupa Quarter, Akyab ...	25	0	0
11.	Saw Phaw, Esqr., Merchant, Kyaungdatlan Quarter, Akyab	25	0	0
12.	Tha Tun U, Esqr., Asst: Manager, U Rai Gyaw Thoo & Co., Ltd., Akyab ...	20	0	0
13.	Tun Aung Gyaw, Esqr., Managing Partner, U Kyaw Zan U & Co., Akyab ...	20	0	0
14.	Saw Hla Aung, Esqr., Merchant, Tarithisu Quarter, Akyab	20	0	0
15.	Dr. Tha Gyaw, Esqr., District Health Officer, Akyab	15	0	0
16.	L. Ah Kine, Esqr., Rice Mill Owner & Contractor, Akyab	15	0	0
17.	Rai Aung, Esqr., Assistant Judge, Akyab ...	15	0	0
18.	Tha Zan, Esqr., Land Owner & Money Lender, Lamadaw Qr. Akyab ...	15	0	0
19.	U Hla Phaw Thu, Esqr., Retired Dist. Supdt. of Police	10	0	0
20.	Dr. Tun Aung Gyaw, Esqr., Medical Practitioner, Akyab	10	0	0
21.	Maung Nyo, Esqr., Retired Assistant Judge, Akyab	10	0	0
22.	Maung Tha Hla, Esqr., Inspector of School, Akyab	10	0	0
23.	Pho Saw, Esqr., Extra Asst. Commissioner, Akyab	10	0	0
24.	Daw Sein Mra, Ohdan Quarter, Akyab ...	10	0	0
25.	Maung Saw Hla, Esqr., Merchant, Panlindaw Quarter, Akyab	10	0	0
26.	Shwe Tun, Esqr., Merchant & Contractor, Padalitchit Qr. Akyab	10	0	0

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		Rs.	A.	P.
27.	Tun Aung. Esqr., Deputy Superintendent of Police, Akyab	10	0	0
28.	Sein Ban, Esqr., Extra Asst. Commissioner, Akyab	10	0	0
29.	Maung Tun Pru, Esqr., Retired Civil Engineer & Contractor, Akyab	5	0	0
30.	Hla Aung, Esqr., Teacher, Government High School, Akyab	5	0	0
31.	U Saw Pru, Esqr., Rice Mill Owner, Akyab ...	5	0	0
32.	J. P. Cowell, Esqr., Secretary, Akyab Municipality	5	0	0
33.	L. H. Awin Esqr., Rice Mill Owner, Ohdan Quarter, Akyab	5	0	0
34.	Tun Tha Aung, District Council Overseer, Akyab	5	0	0
35.	Major Ba Thaw, Esqr., Civil Surgeon, Akyab	5	0	0
36.	Ba Si, Head Assistant, U Tha Zan & Co., Ltd., Akyab	5	0	0
37.	Mra Aung. Esqr., Senior Master, Government High School, Akyab	5	0	0
38.	Tun Hla, Esqr., Pleader, Akyab	5	0	0
39.	Daw Mla Mo Thu, Ohdan Quarter, Akyab ...	5	0	0
40.	Maung Tun Aung, Esqr., Akunwun, Municipal Office, Akyab	5	0	0
41.	Shwe Thee, Esqr., Bailiff, Akyab ...	5	0	0
42.	Pan Hla, Esqr., Retired, E. A. C., Akyab ...	5	0	0
43.	Tha Tun, Esqr., Paddy Broker & Merchant, Oontabin Qr. Akyab	5	0	0
44.	Saw Hla Aung, Esqr., Merchant, Myohaung,	5	0	0
45.	Aung Wai, Esqr., Merchant, Lamadaw Quarter, Akyab	5	0	0
46.	Kyaw Zan U, Esqr., Trader, Ohdan Quarter, Akyab	3	0	0
47.	Kyaw Hla Pru, Esqr., Sanitary Inspector, Akyab	3	0	0

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		Rs.	A.	P.
48.	Aung Kyaw Zan, Esqr., Pensioner, Mezan Quarter, Akyab	3	0	0
49.	Ma Ka Thai Pru, Minkadaw, Lamadaw Quarter, Akyab	3	0	0
50.	Ma Saw Nu, C/o San Tun Aung, National High School, Akyab	3	0	0
51.	Kyaw Zan Hla, Esqr., Clerk, Municipal Office, Akyab	2	0	0
52.	Aung Gyaw U, Esqr., Broker, Ohdan Quarter, Akyab	2	0	0
53.	San Htwe Aung, Esqr., Pleader, Akyab ...	2	0	0
54.	C. B. Barua, Esqr., C. D. Hospital, Akyab ...	2	0	0
55.	Mra Tha Tun, Esqr., Clerk, D. C.'s Office, Akyab	2	0	0
56.	Maung Tha Neo, Esqr., Trader, Shwebya Quarter, Akyab	2	0	0
57.	Nga Mai Aung, Esqr., Rawgyi Quarter, Akyab	1	0	0
58.	Aung Zan, Esqr., Clerk, Padalichit Quarter, Akyab	1	0	0
59.	Tun Kyaw Zan, Esqr., Clerk, D. C.'s Office,	1	0	0
60.	Tha Doe Aung, Esqr., Trader, Owntabin Quarter, Akyab	1	0	0
61.	Tha Hla Aung, Esqr., Clerk, Mawli Quarter, Akyab	1	0	0
62.	Sayama Own Kra U, Teacher, Municipal Girls School, Akyab	1	0	0
63.	Sayama Sein Nu, Teacher, Municipal Girls School, Akyab	1	0	0
64.	Sayama Mya Sein, Teacher, Municipal Girls School, Akyab	1	0	0
65.	Sayama San Tha Khine, Teacher, Municipal Girls School, Akyab	0	8	0
66.	Sayama Aung Kraw Zan, Teacher, Municipal Girls School, Akyab	0	8	0

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		Rs.	A.	P.
67.	Sayama Phaw Khin, Teacher, Municipal Girls School, Akyab	0	8	0
68.	Tha Tun Aung, Esqr., Clerk, Municipal Office, Akyab	0	8	0
69.	Aung Tun Khine, Esqr., Clerk, Municipal Office, Akyab	0	4	0
70.	Pho Tun, Esqr., Clerk, Municipal Office, Akyab	0	4	0
71.	Collections from some members of Dhannyawaddy Club	18	0	0
72.	Pha Htwa, Esqr., Bar-at-Law, Akyab ...	30	0	0
	Total up to 27-7-1931	1165	8	0
	Value of £80/- remitted to London on 20-7-1931 through Imperial Bank of India Rs. 1085-8-2 plus cost of cable Rs. 13/- ...	1098	8	2
	Balance in hand ...	66	15	10

AH DOE, ESQR., BAR-AT-LAW,
Honorary Treasurer,
BUDDHIST MISSION FUND, AKYAB.

AKYAB :
Dated, the 27th July, 1981.

MULAGANDHA KUTI VIHARA FUND.

DONATIONS RECEIVED.

Previously acknowledged, Rs. 81,035-3-10. Kumwar Shiwa Nath Singh Sengar, Bekanir, Rs. 10 ; Pweya Ko Kunt, Burma, Rs. 2. Collected by Mg Po Thoung :—U. Husu, Burma, Rs. 5 ; U Tan Nyun, Burma, Rs. 3 ; U. Thar Yan, Burma, Rs. 5 ; U Hu Gale, Burma, Rs. 5 ; U. Mun Hein, Burma, Rs. 2 ; Mg Than, As. 8 ; U. Nyee, Burma, Rs. 2 ; Ko Enas

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Au, Burma, Re. 1 ; U. Zaw, Rs. 2 ; U. Tha Din, Ma May Thack, Rs. 5 ; U Tum Bin, Burma, Re. 1 ; Saya Aw, Burma, Rs. 2 ; Ko Kyan, Ma Than, Burma, Rs. 2 ; Po Kyanna Kaw, Daw Mya, Rs. 5 ; U. Aung Kyaw, Kyankme, Burma, Re. 1 ; U. Shwe, Re. 1 ; Po Kho, Burma, Rs. 2 ; Daw Shwe Hsipaw, Burma, Re. 1 ; Ma Thein Yin Kyankme, Rs. 3 ; Ma Hlwe, Burma, Re. 1 ; Daw Yee, Burma, Rs. 3 ; Tan Choon Yean, Rs. 2 ; Pweza Pan, Burma, Re. 1 ; Ko Aw Dao, As. 8 ; D. L. Barma, Re. 1 ; T. P. Barma, Re. 1 ; U Shum We, Re. 1 ; C. R. Barma, Re. 1 ; Daw Mai, U San Ya, Burma, Re. 1 ; U. S'u, Ma S'hwe, Rs. 2 ; Lal, Re. 1 ; Upendra Nath Barua Kyankme, Rs. 2 ; Mg Thit, As. 8 ; Bac, As. 4 ; Mg Htaik, As. 4 ; Po Sun, As. 4 ; Mg Thaung, As. 4 ; Mg Sin, As. 4 ; Mg U, As. 4 ; Aih Maung, As. 4 ; Pissa, As. 4 ; San Ba (1st), As. 4 ; San Ba (2nd), As. 4 ; Po Thar, As. 4 ; Mg Htun, As. 4 ; U Htar, As. 4 ; E. Maung, As. 4 ; Gandhi Jamadar, Re. 1 ; Gandhu, As. 4 ; Bissu Burma, As. 8 ; Ghicha, As. 8 ; Ahssa, As. 8 ; Mangal, Burma, As. 4 ; Dewan, As. 8 ; Matho, As. 8 ; Phojoo, As. 4 ; U Nyar Na, Burma, Re. 1 ; Mg Po Thaung, Rs. 5. Total, Rs. 82-4. Messrs H. R. Perara & D. D. Ranawahi & Party, Ceylon, Rs. 25. Collected by H. K. Barua :—H. K. Barua, Katha, Rs. 5 ; J. L. Barua, Re. 1 ; U. Kywe, As. 8 ; U. Po Shin, As. 8 ; Ma Nhya (Mother of Chit Pe), Rs. 2 ; U Maung, Katha, Re. 1 ; U Tan Hla, Re. 1 ; U San Yee, Re. 1 ; U Po Tun, Rs. 2 ; U Po Thau, Re. 1 ; U Ko Gyi, Re. 1 ; U Bo, Re. 1 ; U Nyun, As. 2 ; U Htiha Thugyi, Rs. 2. Total Rs. 19-2. Collected by Sonam Narboo Srinagar :—Hukum Chand, Re. 1; K. L. Gupta, Re. 1; Hira Lal Sharma, Re. 1 ; Raghu Nath Lal, Rs. 2 ; Prem Nath Sharma, Re. 1 ; Baskat Ram, Re. 1 ; Krishin Chandra, Re. 1 ; N. S. Narboo, Rs. 2. Total Rs. 10. Collected by Ma Saw Tin :— L. Foke Toe and Family Moulmein, Rs. 7. ; Ma Htwai Yin (Miss Fohe Toe), Rs. 5 ; Ma Hla Kin, Rs. 2 ; U Aung Bon, Rs. 3 ; U. Tun Lin, Re. 1 ; U Tin Saw, Re. 1 ; U Kyan Din, Rs. 2 ; U Thein, Re. 1 ; U. Sein, Re. 1 ; U Ba Shin, Re. 1 ; U. Han, Re. 1 ; Mr. Kyi Swan, Re. 1 ; Ma Saw Tin, Rs. 2 ;

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THE MAHA-BODHI

Journal of the Maha Bodhi Society.

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Yours sincerely,

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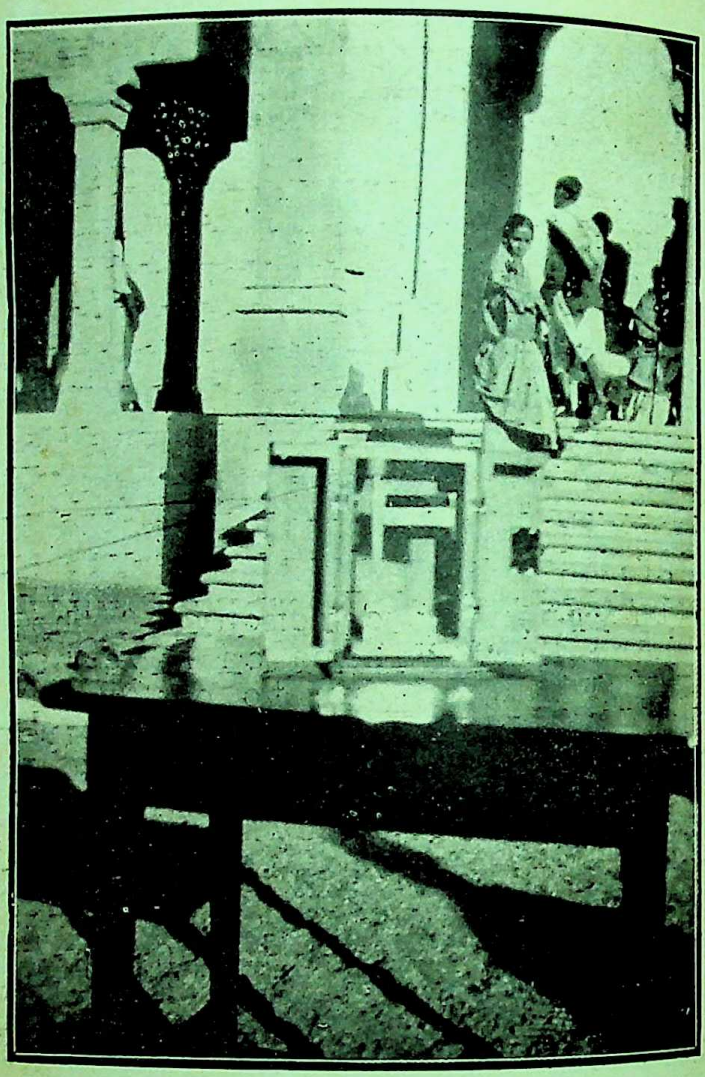

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NOTICE

A few copies of the Mulagandhakuti Vihara Inauguration Issue of the Mahabodhi are still available. It contains *inter alia* the messages of H. E. Lord Willingdon, Dr. Rabindra Nath Tagore, Ven'ble Sri Devamitta Dhammapala and others read on the occasion of the opening ceremony, a detailed report of the proceedings, the memorable address of Dr. S. N. Das Gupta, President, Buddhist Convention and fifteen pictures depicting the different phases of the celebrations. On special request, the price has been reduced to Re. 1/- only. Please apply sharp to—

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BUDDHISM IN JAPAN

By Mrs. Beatrice Lane Suzuki, m.a.

There are six great Buddhist sects in Japan belonging to the Mahayana. These are the Tendai, Shingon, Nichiren, Zen, Jodo, and Shin. Besides these, there are two small sects, the Ji and the Yudzunembutsu, and there are a few temples left belonging to the ancient Hosso and Kegon. But of truly living sects, still vital and of real power we find the above-mentioned six which are still thriving and preaching the way of the Buddha.

Buddhist sects in Japan are classified as Jiriki and Tariki. *Riki* is a Chinese word meaning power, *Ji* signifies self and *Ta* another ; so Jiriki means believing in and relying upon one's own efforts in order to attain salvation or enlightenment, while Tariki means like Christianity depending upon the grace of a superior power. The latter will seem to Buddhists in India belonging to the so-called Hinayana, to be very far from the teachings of Gautama, but the fact remains that Buddhism in Japan has developed so as to take in this Tariki conception and the Tariki sects call themselves Buddhist and believe that they are preserving the spirit of the Buddha's teachings.

Let us begin our brief survey with Tendai, which is one of the Jiriki sects and which has been living on Mt. Hiei and elsewhere in Japan for many centuries. Originally brought from China where it was founded by the teacher Chi-I (531-597) on Mt. T'ien Tai, it was introduced into Japan by the priest Saicho—better known by his posthumous title, Dengyo-Daishi, conferred upon him by the Emperor, the term *daishi* meaning "great teacher." Dengyo Daishi brought the teaching to Japan and established it upon Mt. Hiei overlooking the city of Kyoto and here all these eleven hundred years it has been taught and practised. The sutra upon which it bases

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its doctrine is the Lotus of the Good Law (the Hokke-kyo in Japanese and Saddharmapundarika in Sanskrit). The main thesis of this sutra is to present the Buddha as an eternal manifestation and all beings as partaking of his nature. Tendai is the teaching of universal enlightenment for all beings, not only for men but also for animals and plants and even the very dust under our feet. The Saddharma-pundarika continually emphasises this idea that every being, good and evil, can attain to Buddhahood for all beings are the same in essence ; therefore, Buddha, beings, and all phenomena are one. This theme the sutra proclaims and on it Tendai bases its doctrine. Tendai teaches the absolute oneness of all things and asserts that knowledge of this fact brings peace and freedom of mind. Tendai represents general Mahayana when it affirms the identification of all things and of their oneness with the absolute one mind, the Buddha. To come to know and realise this is enlightenment. Evil, according to Tendai, is the sense of separateness and so enlightenment consists in the knowledge through experience of oneness. This is the main teaching of Tendai which is living to-day in Japan at its best on the cryptomeria-clad mountain of Hiei, overlooking the city of Kyoto. It was here that the priest Saicho brought the new doctrine and established the temple of Enryakuji on Mt. Hiei on the summit of which he had long meditated as a youth. The result of that long meditation was now the blossoming of the Tendai doctrine at the Temple of Enryakuji. He secured the favour of the Emperor, and Enryakuji flourished under Imperial patronage and won many adherents. Later on, it became one of the greatest religious forces in power and prestige throughout the empire. A trip to the temples of Enryakuji on Mt. Hiei makes a delightful excursion from Kyoto. From the heights of the mountain, the city of Kyoto can be seen from one side of the mountain and the blue waters of Lake Biwa from the other. The temple buildings stand amidst great cryptomeria trees forming cool groves. The light for the Buddha is ever burning in the Kompon Chyudo, and

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the voices of priests are ever intoning the sacred scriptures in honour of the Buddha. Dengyo Daishi was a great man with far-reaching insight and mystic force. He established the temples on Mt. Hiei to make a centre for Buddhist training and Buddhist thought, and from Hiei the aroma of Buddhist piety and devotion spread all over the country, and from the parent Tendai came other branches of Buddhism in Japan.

When we come to Shingon, another great Jiriki sect, we find another man as its spiritual force, one who was filled with insight, devotion, talent, and enthusiasm together with organising ability and executive genius. This man was Kukai (774-835), later on called Kobo Daishi, the posthumous title given by the Emperor. And just as Dengyo established his temple stronghold upon a mountain, so did Kobo Daishi. This mountain was Koyasan where from Kobo's time to the present day Shingon is taught in its purity. This mountain in the province of Kii is not far from Kyoto. It rises 3000 feet above the level of the sea and its peak is reached through forests of cryptomeria and fir. For eleven hundred years worship has continued on the sacred mountain. Amid lofty trees the temples stand, their interiors rich with fine altars upon which rests a statue of the Buddha in one of his many manifestations. A constant burning of lights and incense is going on and the chanting of sutras rarely ceases. There is a great cemetery which is a vast city of the dead where one can see the tombs and memorial stones, fine ones and simple in honour of the departed, and at the end of the broad cryptomeria-lined avenue is the Holy of Holies, the tomb of Kobo Daishi himself, the place of greatest reverence for a Shingon believer in all Japan.

Kobo Daishi is even yet a spiritual power in Japan. He was a man of striking personality, not only a great religious leader and organiser of social work but he was a skilled artist, sculptor, and calligrapher. Some splendid examples of his work are still left to us. He was the friend and instructor of three Emperors and while he moved much among the high

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and great, he was also the friend of the lowly and poor, adored by all in his lifetime and revered by all after his death.

Kobo Daishi like Dengyo Daishi studied in China and brought the Shingon teaching as it had been directly handed down from teacher to teacher from the time of Nagarjuna who had learned it from the Bodhisattva Vajrasatta.

Every year thousands of pilgrims ascend the mountain to do honour to the revered founder and leader. There are many sub-temples throughout the empire and other fine head-temples of the sect which also support schools, colleges, universities, and charitable institutions. Here on Koya alone there is a fine university. In Japan religion walks hand in hand with education and charity and nowhere it is better exemplified than in Shingon.

Kobo Daishi emphasised that the two worlds of birth and death are really the same and one with the eternal Buddha. In short, Buddhahood is to be obtained in this very body. In order to attain it Body, Speech, and Thought are to be brought into harmony and united with the Body, Speech, and Thought of the eternal Buddha, which make up the life of the universe. This is called the activity of the "three secrets." To bring this activity to perfection is the aim of Shingon. It is done through religious practices and acts of worship of various kinds, especially through meditation. The eternal Buddha, according to Shingon, has taught the doctrine which has been given out to men through the great sutras of the Dainichikyo (Maha-vairocanasutra) and the Kongocho-kyo (Vajrasekharasutra). This doctrine is that of Funi-ishin, "not two"; all is "not two but one." The Body of the Tathagata fills the world, his light shines upon all beings. Buddhahood is latent within us and all things including animals and plants. We must become aware of it and know our Mind as it truly is. We achieve this through the practice of the Three Secrets. When we know this truth, we are enlightened and suffering ceases and we realise that we are true sons of the Buddha and one with him, which is joy supreme.

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The Zen sect is another Jiriki or self-power sect and it bears the closest resemblance perhaps to the Hinayana in form. Zen like Tendai and Shingon was brought from China where it had been introduced from India by Bodhidharma. It originated from the moment when the Buddha Śākyamuni was preaching to his disciples at the Mount of the Holy Vulture. Instead of a lengthy sermon he raised up a flower before the followers. None understood the meaning of this except Mahākāśyapa who quietly smiled. Then the Enlightened One said, "I have the most precious treasure, spiritual and transcendental, which this moment I hand over to you O Venerable Mahākāśyapa". So Mahākāśyapa is considered to be the first patriarch of the sect.

The idea is that in Zen there is a truth to be realised and which is communicable without words. As a sect it cares little for ritual, ceremony, or learning. Experience is the *alpha* and *omega* of its teaching and this experience is to be found within one's own nature and the truth found by seeing directly into one's own nature and there knowing the truth. To help one to realise the truth thus, a man is instructed in meditation or *zazen* as it is called. The mind is to be emptied of its ordinary thoughts in order to let the inner light shine through the veil. Zen does not necessarily despise the "ordinary thoughts" for it is they that make us what we are ; but as long as we are helped up by them, we cannot have real spiritual freedom which is enlightenment. When all our ordinary thoughts find their true bearing by becoming settled at a centre of spiritual unification, they are useful instruments. This centre, however, according to Zen, is to be discovered by means of meditation and not by mere learning or reasoning.

Although Zen emphasises the life of meditation, it also teaches through lectures, writings, and religious services. The followers of Zen are the most enlightened and progressive members of the Japanese community. Zen has laid its impress not only upon religious life but upon the esthetic side of Japanese life. Zen artists and writers have subtle quality of

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their own which holds the best spirit. The arts of flower arrangement, of ceremonial tea, of the Nō dance—all show forth this Zen spirit. Even a man's character may have it too, and we sometimes speak of a certain man as having Zen in him just as we also use the term in describing a picture, a dress, a scene, or a house. Zen has something of sobriety, even austerity coupled with a fine artistic feeling. Zennism is not only religion but a mode of life. If you would see Zen in its stronghold, visit the great meditation monasteries of Kyoto, see the earnest young men leading the simple Zen life, see them at meditation, see them also at work, digging in the garden, and begging in the streets. And see their master also, like an Indian Yogi, a man of power, a well of spiritual force who instructs them. Zen is modern too, and has its colleges and lectures like other sects, but the true source of its power is in the quiet meditation hall.

Now we come to the Tariki sects—those who acknowledge that salvation comes not through one's own efforts and merits but through the grace of another. That other is the Buddha Amitabha, the Buddha of universal and eternal life and light. The worship of Amida as Amitabha is called in Japan grew out of the Tendai, and Tendai philosophy is at the basis of its belief, but all philosophy is lost in the tenet that salvation or enlightenment is given to all who have faith in Amida.

According to Honen Shonin, the founder of the Jodo or True sect, the Jiriki method is too difficult for ordinary men in the world ; it takes many years, nay lives to perfect oneself. Have complete faith in the Buddha and his mercy. This is enough to carry you to the other shore. The Jodo sect and the Jodo Shinshu founded by Shinran, Honen's disciple, are practically the same except that Honen stressed faith and works where Shinran stressed faith alone. Both use the sacred formula, Namu Amida Butsu, the adoration to the Buddha Amitabha, the former using it as an act of merit, the latter as an act of thanksgiving.

Salvation begins in this life when a man puts his faith in

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Amida and his mercy. It is assured at death when by means of his faith he enters the Pure Land. By some Amidaists the Pure Land is an end in itself but by others it is regarded as the field of enlightenment, for Amidaists do not believe that true enlightenment can be obtained in this life and in this world. To some believers the Pure Land is a true heaven but to others it is Nirvana, the realising of one's unity with the Buddha.

To see the workings of these sects at their highest and best, come again to Kyoto. Visit the beautiful temple of Chionin of the Jodo sect situated on the eastern hills of Kyoto and founded in 1211 A.D. It is approached through a great gate eighty feet high, and it stands amidst fine old cryptomeria and pine trees. There are two great halls, one dedicated to the Buddha Amida and the other to the founder Honen Shonin. There are examples of all that is rich in Buddhist decoration. The Buddha is very large enthroned upon a golden lotus-flower. In the garden is a great bell, the second largest in Japan and back of the temple on a high terrace is the tomb of Honen Shonin. He was a wise and holy priest, and when he was lying on his death-bed he said, "The light of Amitabha illumines all sentient beings throughout the ten quarters of the world, and whoever calls upon this sacred name is protected and never forsaken by him."

The Shin sect is the largest in Japan and its two main temples are also in Kyoto. The Nishi or Western Hongwanji and the Higashi or Eastern Hongwanji are magnificent specimens of Japanese architecture. They stand as momentoes of the founder Shinran Shonin. Unlike other priests he wished to emphasise the life of the lay-disciple rather than the priestly. He never regarded himself as higher than his disciples and preferred to be called Gutoku, the bald-headed old man. His doctrine is summed up in the idea that the man of faith is already saved and his repetition of the Nembutsu (as Namu Amida Butsu is called) is simply the thanks offering of a grateful heart.

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The Shin sect is most active in social work, education, and charity. It maintains leading colleges and schools, orphanages, free boarding houses, nurseries, aid for the poor, lectureships, associations, and societies of all kinds. It prides itself on being modern and up to date and foremost in all philanthropic endeavour. The Shin people have no superstitions and believe in walking the Middle Path of sobriety and happy worldliness. Although its members have one eye cast upon Paradise, the other is fixed upon the ground of this world, and it believes in treading firmly even gaily through the difficulties of human life. If only the heart and mind is placed upon Amida all will be well with the Shin believer.

We come now to the last of the six great sects and return to the Jiriki standpoint in contemplating the Nichiren sect. The Nichiren sect has been named after the founder Saint Nichiren who founded it in 1253 A.D. It is sometimes called Hokke sect because it is based upon the teachings of the Hokke-kyo (Saddharma-pundarika). This sutra is considered by believers to be the key to open the gate leading to the eternal world of Buddhas.

The founder Nichiren (sun-lotus) was a man of unique personality. He was born not of aristocratic lineage like Dengyo, Kobo, Honen, and Shinran, but the son of a humble fisherman. He studied on Mt. Hiei. He became convinced that the Lotus Gospel (Saddharma-pundarika) alone contained the true Buddhist teaching and henceforth he set himself to the task of teaching it. He encountered many obstacles and his life is filled with adventures, but he finally achieved his purpose and died surrounded by many devoted disciples, and the founder of a great religious sect. To see his religion practically in action, visit Hommonji in Tokyo, perhaps on a festival day and then note the fervour, the enthusiasm, the all-absorbing piety of the devotees, who cry Namu Myoho Renge Kyo (All Hail to the Lotus Gospel!). Their adoration is given to the Sutra which stands as a symbol for the eternal Buddha. Just to utter these words with an aspiring heart is enough for the

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layman. Nichiren like the other sects is active in propaganda and in social service work.

Now we have briefly surveyed the six leading sects of Buddhism in Japan, but is it not enough to show that Buddhism is a living force and power in Japan? At the heart of all Buddhism in Japan is the doctrine of the Bodhisattva. This is the kernel of the Mahayana. The Bodhisattva is the being who refuses the attainment of Nirvana until all his fellow-beings can also attain to it. Fully prepared for the final consummation he turns his back upon it feeling it to be selfish to enjoy it while even one of his fellow-creatures is in ignorance. Rather will he return to this world of trouble and perplexity and help all creatures until everyone has attained to the glorious conception of Buddha unity. Not till then will he take his rest. Until then the Bodhisattva works and refuses the Nirvana which his merits have won for him. All the sects preach this doctrine of the Bodhisattva, assert that each one of us is a latent Bodhisattva and urge us to realise it and make our true nature an active force among our fellow-beings.

This is a very brief sketch of Buddhism in Japan. The Buddhists in Japan are in harmonious thought and feeling with the Buddhists of all other lands. They are so busy tilling their own garden in Japan that they may seem indifferent and apathetic to the Buddhists abroad, but this is only superficial. They feel that their first efforts are needed at home. But in sympathy they are one with their Indian brothers. They are happy that the Mulagandhakuti Vihara has been completed, and they send their greetings of fellowship. May we all, Indian, Japanese, European, work for the Buddhist cause like true Bodhisattvas and carry the light of the Buddha to illumine dark places and endeavour with all our spiritual force to proclaim the power and beauty of the Dharma.

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THE BODHISATTA IDEAL

By Bhikkhu Nārada

In Buddhism, three ideals are attainable by the seeker after peace—namely, the ideals of *Arahantship, of Pacceka Buddhahood* and of *Samma Sambuddhahood.*

The Theravada Buddhist—unlike his Mahayanist brother whose doctrine totally denounces the so-called selfish idea of Arahantship—is free to choose for himself from the above three ideals that which best suits his temperament.

One may be so thoroughly convinced of the universality of sorrow that he would only be too willing to lay this heavy burden aside, and effect his escape from this world of rebellious passions by attaining Arahantship at the earliest opportunity possible. Such an individual must necessarily be guided by a superior spiritual instructor who himself has won the Eternal Peace.

There may be another who, prompted by his own inclinations, would deem it worthy to seek the ideal of Pacceka Buddhahood, and thus attain salvation solely relying on himself, independent of outside help.

There may be yet another who would not merely *contemplate* but *feel* all the sorrow of the world ; so pervasive is his compassion, so boundless his love that he would voluntarily renounce his personal salvation, and dedicate his life to the lofty purpose of serving humanity.

Such is the noble ideal of an ever-loving Bodhisatta.

This ideal of Bodhisatta is the most refined and the most beautiful ever presented to the world, for a being who voluntarily renounces personal salvation to help the suffering humanity is the acme of self-lessness.

The Pali term *Bodhisatta* is composed of the two words, *Bodhi,* which means Wisdom, Enlightenment, or knowledge of

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the Truths, and *Satta,* denoting one who is attached to, or bent upon. By Bodhisatta is, therefore, meant one who is attached to or bent upon Enlightenment or knowledge of the Truths. In this general sense it may without any distinction be applied to any person who is aspiring to the Bodhi, but, strictly speaking, a Bodhisatta is one who is destined to become a *Sammá-Sambuddha,* a Fully Enlightened One.

According to the commentaries he who aspires to attain Buddhahood makes at first a firm mental resolve (*Mano-Panidhi*) in the presence of a Buddha, to become an Omniscient One, and this he repeatedly affirms for a long period, but without intimating his desire to another. Later he gives verbal expression to the resolution formed in his mind (*Vaci-Panidhi*), in the presence of a Buddha, and repeats this for an equally long period. It is stated that the Bodhisatta Gotama, for instance, made Mano-Panidhi in the presence of 125,000 Buddhas for seven Asankheyyas, and the Vaci-Panidhi in the presence of 387,000 Buddhas for nine Asankheyyas.

Then with firm determination and strong will-power, he develops by degrees the self-sacrificing spirit latent in him, and cultivates intuitive knowledge until he reaches a high pitch of perfection, when unable to restrain himself any longer, he demonstrates his burning desire which has been so long held in abeyance. This outward demonstration is technically called *Kâya-Panidhi.*

These three periods of a Bodhisatta are known as the period of Aspiration, of Expression, and of Nomination.

At this stage of spiritual advancement he is capable of attaining Arahantship, if he is inclined to do so, but this golden opportunity he renounces to serve the world at large.

"To-day, if such were my desire,
I my corruption might consume.
But why thus in an unknown guise
Should I the Doctrine's fruit secure?
Omniscience first will I achieve,
And be a Buddha in the world.

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Or why should I a valorous man,
The ocean seek to cross alone?''

Such was the train of thought that passed through the mind of the Bodhisatta Sumedha, as he lay prostrate at the sacred feet of the Buddha Dipankara.

It is on such an occasion as this that a Bodhisatta receives the revelation or *Vivarana* from a Buddha, who perceiving with His Divine Eye, publicly proclaims that the individual in question will positively attain Buddhahood in the near future. Henceforward he becomes fully entitled to the honourable appellation of Bodhisatta.

The Books mention three classes of Bodhisattas, namely :—

1. Those in whom is a superabundance of Confidence (*Saddhãdhika*).

2. Those in whom is a superabundance of Energy (*Viriyadhika*).

3. Those in whom is a superabundance of Wisdom (*Paññâdhika*).

Those Bodhisattas who are distinguished for wisdom are generally lacking in Confidence, the energetic ones in Wisdom, and the devotional ones in Energy. Seldom, if ever, are these three characteristics harmoniously combined in one person. Buddha Gotama may be instanced as one belonging to the third group. Owing to his profound wisdom He completed his probationery period in four Asankheyyas and one hundred thousand æons, which is the minimum time limit, the maximum being 16 Asankheyyas and one hundred thousand æons.

During this enormous period—far beyond the ken of human knowledge, being impossible to reckon by the ordinary years—he utilises his energy and power to qualify himself for the laudable task by persistently practising the Paramis or Perfections, the *sine qua non* of Bodhisattahood.

What, then are the Paramis or Perfections?

According to the Commentary of the Cariyá Pitaka Paramis are those virtues which are cultivated by a heart filled with

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compassion, guided by reason, utterly indifferent to worldly gain, and unsullied by error and all feelings of self-conceit.

Dâna or Charitable Giving is the first Párami. It confers upon the giver the double blessing of inhibiting, on one hand, the immoral thoughts of selfishness, and developing, on the other hand, the pure thoughts of selflessness. It blesseth him that gives and him that takes.

A Bodhisatta is not worried by the question whether the recipient is truly in need or not. His main object in giving is to eliminate craving that lies dormant within him. The consolation that comes to the recipient and the alleviation of suffering are matters of secondary importance.

He makes no distinction in extending his love with supernormal generosity, not forgetting at the same time to use his judicious discrimination in doing so. If, for instance, a drunkard were to ask him for some help, and if convinced that the drunkard would misuse his gift, the Bodhisatta would not hesitate to refuse him to his face, for such generosity would not constitute a Parami.

Nevertheless should some one seek his help for a worthy purpose, instead of assuming a forced air of dignity or making false pretexts, he would only express his deep obligation for the opportunity afforded and willingly and humbly render him every possible aid. Yet, he would never set it down to his account as a favour conferred upon another, nor would he ever think in his mind of the man as his debtor for the service rendered. He is interested only in the good act, but nothing beyond. He does not, as fools do, expect any reward in return, nor does he crave for the empty reputation of having done some noble work.

A Bodhisatta is always ready to oblige, but seldom, if ever, does he stoop to beg for a favour. The Brahmadatta Jataka relates that once the Bodhisatta was leading an ascetic life in the park of a certain king, who visited him daily and ministered to all his needs. Yet for twelve long years he refrained from asking such a trifling boon as a pair of sandles

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and a leaf parasol. When questioned as to his strange, but modest, attitude, he replied to the king :—

"Who begs, Pancâla Lord, to weep are fain,
They who refuse are apt to weep again."

In abundance he gives, irrespective of caste, creed or colour, but he seeks nothing for he needs nothing. Contentment is his wealth, and an Edward Dyer would sing with him :—

"Some have too much, yet still do crave ;
I little have and seek no more.
They are but poor though much they have,
And I am rich with little store."

In the Kanha Jataka (No. 440) it is mentioned that Sakka, attracted by his exemplary life of virtue, approached him and prayed to be given the privilege of granting him a boon. He acceded to Sakka's kind request, and expressed his desire to have the following four boons :—

1. May I harbour no malice or hatred against my neighbour.
2. May I not covet my neighbour's glory.
3. May I cherish no affection towards others.
4. May I possess equanimity.

Greatly disappointed, though more than pleased with the disinterested nature of his request, Sakka entreated him to make another. He replied :—

"Where in the woods I ever dwell, where all alone dwell I
Grant no disease may mar my peace, or break my ecstasy."

Hearing this the Sakka thought "Wise Kanha, in choosing a boon chooses nothing connected with food ; all he chooses pertain to the ascetic life."

Delighted still more, he added thereto yet another. The Bodhisatta remarked :—

"O Sakka, Lord of the world, a choice thou didst declare :
No creature be aught harmed for me, O Sakka anywhere.
Neither in body nor in mind ; this, Sakka, is my prayer."

A Bodhisatta exercises this virtue of Dana to such an extent that he is prepared to give away not only wealth and other

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cherished possessions, but his kingdom, his limbs, even children and wife. He is even ready to sacrifice his own life wherever such sacrifice will benefit humanity.

The Vessantara Jàtaka (No. 547) mentions how when Prince Vessantara was a child of only eight years, he thought with all sincerity :—If one should ask my heart, I would cut open my breast and tear it out and give it ; if one should ask my eyes, I would pluck them out and give them ; if one should ask my flesh, I would cut off the flesh and give it."

Perhaps the readers are acquainted with the beautiful story wherein is graphically described the Bodhisatta sacrificing his life to a starving tigress, in order to appease her hunger, and thereby save her and her dying cubs.

The critic might question :—"Is this kind of self-sacrifice of the Bodhisatta commendable?" Well let us have recourse to the Great Being himself for the answer.

The Bodhisatta, moved by the pitiable sight of the starving tigress who was on the verge of death, commanded his disciple Ajita to go in search of some food to be given to her. Making this a pretext to send him away, the Bodhisatta reflected :—

"Why should I search after meat from the body of another, whilst the whole of my body is available? Not only is the getting of meat in itself a matter of chance, but I should also lose the opportunity of doing my duty.

"This body being foul and a source of suffering he is not wise who would not rejoice at its being spent for the benefit of another. There are but two things that make one disregard the grief of another ; attachment to one's own pleasure, and the absence of the power of helping. But I cannot have pleasure whilst another grieves, and I have the power to help ; why should I therefore be indifferent?

"I will therefore sacrifice my miserable body by casting myself down the precipice, and with my corpse I shall feed the tigress thus preventing her from killing her young ones, and also the young ones from dying by the teeth of their mother.

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"Furthermore by so doing I set an example to those who long for the good of the world ; I encourage the feeble ; I rejoice those who understand the meaning of charity ; I stimulate the virtuous.....And finally that opportunity I yearned for, 'When may I have the opportunity of benefiting others by offering them my own limbs!' I shall obtain it now, and so acquire ere long Supreme Wisdom—*Sammã Sambodhi.*"

It will also not be out of place to cite an interesting account which appears in the Cariyâ Pitaka commentary, with regard to the mode of practising Dana.

In giving food the Bodhisatta thinks that he would thereby cause the people to acquire long life, beauty, happiness, strength, wisdom and the Highest Fruit, Nibbàna. He gives water and other harmless beverage with the object of quenching the thirst of passion of beings, clothes for acquisition of the golden complexion, modesty and conscientiousness ; conveyances to gain psychic powers ; odours for the scent of Sila (morality) ; garlands and unguents to acquire the glory pertaining to Buddha's virtues ; seats to win the seat of Enlightenment, lodging with the hope of serving as a refuge for the world ; lights to obtain the five kinds of eyes—namely, the physical eye, the eye of wisdom, the divine eye, the Buddha eye, and the eye of Omniscience ; forms to possess the Buddha aura ; sounds to cultivate a voice as sweet as Brahma's ; tastes so that he may be pleasing to all ; contacts to gain the delicate organism of a Buddha ; medicines for the sake Deathlessness (Nibbana) ; emancipates slaves in order to deliver men from the thraldom of passions ; renounces children to develop the paternal feeling towards all ; renounces wives to become the master of the world ; renounces kingdoms to inherit the kingdom of Righteousness, etc.

This important text bears ample testimony to the altruistic nature of the motives of a Bodhisatta. Further it indicates how he endeavours as best he can to direct all his disinterested efforts for the amelioration of mankind, not forgetting at the same time, his high aspiration—*the Buddhahood.*

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Combined with this supernatural generosity is the purity of his Conduct (*Sila*). If he be living the life of a recluse, he would try his utmost to observe the Sila that pertains thereto. In case he leads the household life he would adhere, though his interests are at stake, to the five elementary principles of regulated behaviour.

(To be continued).

THE WORD OF BUDDHA IN EUROPE

By Senator Giuseppe De Lorenzo,
Professor of the Royal University, Naples (Italy).

As an *upasako, aham bhavantam Gotaman saranam gantva dhammam ca sangham ca*, and as an expositor of the Buddhist doctrine[1] in Italy, and translator of the whole of the Majjhimanikāyo[2] I think fit, on the occasion of the Mulagandhakuti Vihara opening ceremony to recall to the Buddhist Convention the name and the work of a man, who, in my opinion, was the most active exponent of the Word of Buddha in Europe, not with historical or philosophical dissertations, but with the translation of the very word of the Master.

This great interpreter of the Word of Buddha to Europe was the late Dr. Karl Neumann (born in Wien (Austria) on October 18th, 1865 and d. there, still young on October 18th, 1915). Before, when his work had not yet appeared, a perfect knowledge of the sacred books of Buddha was only attained by the few students of Sanskrit, Pāli, Chinese, Japanese and

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1 G. De Lorenzo, *India e Buddhismo antico*, pp. 600, 5th ed. Bari, Laterza, 1926.

2 *I Discorsi di Gotamo Buddho del Majjhimanikāyo*, 3 vols. of pp. XVI, 512, XXVIII—500, Bari, Laterza, 1921-1927.

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other Asiatic languages, so that non-philosophical people could only acquire little knowledge of lesser works or fragments. But the wonderful work of Neumann enabled everybody to reach the very sources of that immense river which has poured its blessed waters on half our planet, so that now every impassionate soul can extinguish his thirst out of its fresh waters. His big work of translation and interpretation did not confine itself only to Germany and Europe, but influenced all the students of Buddhism in the world, from America to Japan. To him is Italy indebted for her most perfect knowledge of Buddhism, and I myself owe him the enlightenment of my mind and the greatest consolation of my life.

Neumann's great Buddhistic work has no equal among the preceding and the contemporary literature of the same kind; it began in 1890 with an edition of the text followed by translation and comment of the *Sarasangaho*,[3] a short encyclopædia on Buddhist theology and cosmology very popular in Ceylon. This was followed, after a year, by the translation of two great Buddhist suttas and of a treatise of Meister Eckhart,[4] considered in relation, to show the intimate affinities existing between Buddhism and Christianity in spite of their numerous external differences. Then, after the lapse of one year, his wonderful "Buddhistische Anthologie[5] appeared. This work, whose importance in Europe, was really great, gave for the first time a complete idea of the "suttapitakam," a collection of all Buddhist suttas; it contains indeed, sixty suttas, fifteen from the "Khuddakanikāyo," twenty from the "Anguttaranikāyo" and twenty from the "Samyuttanikāyo," both in prose and verse according to

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[3] K. E. Neumann, *Des Sarasangaho, eines kompendiums buddhistischer Anschauungen, erstes Kapitel*, Leipzig, 1890.

[4] K. E. Neumann, *Die inmere Verwandtschaft buddhistischer und christlicher Lehren*, Leipzig, 1891.

[5] K. E. Neumann, *Buddhistische Anthologie, Texte aus dem Pāli-Kanon zum ersten Mal Ubersetzt*, Leiden, 1892.

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the text. Next year he gave to the press the integral translation of the "Dhammapadam,"[6] one of the best among all others till now published; in it Neumann reveals not only his strong philosophical mind, but also his exquisite soul of a poet. Meanwhile the idea of the translation of the most ancient and important collection of Buddha's discourses, which goes under the name of 'Majjhimanikāyo,' took hold of his mind to find complete expression in a majestic work dealing with a matter till now completely unknown.

Schopenhauer says that the sublime is that kind of beauty, or the most perfect kind of beauty, in which one feels the negation of what is transitory and the affirmation of what is eternal, both contributing to form the essence of beauty itself. Such is indeed the impression of sublimity that one feels reading and studying Buddha's discourses of the Majjhimanikayo in the integral translation of Neumann. Only a few years have passed since a very profound student of Buddhism, H. Oldenberg, wondered at Neumann's great conception, and the learned late Albrecht Weber expressed his profound impression derived from the reading of the first volume of the "Discourses" when the great work, incredible to say, was already at an end. Three wonderful volumes reveal to us, in their genuine and primitive grandeur, those philosophical speeches delivered in the valley of Gangā between VI and V C. B. C. and handed down to posterity during ages and ages, inspiring so many different manifestations in the field of art, philosophy and religion.

The publication of this great work surely wuold have satisfied any author; but it was not so with Neumann, who, between the publication of the first and second volume of the "Majjhimanikayo" began to translate the songs of

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6 K. E. Neumann, *Der Wahrheitpfad, ein buddhistisches Denkmal aus dem Pāli in den Versmaassen des Originals uebersetzt*, Leipzig, 1893.

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Buddha's disciples.[7] This book contains a collection of 1804 stanzas and more than 7000 lines in which are wonderfully represented the lyrical expressions of those Indian ascetics, which find an echo in the Cantico of S. Francis of Assisi and the Laude of Jacopone da Todi. The translation of these songs is so wonderfully done as to induce C. A. F. Rhys Davids to write in her "Psalms of the first Buddhists" in the Buddhist Review, London, July 1909, p. 153 that "The book of these Buddhist Psalms has been translated into eloquent and vivid German verse by Dr. K. Neumann. So profoundly interesting are the contents that it were worthwhile learning German, only to be able to read them."

But this translation of the songs was to Neumann only a preparation to enable him to give us in perfect German lines the songs of the Master himself, which are indeed the gems of lyrical poems. Hardly had he finished the translation of the "Majjhimanikayo" when he completed that of the Suttanipato ;[8] a set of 1149 stanzas, 4600 lines and many prose intercalations from Buddha's sayings. In these stanzas, as Neumann says, we find no more that pathos, appearing here and there in the songs of the disciples. Indeed, true classical monuments begin when gesticulation finishes.

This clear and profound comprehension of Buddhist art led Neumann to make on this subject a series of very original considerations[9] which form the most beautiful impression on the argument.

Such esthetic exegesis of Buddhism was not completed,

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[7] K. E. Neumann. *Die Lieder der Monche und Nonnen Gotamo Buddho's, aus den Theragāthā und Terigātha zum ersten Mal übersetzt*, Berlin, 1899.

[8] K. E. Neumann. *Die Reden Gotamo Buddho's aus der Samalung der Bruchstücke Suttanipāto des Pālikanons*, Leipzig, Barth, 1905.

[9] K. E. Neumann. *Das buddhistische Kunstwerk: I Propadeutischer Prodromus;* II *Oekonomie;* III *Technik;* IV *Dianoiologie;* München, Süddentsche Monatshefte, Febr. 1904, Okt. 1904, Dz. 1905, Febr. 1906.

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because it was interrupted by another gigantic work: the translation of the Dighanikayo in three volumes,[10] containing the complete collection of the 34 discourses and dialogues of Gotamo Buddho constituting the "Dighanikayo."

Gerhart Hauptmann, in the "Almanach des Verlag" R. Piper in Munchen, 1924, p. 131 has written that Neumann's translation of Buddhist texts is, like that of Luther from Christian ones, such a monument in German language as to last till the extinction of that very language: "Karl Eugen Neumann hat, wie einst Luther das Bibelbuch, die heilige Schrift des Buddhismus zum deutschen Besitz gemacht. Die Bedentung dieser Tat ist gross. Buddhismus, in Form eines bewunderungsürdigen deutschen Sprachdenkmals gegenwarting geworden,.....nur mehr mit der deutschen Sprache selbst verstummen kann".

This was Neumann's last work. On October 18th 1915, the very day of his fiftieth birthday, this pharos to modern world, the friend of my soul, died. But he has left on the earth an everlasting monument in his great work of translation and interpretation of the ancient Buddhist texts.

BUDDHISM AND MODERN THOUGHT

By Mr. Sukumar Haldar, b.a., p.c.s. (Retired)

Students of comparative religion cannot fail to notice points of contact between Christianity and Buddhism. These similarities concern a few incidents in the lives of the two founders although there are also remarkable similarities between the life-stories of Chrishna (Krishna) and Christ; but they also concern many moral teachings. As both

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10 K. E. Neumann. *Die Reden Gotamo Buddho's aus der Langeren Sammlung Dighanikāyo des Pāli-Kanons, erster Band, München, 1907, Piper & Co.;* zweiter Band, id. id., 1912; dritter Band, id. id., 1918.

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Buddhism and Hinduism are much older than Christianity there can be little doubt as to which is the borrower—Christianity or the two religions of India? Even the Jesuit Fathers, Huc and Gabet, who travelled in Tibet shortly before the middle of the nineteenth century were compelled to admit the high moral principles of Buddhism and to offer as an explanation of the resemblance between certain of its rites and symbolisms and those of the old Catholic Church that they must have been the invention of the Devil for the express purpose of anticipating Christianity and of keeping a large part of mankind outside the true faith which was yet to come.

The special characteristic of Christianity, however, lies in its claim to exclusive salvation through the sacrifice of God's only begotten Son. Of the character of this dogma Mr. Walter Jekyll has stated: "A man may have lived a detestable life—may have robbed, murdered, committed adultery, led others into courses of degradation and death, and by an act of repentence and faith in the redeeming power of Christ's blood may save his own precious soul. I say boldly that a more immoral teaching than this it is impossible to conceive. The man who has destroyed others has no right to be able to save himself. Contrast with the Christian belief that of Buddhism, which teaches that every evil act brings its own punishment, and that a man's salvation depends upon himself. Which of these two beliefs is the likelier to lead to right living? Can there be any doubt?" What Jesus came to teach, and what constitutes the special characteristic of Christianity was the coming of "the Kingdom." That is the outstanding idea of Christianity. The founder of that religion taught that man should take no thought of the morrow, that the necessaries of life are to be procured by prayer and that possession of wealth is in itself a crime. Industry and providence, so far as the affairs of this world are concerned, were discouraged by him. As an English rationalist has observed: "The teachings of Jesus as recorded in the New Testament are commonly assumed to be original, inimitable,

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perfect. Yet they lay no adequate stress on the necessity of education, they fail to appreciate the importance of reason, the sense of secular citizenship is almost absent, they afford no scope for the special qualities of womanhood." The fundamental Christian theory of the origin of sin, like that of human salvation, differs from that of Buddhism. Buddha taught that sin, sorrow and suffering arose from ignorance and that the way to salvation lay through the active cultivation of the eightfold rules of ethics which cover all human activities of thought and action. He did not teach salvation by grace. He enjoined the cultivation of the moral powers through the enlightenment of the mind along the path of wisdom.

The Christian ideas are getting out of favour, slowly but surely, with the diffusion of knowledge in the West. Christ's teachings on other-worldliness has been definitely rejected. Mr. Reginald E. Rynd stated in the *Nineteenth Century Review* in 1925: "The time has long gone by when Christianity could be regarded as the normal background of the social and political activities of the Western world." In the same year Dean Inge ridiculed the "mummified customs that have long outlasted their usefulness and otiose dogmas that have long lost their vitality." Old deep-rooted religious ideas are hard to get rid of. The Rev. H. D. A. Major, Principal of Ripon Hall, Oxford, said in 1926: "Certain intelligent leaders know that certain things taught are not true, but there is not a frank disowning of the untrue, a separation of it from the true which, as a matter of fact, they are teaching." The late George Meredith was rather urgent in attempting to popularise what he described as "Christianity stripped of such top-hamper as was no longer to be tolerated by the conscience or the reason of man."

The West has instinctively dropped the other worldliness which Jesus adopted from a particular school of Indian thought and it has unconsciously adopted the Buddhist teaching of salvation through work. Hugh Black says: "Work is

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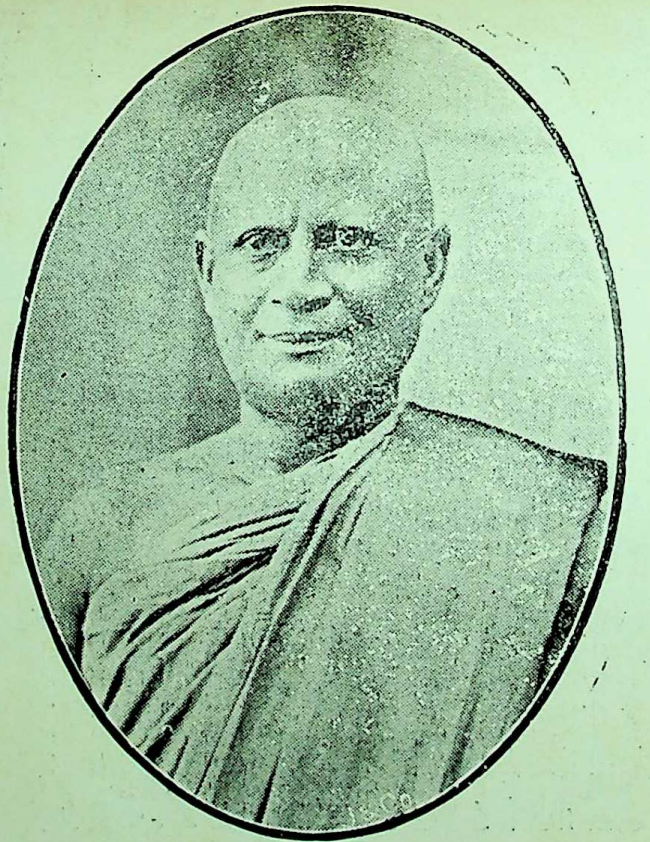
***The High Priests* of Ceylon who performed the opening Ceremony of the Mulagandhakuti Vihara**



VEN'BLE SRI L. DHAMMANANDA,
Principal, Vidyalankara College, Ceylon.

VEN'BLE SRI K. RATANASARA,
Principal, Vidyodaya College, Ceylon.

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An Extract from the 1st issue of the 1st volume of the Mahabodhi—published in May, 1892.

The system now known as Buddhism promulgated by Gautama Buddha twenty-four centuries ago in the Deer Park at Rishipatana in Benares, existed in India, moulding the destinies of the nations in their palmiest days for nearly seventeen centuries. During the time of the Moslem rule every vestige of Buddhism was effaced out of existence, leaving nothing but a few stone inscriptions of Asoka. From the tenth to the twelfth centuries a systematic vandalism of sacred shrines was carried on by the devastating hordes of Arabs under Muhammedan generals. From the twelfth to the sixteenth century indigenous literature was not only not allowed to be cultivated but every method was adopted to stamp out a national growth. Before the Moslem advent there was one great state religion and all Aryans lived happily in contentment. In those days Aryan Indians navigated the broad seas and founded colonies in Java, Pegu, Cambodia and Burma. Indian Pandits were warmly welcomed by the sovereigns of China, Tibet and other Buddhist countries, who patronised Sanskrit and Pali literature. In the eleventh century Sri Jnána Dipankara, the great Buddhist hierarch of Mágadha, with his retinue of disciples visited the Buddhist countries of Burma, Cambodia, Siam and Java before leaving for Tibet, whither he went at the request of the sovereign by whom he was asked to carry out reforms of the Tibetan Buddhist Church. Benares, Gaya, and Nalanda were the centres of Buddhist learning at this time. Pilgrims from all parts of the Buddhist world came on pilgrimage to the central shrines of Benares, Gaya, Kapilavastu and Kusinágara. A change came over the sacred soil of Aryavarta when its smiling gardens were converted into a land of desolation by the sword and its picturesque temples destroyed by fire by the devotees of Islam. Historical records and literature were destroyed and the custodians of Art and Science cruelly massacred. Thus was the mine of Aryan literature exhausted, only the remnants that were hidden in some solitary place escaping the fires. Happily for India, some of the devoted custodians who had escaped the persecutions, taking the rescued treasures, fled to the land of snows, where they lived and died, enriching Tibetan literature by their own unselfish labours.

[Written by Mr. H. (now Ven'ble Sri Devamitta) Dhammapala]

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the very salt of life, not only preserving it from decay, but also giving it tone and flavour." Rejecting the Biblical doctrine Mr. H. W. Smith has observed: "When man began to toil, not his fall, but his salvation began."

In India, fully five centuries before the Christian era, the people had the benefit of right teaching as to the best course of life, but they finally stuck fast to the old traditional way. The result was the effectual conquest of India by Moslems and the long subjugation of the people to a foreign yoke. The Hindus generally still bow to tradition. Most of their leaders are proud of the excellence of their religious system and are crying for a religious revival as the only means of attaining political emancipation. Only a few thinkers amongst them have realised the truth of the matter. "There is hardly a country in the world," says Krishnamurti, "on which the dead hand of tradition lies so heavily as it does on India. This is the true Indian problem. Solve it and everything else which keeps India back today will melt away like the morning mist. The race or country which has not liberated its inner life cannot hope for freedom." Dr. R. P. Paranjpye has stated in his book on "The Crux of the Indian Problem" that excessive devotion to authority in religion and in other spheres of life and the slight regard paid to the reasoning faculty are the main characteristics of the Indian people and the cause of most of the troubles from which their country is suffering. Rabindranath Tagore said a few days ago: "The greatest enemy which has been dominating our country is the gigantic monster of unreason and superstition, caste prejudice and religious bigotry which are more potent in their malignity than any power represented by strangers from across the seas." Let the message of Reason, first promulgated by Lord Buddha, be sounded once more in the ears of the Hindus. If they accept it and profit by it they may yet hope to recover their position as an independent nation. If they spurn it their doom is sealed.

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ADDRESS AT THE BUDDHIST CONVENTION

(By Dr. A. L. Nair, Bombay).

Reverend Sirs, Brothers, and Sisters,

On this most auspicious occasion of the consecration of the Mulagandhakuti Vihara in this most historical place of Isipatana, I rise to give expression to my reverential feelings by trying to dwell upon the question as to how Buddhism has been able to maintain its vitality through this long vista of years.

When we study the life of the Bhagwan and the great work of regeneration and progress effected by him, we are struck by the tremendous personality of the Master. He resolved upon throwing open the gates of immortality to all and preached the teachings of self-reliance and constant work for the development of Personality and rendering all help to the suffering humanity. He first set forth the Sutta of the setting into motion of the wheel of the Law in this very place before the group of five Bhikkhus. He explained to them the origin and cessation of suffering and showed them the way of its destruction with the help of the Dependent origination and endowed them with the Eye of truth. They were the first Arhants into the world. They were like him free from all bonds—both earthly and heavenly, and as soon as they were such sixty-one arhants in the world, He addressed them thus:—

"Go ye Bhikkhus, and wander for the gain of the many for the welfare of the many, out of compassion for the world, for the good, for the gain and for the welfare of gods and men." "Preach Bhikkhus, the Dhamma" he further adds, "which is meritorious in the beginning, meritorious in the middle and meritorious in the end in the spirit and in the letter, proclaim a consummate, perfect and pure life of holi-

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ness." Here there is something unheard of before the days of Gotama. The Bhikkhus went forth as the harbingers of Hope and assurance for the disappointed, the dissatisfied, the reprobate, the suffering and the down-trodden. What kind of life they were asked to lead? A life of self-sacrifice and privations and yet a life of chastity, pure and spotless, in which the individual and Self were entirely purged off. Bhagwan Buddha made no secret of his teachings, he had no "closed fist," his Dhamma and Vinaya constitute the Master and the Guide after his Parinibbana. He allowed no central power, but his church embraced the Four Quarters. He wanted to carry a definite message of relief and release from sufferings on the principles of Ahimsa (Love), service of all, irrespective of sex and castes. He, therefore, founded a Church (Vihara) where the best intellect of the times could be concentrated and which could form centres of enlightenment, hope and consolation and where noble virgins and matrons could go with impunity for their spiritual edification.

Through whom to carry out the work? He wanted men and women, who would be untrammeled by self and be disentangled from the turmoils of the world, who would enter into a state of "Houselessness" and be prepared to undergo the rigour of discipline and ordered life and dedicate their life to the service of all without neglecting their own perfection. They were Bhikkhus and Bhikkhunis and the response that was given to Gotama was simply splendid and marvellous. They were Brahmin scholars and ascetic Jatilas, fireworshippers, youths that belonged to rich families of millionares multimillionares and warriors of noble blood. Imitating the examples of their Master they carried the torch of religion all over the world—teaching to the people that Bodhi (wisdom) was open to the poorest of the poor and the humblest of the humble. The best flower of the Society thus rallied round the Standard, unfurled by Gotama and thus with the Emperor Asoka at the helm in the 3rd century B. C., Bhikkhus and Bhikkhunis facing the difficulties of transport

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and absence of means of any communication and inclemencies of weather and people, spread the teachings of the Bhagwan throughout the world. Hospitals for men and beasts were started. It introduced a new renaissance not only in India, Ceylon and Burma, but in China and Japan Central Asia and Syria. Japan owes her property and music and arts, crafts and philosophy largely to Bhagwan Buddha's message. It travelled to Syria. It influenced the philosophy of the Stoics and America received the new light long before Columbus *discovered* that Continent.

But why go outside India? In the Indian Continent itself, paintings and sculpture, architecture and carvings and epigraphical records and antiquities like the Stupas and caves, iconography and literature—Pali and Sanskrit bear eloquent testimony to the Palmy days of ancient and mediaeval India dominated by Buddhist culture and civilisation, which form the greatest factor of unification. It is the noble inheritors of the Bhagwan's Dhamma (Dhammadayad) that had effected this.

The greatest factor that gave vitality to Buddhism, therefore, consisted of the selfless ideals of the Bhikkhus and Bhikkhunis of those times. By their simplicity of life, nobleness of temper, liberality of vision, doggedness of resolve, untiring energy and all-embracing Metta (Love)—these exercised a potent influence on the life and morals of the people who were thus prompted to put forth utmost vigour and energy in all their work. Thus was ushered in a new era of activity, enlightenment and all-sided progress.

This picture naturally makes me turn to the present condition of the Bhikkhus in the Buddhist countries and the first question that I ask to myself is whether the Bhikkhus of the present times, are conscious of the great mission that the Bhagwan Buddha has thrown upon those, who are his sons? Have they given up their luxurious habits and enervating life and started like brave lions, fearless and undaunted imbued with one thought of fulfilling the Master's command? Have

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they like Christian Missionaries travelled to the home of the aborigines and humanised them? Have they proved themselves a material factor in greatly influencing the tone and behaviour of their own Society in their country? I believe they are the makers of the Nation and unless they give their life of inaction and entertain a sense of high responsibility and move out to suffer privations and sufferings for the sake of all and in imitation of their Master and his worthy disciples, they will cease to command respect and attention from laymen and women.

Bombay, which was once the greatest Buddhist Centre in India had practically no Buddhist activity until late for the last 5 to 6 hundred year and you will be glad to hear that the Buddha Society, started ten years back in Bombay, has been doing good work and speaking somewhat personally, the Anand Vihara, though an achievement of the Society, has been kept closed because there are no Bhikkhus. Provision is made for a couple of Bhikkhus and if Bhikkhus would come and stay there they will have good scope to carry out the behest of their Master. If Mahabodhi Society recommends a couple of Bhikkhus it would be worth while to make Bombay a centre from which the Buddhist activities would be carried on through the Bhikkhus of the Bhagwan Buddha. The only thing is that the Bhikkhus should come and work in a spirit of seriousness and sincerity.

In conclusion, I pray that this Mulagandhakuti Vihara will be a source of active and fruitful energy to the Bhikkhus of all Buddhist countries, since it is through them alone that

"Appamado Amatam padam,
Strenuousness is the path of Immortality"

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THE UNIVERSITY OF TAMRALIPTI

AN ANCIENT BUDDHIST UNIVERSITY OF BENGAL.

By Prof. Phanindra Nath Basu, M.A.

In ancient times India boasted of many flourishing Universities, to which foreign scholars from distant lands used to come to learn the secrets of Buddhism at the feet of renounced scholars, like Śīlabhadra, guru of the famous chinese traveller Yuan Chwang. These Universities were great centres of Buddhist culture. They kept up the torch of Indian civilisation and culture for many centuries. The number of these Universities was a legion. Of these, mention may be made of the great Universities of Nālandā, Vikramaśilā, Taxila, Odantapura, Jagaddal and Tāmralipti. Taxila stands out as one of the oldest Universities of India. It can be traced even to the pre-Buddhistic period. The Buddhist Jātakas throw much interesting light on the glorious activities of the Taxila University. It was in a flourishing condition even when Alexander the great invaded India in the fourth century B.C. We then come to the well-known international University of Nālandā, where different nations of Asia used to come. It began its career from the Gupta period—the golden age of Indian history. We are really filled with surprise at the long lease of life granted to this celebrated University of Asia. Here came students from China, Korea, Tibet and all parts of India. Then we have the Vikramaśilā University—a royal Vihāra, endowed by the famous Pāla King Dharmapāla of Bengal. From here the famous monk Atiśa went to Tibet to reform the Buddhist religion in that country. We next come to the University of Odantapura, which also received the patronage of the Pāla Kings of Bengal, and which has been

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indentified with the modern town of Bihar Sharif in the Patna district.

But along with these well-known Indian Universities, we must not forget the University of Tāmralipti. It is rather unfortunate that Indologists have not paid any attention to this celebrated seat of learning. Tāmralipti had a unique position. It was a famous sea-port of Bengal and it served as a link between India and China. It was the place of disembarkation for foreign travellers coming to India from China and other countries of the Far East. Thus we find that I-tsing and other Chinese travellers landed at Tāmralipti and thence went to other sacred places of the Buddhists. Fa-hsien also on his way back to China took the ship at this famous port. While Tāmralipti was thus growing in importance as a sea-port, it also became a centre of Buddhist culture. It is identified with the modern Tamluk in the Midnapur district in Bengal.

Our Sources.

It is difficult to get a connected account of the University of Tāmralipti. The Buddhist monks of the place never kept any record of the Vihāra. It is only through the Chinese monks that we can get a glimpse of this great centre of learning. But for the accounts of the chinese travellers, we would have been quite in the dark regarding this University. The accounts of the following chinese travellers throw much light on the working of this University :—

(1) Fa-hsien.
(2) Yuan-chwang.
(3) I-tsing.
(4) Mahāyāna-pradīpa.
(5) Hoei-Luen.
(6) Tao-Lin.
(7) Hiuen-K'oei.

Date of its Foundation.

The University, which grew up at Tāmralipti, was in no way inferior to that of Nālanda. It also attracted many

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students from far and near. It also used to impart instructions in several branches of learning. It was also an endowed University. There were many villages granted to the University. These villages used to supply the needs of the University.

We do not know the exact date of the foundation of this University. But we know that it was a little earlier than the Nālandā Mahā-vihāra. When Fa-hsien (399-414 A.D.) visited Nālandā, then it was a mere village and he did not see any trace of the University there. So we can conclude that at that time the University of Nālandā had not been established. But we find the University of Tāmralipta in a flourishing condition when Fa-hsien paid a visit to it. He says that there were twenty-four monasteries at Tāmralipta,* which constituted the University. There were also resident Buddhist monks in all these 24 monasteries. So we can say that the beginning of the Tāmralipti University may be placed even before Fa-hsien's time, say, by the middle of the fourth century A.D. Fa-hsien remained here for two years "copying out Sûtras and drawing pictures of images."†

Yuan-chwang also found the University in a good condition. The number of monasteries at that time was above ten and more than one thousand Buddhist brethren lived in these monasteries‡ He calls the place *Tan-mo-lih-ti* or Tāmralipti. It was near "an inlet of the sea ; the land was low and moist, farming was good, fruit and flowers abounded, the climate was hot, the customs of the people were rude, the inhabitants were courageous, and they were believers in Buddhism and other systems."

Endowments of the University.

It is from I-tsing's *Record* that we get a detailed account of this University. He came to Tāmralipti in 673 A.D. (on

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* Giles—*Travels of Fa-hsien*, p. 65.

† *Ibid.*, p. 66.

‡ Watters—*Yuan Chwang*, II, pp. 189-190.

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the eighth day of the second month of the fourth year of Hsien-heng period). There were rich endowments for meeting the expenses of the University. The Buddhist monks of the University did not cultivate the fields themselves, but let them out to the tenants for cultivation. They used to take one-third of the produce from the tenants. Thus says I-tsing—"when I for the first time visited Tāmralipti, I saw in a square outside the monastery some of its tenants who, having entered there, divided some vegetables into three portions, and, having presented one of the three to the priests, retired from thence, taking the other portions with them. I could not understand what they did, and asked of the Venerable Ta-Shăng-Tăng (Mahāyāna-pradīpa) what was the motive. He replied—"The priests in this monastery are mostly observers of the precepts. As cultivation by the priests themselves is prohibited by the great sage, they suffer their taxable lands to be cultivated by others freely, and partake of only a portion of the products. Thus they live their just life, avoiding worldly affairs, and free from the faults of destroying lives by ploughing and watering fields."*

A Teaching University.

As in all the Buddhist monasteries, the Buddhist monks of this University were engaged in teaching the novices. They also used to teach the foreign monks who would come to this University. Thus we find that I-tsing learned here "the Brahma-language (Sanskrit) and practised the science of words (Grammar, Śabdavidyā)."† I-tsing mastered the Sanskrit language at the University of Tāmralipti, before he proceeded to Nālandā. We shall see presently that other Chinese monks also came here to learn Sanskrit and other branches of learning.

* Takakusu's *I-tsing*, p. 62.
† *Ibid., Intro.*, p. xxxi.

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Ceremony of chanting hymns.

The priests used to assemble in the evening to chant hymns in praise of Lord Buddha. But I-tsing could note a little difference between the system of chanting prevalent in this University and that of the Nālandā University. He thus gives an interesting account of the ceremony of chanting hymns in Tāmralipti:—"In the West (India) priests perform the worship of a Caitya and the ordinary service late in the afternoon or at the evening twilight. All the assembled priests came out of the gate of their monastery, and walk three times round stûpa, offering incense and flowers. They all kneel down, and one of them who sings well begins to chant hymns describing the virtues of the Great Teacher with a melodious, pure, and sonorous voice, and continues to sing ten or twenty ślokas. They in succession return to the place in the monastery where they usually assemble. When all of them have sat down, a sûtra-reciter, mounting the Lion-seat (siṃhāsana), reads a short sûtra. The Lion-seat of well-proportioned dimensions is placed near the head priest. Among the scriptures which are to be read on such an occasion the 'Service in three parts' is often used. This is a selection by the Venerable Aśvaghosha. The first part containing ten ślokas consists of a hymn in praise of the three 'Honourable ones' (*Triratna*). The second part is a selection from some scriptures consisting of the Buddha's words. After the hymn, and after reading the words of the Buddha, there is an additional hymn, as the third part of the service, of more than ten ślokas, being prayers that express the wish to bring one's good merit to maturity.

"These three sections follow one another consecutively, from which its name—the Three-part Service—is derived. When this is ended, all the assembled priests exclaim 'Subhāshita'! i.e., 'well-spoken,' from su=well, and bhāshita =spoken. By such words the scriptures are extolled as excellent. They sometimes exclaim 'Sādhu'! signifying 'well done'! instead of the other."

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I-tsing continues to say: "After the Sûtra-reciter has descended, the head priest rising bows to the Lion-seat. That done, he salutes the seats of the saints, and then he returns to his own. Now the priest second in rank rising salutes them in the same manner as the first, and affterwards bows to the head priest.

"When he has returned to his own seat, the priest third in rank performs the same ceremonies, and in the same manner do all the priests successively. But if a great crowd be present, after three or five persons have performed the above ceremony, the remaining priests salute the assembly at one and the same time, after which they retire at pleasure. The above is a description of the rites practised by the priests in Tāmralipti in the eastern Âryadeśa (E. India)."*

After learning Sanskrit in the Tāmralipti University, I-tsing went to Nālandā in the company of the Venerable Ta-Shăng-Tăng. He fared very badly in the hands of robbers. He stayed at Nālandā for ten years, after which he returned to Tāmralipti. He says: "After having collected the scriptures, I began to retrace my steps to come back. I then returned to Tāmralipti. Before I reached there, I met a great band of robbers again; it was with difficulty that I escaped the fate of being pierced by their swords, and I could thus preserve my life from morning to evening. Afterwards I took ship there and passed Ka-cha."‡

Mahāyāna-Pradipa in Tamralipti.

Besides the above-mentioned Chinese monks, other monks also came to the Tāmralipti University to study various branches of learning. They are (1) Mahāyāna-Pradīpa, (2) Hoei-Luen, (3) Tao-Lin and (4) Hiuen-K'oei. Fortunately for us the accounts of these monks have been preserved by the celebrated Chinese monk I-tsing in his interesting work—"Memoir on

* *Ibid.*, pp. 153-154.
‡ *Ibid.*, Intro. p. xxxiii.

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Eminent Monks," which has been translated into French by M. Chavannes. The monk Mahāyāna-Pradīpa was a disciple of Yuan-chwang. His Chinese name was Ta-Tch'eng-Teng. He travelled through Ceylon and South India and finally came to Tāmralipti. He met I-tsing here. He remained for twelve years in the University of Tāmralipti and studied the Sanskrit language throughly. Afterwards he accompanied I-tsing to Nālandā and other holy places. Unfortunately, he could not go back to China, but died at Kusinagara.†

Korean Monk Hoei-Luen.

After him came Hoei-Luen, a native of Sin-lous (Korea). His sanskrit name was Prajñā Varman.‡ He also visited the Tāmralipti University. According to him, Tāmralipti is 60 or 70 stages from Nālandā and this is "the place for embarking for China from Eastern India and close to the sea."

Master of the Law Tao-Lin.

Another student of the Tāmralipti University was the Master of the Law Tao-Lin. His sanskrit name was Śilaprabhā. He came from China in a foreign ship. He remained in the University for three years and learned the Sanskrit language.§

Master of Discipline Hiuen-K'oei.

Lastly we come to the Master of Discipline Hiuen-K'oei. From China he came to Śrîbhoja and thence to Tāmralipti. Here he met the priest named Mahāyāna-dīpa. He remained at the Tāmralipti University for one year and studied the Śabda-Śāstra.* According to him Tāmralipti is some 60 stages or more from Nālandā and the Bodhi tree. He also returned to China by way of Tāmralipti with a large collection of sacred books.

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† Chavannes—*Mémoire sur les Religieux Eminents*, p. 68.
‡ *Ibid.*, p. 79.
§ *Ibid*, p. 99.
* *Ibid*, pp. 108-125.

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THE NIRVANA OF THE BUDDHA

By Dr. George Grimm

I

There hardly is a religious conception which gave so much matter for discussion as Buddhist Nirvāna, the final aim of Buddhism, has. As in every religious system, this aim coincides with the final destiny not only of the human being, but of all beings in general. Every religious as well as philosophical system only endeavours, in the end, to answer the great question: "What for are we in this world?" This primitive problem was also the great problem for the Buddha. He solved it by declaring that the ideal condition for all creatures was Nirvāna. The train of thought which brought him to this conclusion was the following:

The Buddha began by ascertaining that: "We are creatures longing for happiness." According to him, the aim of every existence is to be found in that sentence. Every creature wants to be happy and nothing else. Yea and more, we are all of us seeking for complete, absolute happiness. As long as a being is not absolutely happy, it is not fully contented and can find no rest, but feels compelled to continue to struggle, to strive, in order to attain that final aim. But, now comes the decisive point and this is: "In what does this absolute happiness consist?" At all events, it must be a condition corresponding to our inmost nature, corresponding to it to such an extent that, to all eternity, no desire of any kind will make itself felt, that this condition may undergo a change or that another one should take its place. Yea, in the condition which is absolutely compatible with us, there cannot be any desire or will at all. For if in this condition the tiniest desire would rise, this would mean that the condition absolutely adequate to us has not yet been attained as something would

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still be missing, to wit precisely the object which is being desired. Or to put it in other words: he who still desires something is not yet absolutely happy; on the other hand: he who is absolutely happy and he alone desires nothing more, yea and more, he is not even able to desire anything, precisely because he is absolutely happy. He no longer knows the phenomenon 'desire' and, if you were to ask him, the absolutely happy being: "What do you desire?" he would see himself compelled to answer: "What kind of a thing is that: a desire? is it red, or blue, or black?" Therefore the condition of absolute happiness includes in itself the total desirelessness, the total want of will. Precisely for this reason, where absolute happiness reigns, there also reigns something else and this is: absolute peace. Unquietness always means restlessness of will, consuming, searching will and, as a consequence, restless activity. Therefore absolute happiness, absolute desirelessness, and absolute peace, are conceptions which are equivalent. For this reason every one who wants to wish for himself the best thing, instinctively wishes for the great, eternal peace. This absolute happiness, this eternal, unshakeable well-being, was also the final aim of Prince Siddhattha Gotama, at a later time called the Buddha: "While still young, a black-haired lad in my youthful prime, just come to budding manhood's years, I left my home and, henceforth homeless, sought for what is adequate, the incomparable place of supreme peace."

II

In general one finds happiness in the fulfilment of one's desires. But this road of happiness, although it represents the great highroad on which the beings wander is, nevertheless, a wrong way. For after all, it always leads again to suffering, the great antagonist of happiness. May the attainment of the object desired give us ever so much pleasure and joy, as a rule, the suffering which at a later time will be the consequence of the inevitable loss of this object will

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be as great as the pleasure and the joy had been, nay, it will even be great. For all things which might be the possible objects of our wishes are perishable without exception, therefore, and as a consequence, they must again vanish for us, or we must vanish for them. And it is precisely owing to this vanishing, that we suffer. Thus suffering must follow enjoyment as inevitably "as the wheel the beast of burden's foot" as a verse of the Dhammapada says. This perishableness and the suffering connected with it, are indissolubly connected with earthly existence, even with every possible existence. For, to be in the world, means to occupy a space. But, what can occupy a space, is material. The essence of matter, on the other hand, is an uninterrupted change and, for this reason, also perishableness. And quite especially our own bodily organism is subject to this law, yea and more, every possible organism is. For every organism must, occupying a space, be material, which is to say that it must consist of the four principal elements: earth, water, fire and air. Now earth is earth everywhere, water is water everywhere, fire is fire everywhere, air is air everywhere, be it on our globe or in some other real or dreamed-of world. For this reason it has been possible for a modern author to say: "Pain is in the whole cosmos a law as common as gravitation". From such considerations the Buddha was sure that, in the whole universe, there could nowhere be a space for absolute happiness and, for this reason, that nowhere in the whole world there could be found a single being which was really happy. "Every existence is a failure, as happiness is always being again destroyed" stands in the Suttanipata.

III

And yet, on the other hand, it is absolutely certain that a possibility must exist to gratify the ineradicable desire of every human being, nay, of all beings in general for a state completely adequate to them, thus: absolute happiness. For nature works in the line of the least resistence, therefore it

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does not create any needs for which there would not be a means to remedy them. Accordingly, first of all the possibility must exist to realise the greatest and, in truth, the only ardent desire of all beings for a condition absolutely adequate to them: they would not have this ardent desire, if it were not realisable. It is precisely for this reason that mankind is not troubled in the least by the proof that such a state could not exist in compliance with the law of perishableness ruling over the whole cosmos. Out of his inner feelings man bold and intrepid opposes to the perishableness of his body, the dogma of the immortality of his spirit which would enjoy absolute happiness in a heaven. Yet, for the Buddha this expedient would not do, because of his other thesis that an independent spirit does not exist. According to the Buddha the mental functions sensation, perception and thinking are merely functions of our bodily organism produced by its organs of senses, the brains included; they are conditioned by them as the light by the candle, or the tones by the piano. In so far he has the same point of view as modern natural sciences have and which Professor L. R. Muller in his publication. "On the state of the soul of the dying" fixes thus: "The representative of natural sciences cannot picture to himself the soul going on living without a brain". A great part of Buddha's discourses is being devoted to prove the correctness of this point of view. His fundamental sentence that absolute happiness is not to be found within the world was thus corroborated. For in this manner the whole personality of man inclusive of all which is intellectual, all which is consciousness, was recognised to be perishable and, therewith, painful. But—and now we touch the specific point of Buddha's Doctrine—it precisely was this ascertainment which, for him, became the basis for the solving of the problem of happiness. He did not, as materialism does, conclude from it that death meant the annihilation of man and, as a consequence, the impossibility of a condition absolutely adequate to us, in which death also would occur no more, but for the

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Buddha just the contrary is the case: Precisely for the reason that all the elements of our personality are perishable and, when this perishableness sets in, become the cause of suffering for us, none of these elements, neither our body nor the intellect or consciousness, could be essential for us. Pushing force is felt by resistance, and eternal nature by the suffering caused by perishableness. The suffering caused by perishableness is the herald of our imperishableness. For if we consisted in the elemnts of our personality which are all of them perishable, then our own dissolutions in their solution, death taking place, ought to give us the same joy as the growing and the thriving of these elements, because our own nature would realise itself in them and, according to that, all these processes would not be contrary to our own nature but identical with it. In this case we would get old and die with the same joy as gas, in conformity with its nature, endeavours with utmost vehemence to disperse itself in space. Consequently the Buddha drew the conclusion that our real essence must be beyond our whole personality, *i.e.*, beyond body and spirit. This is Buddha's famous thought of Anatta, the thought that all that we discern on us and about us could not be our real self. "All things are impermanent; what is impermanent, that is painful ; what is painful, that is not the self; what is not the self, that is not mine, that am I not, that is not my self." This thought gave the Buddha the possibility to rid himself of the entanglement of the world of matter and of spirit and, by this means, also of all suffering and to get into a state unknown before, that is a state above all corporeality and spirituality and, consequently, altogether above the world and life.

IV.

At the same time for the Buddha a new possibility now offered itself for solving the problem of happiness: Within the world, thus as long as we are persons having bodies and intellect, a state absolutely adequate to us is impossible. Yet,

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on the other hand, and from what has been said, it must be possible to come to such a state. Consequently it must coincide with the state free of personality and which is beyond the world and beyond life. This conclusion seemed to be cogent and therefore the Buddha as a man of action—all holy men are men of action—at once began to realise this highest state, for this purpose he ascertained further that we are connected with our personality by our will which has taken the form of an immense "thirst". In consequence of this thirst, we stick to our body and to our spirit produced by the former "as a man sticks to the twig he has caught hold of with hands besmeared with resin." Therefore only this will, this thirst must be done away with, and the inner disengagement from the complex of personality must ensue as its consequence. Then, too, it must show itself whether this new state really is completely adequate to us. Now that will, that thirst vanishes in the very same moment that the object loved till now proves to be painful or even disastrous. So Gotama immersed himself for weeks, months, even for years in the deepest contemplation of the gear of his whole personality, until, at last, he recognised it in all its parts as being perishable, therefore full of suffering and, consequently, absolutely inadequate to him; and that in such a dazzling light "as, ye monks, a man in the gloom and dark of night upon the sudden flashing of lightning might with his eyes recognise the objects." With this highest knowledge the last rest of love, of thirst for that personality had vanished, and Gotama, internally completely detached from it, saw himself in the state beyond the world and life, and therewith in the condition free from growth and decay, free from disease, the deathless, sorrowless, stainless." Escaped from the wavering ocean of suffering he could exclaim: "I am released for ever." At the same time he could state that, having absolutely rid himself of every desire, boundless peace was within him as the confirmation of the fact that he had attained the condition absolutely adequate to the beings and therewith the absolute happiness, Nirvâna. From this

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highest height the whole world with all its heavens appeared to him as stale: "And, Sâriputta, if I should make my dwelling among the Gods of the Pure Abodes, I should not again return to this world." It is in this manner that Gotama's great discovery represents itself to us in the Buddhist canon. Precisely owing to this experience he named himself a Buddha, which is to say" a supremely awakened one."

V.

Nirvāna literally means "to be extinct." But what is extinct for him who has attained Nirvāna? According to the Buddha the beings endowed with "personality" are uninterruptedly wrapped in a blazing; they are blazing. The fire which is consuming them is precisely that violent thirst, that ardent desire for the possession and the use of the six senses—machine and the pleasures produced by it. According to that Nirvāna means the quenching of this thirst for personality: "When thirst has been quenched, one speaks of Nirvāna." (S. N. 1109). So the term Nirvāna designates the state of complete, absolute desirelessness beyond the world and beyond life, and therewith at the same time the state absolutely adequate for the beings. The glory of this absolute desirelessness is already described in the Vedânta, although there it had not yet been completely realised: "Supposed there is a young man, the swiftest, the strongest, the most vigorous, and the whole earth with all its riches belonged to him, this would then be *one* human bliss. And a hundred human blisses are *one* bliss of the fathers who enjoy a long lasting heavenly world. And a hundred blisses of the fathers who enjoy a long lasting heavenly world, are *one* bliss of the gods. And a hundred blisses of the gods, are *one* bliss of Indra (the king of the gods). And a hundred blisses of Indra, are *one* bliss of Prajāpati (the highest of the gods). And a hundred blisses of Prajāpati are *one* bliss of him who is knowing *and without desire*." The Buddha himself says: "Whatever happiness due to the senses there may be in the world, and whatever

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such a heavenly happiness there may be; it is not the thousandth part of the happiness which the quenching of the thirst—the desirelessness—gives."

Accordingly, the whole Buddhist moral is nothing other than an instruction as to how to gain that desirelessness pursuant to the recipe which the German classic *Goethe* has given, too: "What is not yours, you must avoid it." "What may disturb you, do not sustain it." To be sure, this recipe destroys for the disciple of the Buddha the whole phenomenal world.

Every step made on this path and be it the tiniest, thus, every act of renunciation, of self-victory, brings us nearer to the real happiness and produces already a glimpse of it in us, in the same manner as even the tiniest chink lets in a glimpse of light into a dark room.

NOTES AND NEWS

The Mahabodhi.

The Mahabodhi—Journal of the Society begins the 40th Volume with this issue. Forty-one years ago Mr. Hewavitarne (now Ven'ble Sri Devamitta) Dhammapala came to Calcutta with the resolve of resuscitating the Dhamma of the Buddha in the land of His birth. He was residing then in the house of a kind-hearted Bengali gentleman Mr. Nilkamal Mukherji and had very few friends to help him and give him encouragement in his pioneer work. The principles of the Buddha Dhamma were unknown to most people in this land and when Ven'ble Dharmapala went out to speak on Buddhism in the public squares, people used to flock to him out of mere curiosity rather than out of any religious zeal. In May, 1892, he some-how managed to publish the first issue of the Mahabodhi and made up his mind to continue the publication of this journal as a means of disseminating the principles of the Buddha Dhamma in India as well as of interchanging news between the Buddhist countries. The journal soon attracted public attention and the first issue of the journal reached the hands of Dr. Barrows in Chicago—the president of the famous Parliament of Religions—who,

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having thus come to know of the young editor, invited him to represent the Southern Buddhists in the Parliament. Ven'ble Dhammapala worked single-handed for the Journal for a good many years. During the early days of the Journal, he was the only contributor—he was the proof-reader—and he was the despatcher who carried the packets of the Journal to the post office. That shows the beginning of the Mahabodhi which is now known almost in every part of the Buddhist world. During a period of forty years the Journal has served to propagate throughout the world the principles of the true Dhamma which the noble Tathagata preached two millenniums ago and which has held its ground firmly all the time against new discoveries of science and new theories of philosophy which have attracted human attention since the passing away of the Great Master. The journal has entertained discussions on all aspects of Buddhistic thought and culture which have touched the springs of human life and influenced human civilisation not only in India but also in many lands beyond the borders of India. Very few religious journals in India have been blessed with a long and bright career as the Mahabodhi. This has been certainly due to the encouragement of our contributors and subscribers belonging to various nationalities of the world. On the occasion of commencing the fortieth volume of our Journal, we recollect with gratitude our past connection with all of our friends and the patronage we have been receiving from them for a long time. We hope this connection will become more and more fascinating with the lapse of time. All assistance from them in future—whether in the form of articles and contributions or by way of collecting some new subscribers for the Journal would be thankfully received.

* * * * * *

The problems of Isipatana.

The historic celebrations at Isipatana—to which the whole world was looking forward with feelings of reverential awe passed off smoothly. The members of the great family of the Buddha, lying scattered all over the world met together on the hallowed spot after centuries of isolation, exchanged mutually their greetings of love and friendship, and pondered once more over the common ideals and aspirations which regulated their lives in spite of the geographical barriers that separated them from one another. Those who were on the spot and attended the celebrations felt the pulsation of a new life, for was not Isipatana the

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giver of a new life? Indeed, in days of yore, Isipatana gave a new life to the world, the spiritual life of which was almost extinct with meaningless dogmas and dull rituals invented by a crafty priest-hood for its selfish ends. The immortal message of the Great Master which enthused the world with a new vitality and which was delivered at Isipatana two thousand five hundred and twenty years ago was re-delivered, as it were, in the innermost recess of every Buddhist heart notwithstanding the din and bustle of the surging multitude that was engaged in mutual rivalry to pay its homage to the greatest religious Teacher of India. Buddhist brothers and sisters who assembled there realised the urgent necessity of broadcasting throughout the world, torn asunder by greed and jealousy and distraught by doubt in the existing irrationalistic cults—that immortal message of the Great Master which had its foundations in Rationalism, Love and Charity. They also realised that the ancient seats of Buddhist culture like Taxila, Nalanda, Odantapuri, Vikramsila and Jagaddal were no more and that Isipatana which for centuries held aloft the ideals of Buddhistic culture and civilisation was in ruins. They could not but therefore approve of the noble idea of our leader and chief, Ven'ble Sri Devamitta Dhammapala to found at Holy Isipatana a Buddhist seat of Learning.

It is to be mentioned here that though it was originally the plan of Ven'ble Dharmapala to shift the Head Quarters of the Society to Buddha Gaya and also to build a Buddhist College there, the original plan had to be dropped owing to various adverse circumstances well known to the regular readers of the Mahabodhi. The Society has now built a very nice temple at Isipatana and has also acquired a plot of land big enough for the immediate needs of a Buddhist Institute. The Society contemplates the construction of a Hospital and an Orphanage in order to give the students at Isipatana a training in humanitarian work. Besides these, a big Press will have to be established there in order to enable the Society to carry on the work of translating and publishing the Buddhist Scriptures, and dwelling houses for the students and teachers will also have to be constructed without delay. Thus our needs are many but our resources are scanty. Some of the benefactors and patrons who nourished the Society in its infancy and developed it into an international organisation are no more in the land of the living. Ven'ble Dharmapala who has entered the Holy Order cannot now send an appeal for money even for the much coveted objects of his life. But the signs of energy and inspiration

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which were visible on every face at Isipatana raised in us the hope that the dream of this noble Buddhist missionary would be realised at no distant date. Let us wait and see.

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Lumbini and the Nepalese Government.

In a recent issue of the Mahabodhi, we announced the glad tidings that the Government of Nepal were contemplating restoration work at Lumbini—the holy place where the Lord Buddha was born. His Highness Maharaja Sir Bhim Shumsher Jung Bahadur, G.C.M.G., Prime Minister of Nepal paid a visit to Calcutta during the last Christmas holidays and the Secretary of the Mahabodhi Society seized the opportunity of addressing His Highness a representation ventilating the grievances of the Buddhist pilgrims at Lumbini. On the 27th of December last H. H. the Maharaja was kind enough to grant in this connection an interview to Mr. S. C. Mookerjee, Bart-at-Law, Vice-president of the Society. He was also assured by His Highness's private Secretary that the matter was already receiving the attention of the Nepalese Government and that all grievances of the Buddhist pilgrims at Lumbini would be redressed as early as possible. We offer our grateful thanks to the Maharaja for this kind assurance and once again express the hope that the restoration work at Lumbini would be done in a manner worthy of the traditions of the Nepalese Government that command up to this day the allegiance of many thousands of their Buddhist subjects.

* * * * * *

Akyab Mahabodhi Society.

As early as November, 1892, a branch of the Mahabodhi Society was founded at Akyab, Burma and a good collection of funds was also made on the spot by the late Col. H. S. Olcott, Director and chief Adviser, and Mr. Hewawitarne (now Ven'ble Sri Devamitta) Dhammapala, General Secretary (now Director-General), of the Mahabodhi Society. The funds were handed over to a body of trustees to carry out the objects of the Mahabodhi Society. The branch of the Society at Akyab is now unfortunately defunct and all the trustees except one are dead. The Society is badly in need of money for the Isipatana work and it is high time that the only surviving trustee should render an account of the funds in his hands and hand over the balance with all the interest that has accumulated to the Society as early as possible. We hope our appeal will meet with a ready response from our Buddhist brother to whom the

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people of Akyab entrusted their funds for a highly laudable object.

* * * * *

Late Mrs. Mary Elizabeth Foster's First Death Anniversary.

The first death anniversary of the Late Mrs. Mary Elizabeth Foster of Honolulu—the patroness of the Mahabodhi Society was celebrated on the 21st December at the Sri Dharmarajika Chaitya Vihara, Calcutta. Dr. D. R. Bhandarkar, Carmichael Professor of Ancient Indian History and Culture, Calcutta University presided. Mr. S. C. Mookerjee, Bar-at-Law, Vice-president of the Society in an impressive speech laid emphasis on the selfless character of the late Mrs. Mary Foster's gifts in the cause of the Dhamma by quoting extracts from the various letters she wrote to the founder of the Society—Ven'ble Sri Devamitta Dhammapala. Revd. D. A. Dharmacārya, Revd. Saranankara, Pt. Benarasidas Caturvedi and Mr. B. R. Barua addressed the gathering eulogising the services of the late Mrs. Foster for the Buddha-Sāsana. The president gave a highly encouraging speech in which he said that Buddhism, which embodied the essentials of all religions was sure to be the religion of the whole world in future. The proceedings came to a close with a vote of thanks to the chair, moved by Mr. S. C. Khasnabis and carried unanimously.

* * * * * *

Indian National Congress Present to the Mulagandhakuti Vihara.

We gratefully acknowledge receipt of the present which Pandit Jawaharlal Nehru, General Secretary, All India Congress Committee promised to the Society on the occasion of the opening ceremony of the Mulagandhakuti Vihara on behalf of the Indian National Congress—the greatest political organisation of India. The present consists of an Indian national flag about a foot long in silver and enamel on a silver pedestal in a carved inlaid sandal wood case and bearing a suitable inscription. It is a fine specimen of Indian workmanship. We publish in this issue the accompanying message of Pt. Jawaharlal Nehru which encourages us with the thought that the youth of the country are behind the Society in its noble endeavour to disseminate the Dhamma of the Tathagatha in the land of His birth. We offer our most sincere thanks to the All India Congress Committee for this noble present worthy of that august Body.

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Rai Sahib Lala Hari Chand, c.e.,
Honorary Engineer & Architect of the Maha Bodhi Society, in recognition of whose valuable services a gold medal was presented at the opening ceremony of the Mulagandhakuti Vihara.

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THE MAHA-BODHI

FOUNDED BY THE ANAGARIKA H. DHARMAPALA

चरथ भिक्खवे चारिकं बहुजनहिताय बहुजनसुखाय लोकानुकम्पाय अत्थाय हिताय सुखाय देवमनुस्सानं। देसेथ भिक्खवे धम्मं आदि कल्लाणं मज्झे कल्लाणं परियोसान कल्लाणं साथ्थं सव्यञ्जनं केवलपरिपुण्णं परिसुद्धं ब्रह्मचरियं पकासेथ।

"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Manifest holiness, perfect and pure."—MAHAVAGGA, VINAYA PITAKA.

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OUR WAISAKHA NUMBER

The Waisakha Number of the Maha-Bodhi Journal which has had such a great success in the past, will appear, this year, on the 1st of May next. It will contain articles by eminent Buddhist writers on various aspects of Buddhist Religion, Philosophy, Art and History besides news of Buddhist activities all over the world. A special feature of this year's issue will be its numerous illustrations and art pictures specially drawn for the "Maha-Bodhi". Those who wish to send articles, photographs etc. for publication should do so by the beginning of April.

As only a limited number will be printed those who wish to obtain extra copies should apply in advance. Price of each copy Re. 1.

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WHY BUDDHISM BECAME A WORLD RELIGION*

By Brahmachari Govinda.

The age of the Buddha was an era of the greatest spiritual activity. Philosophers, prophets, religious teachers and ascetics of all kinds were teaching, discussing and preaching all over the country. Systems, schools and sects sprang up over night like the mushrooms on fertile soil, and every body claimed to have found the solution of the world riddles. There was a terrible confusion on account of this spiritual over production, and those who did not partake in it, fell into the other extreme, the pedantic and narrow-minded conventionalism with dead rituals and destructive cast barriers. People had become so intellectual, that they did not understand any more the profound symbols of the past, which therefore lost their value and turned into mere superstitions. On the other side, as a natural reaction, all kinds of partly materialistic, partly sophistic speculations began to take the place of religious experience. India has always been fond of philosophical discussions, but in those days brain-knowledge seemed to triumph so much over heart-wisdom, that speculation and discussion became a kind of intellectual sport, a mental entertainment without any connection with the reality of life. The first chapter of Dighanikāya describes beautifully the innumerable systems which had been created in this way. It seems sometimes that their creators had cared more for their originality than for the possibility of their theories.

There were four kinds of eternalists who, starting from different arguments, proclaimed that both the soul and the world are eternal: "Eternal is the soul; and the world giving

* A paper read at the World Buddhist Convention held at Sarnath, Benares.

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birth to nothing new, is steadfast as a mountain peak, as a pillar firmly fixed ; and those living creatures, though they transmigrate and pass away, fall from one state of existence and spring up in another, yet they are for ever and ever."*

Furthermore there were four kinds of semi-eternalists, who regarded certain things as eternal, others as not eternal ; there were the Antānantikas who in four ways set forth the infinity or finiteness of the world : "Finite is the world"—"Infinite is the world"—The world is limited in the upward and downward directions, but infinite across."—The world is neither finite nor yet infinite.

Some recluses or Brahmans were wriggling like an eel—"If you ask me whether there is another world,—well, if I thought there were, I would say so. But I don't say so. And I don't think it is thus and thus. And I don't think it is otherwise. And I don't deny it. And I don't say there neither is, nor is not, another world."—Thus did they equivocate, and in like manner about each of such propositions as the following :

There is not another world.
There both is and is not another world.
There neither is nor is not another world.

There are beings springing into existence without intervention of parents. There are no such beings ; there both are, and are not such beings ; there neither are nor are not such beings.

There is fruit, result, of good and bad actions ; there is no such fruit ; there both is, and is not such fruit ; there neither is, nor is not such fruit ; there neither is, nor is not such fruit.

The Tathāgata exists after death ; he does not ; he both does, and does not ; he neither does, nor does not.

* This and the following quotations are taken from the 1st Chapter of Digha-Nikāya as translated by Prof. T. W. Rhys-Davids.

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Furthermore, there were people who in two ways maintained that the soul and the world arise without a cause; others tried to explain the ultimate beginnings of things in various ways, and others again were engaged in manifold speculations regarding the future.

There were recluses and Brahmans who held the doctrine of a conscious existence after death, and who maintained in 16 ways that the soul after death is conscious and not subject to decay. Others maintained the doctrine of an unconscious existence after death in eight ways; and there were those who taught (in seven ways) the cutting off, the destruction, the annihilation of a living being, and again others who believed in the happiness of this life, maintaining in five ways the complete salvation in this visible world."

This short summary may suffice to give us an idea of the speculations, which in those days were subject to endless discussions, so that people were in danger of losing themselves in mere talk.

I do not intend to say that there were no real seekers of truth, no real ascetics and Rishis. There was Mahāvira, the founder of a still living religion, known as Jainism, there were great Rishis like Asita and earnestly striving ascetics like Alāra kālāma and Uddaka Rāmaputta and many others whose eyes were hardly covered by any dust, who were able to understand the truth. But only the spiritual power of a Fully Enlightened One could give them the last impulse which would enable them to remove that dust.

All these circumstances were present in the mind of Brahmā Sahampati when he addressed the Buddha, who hesitated whether he should preach his newly discovered doctrine or not.

"In Magadha is known from days of yore,
By faulty men devised, a faulty lore.
But thou, unlock this door of deathlessness
And let them hear the Lore pure lips express!

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"As one who from a lofty mountain-brow,
Looks down upon the spreading plain below,
So thou, O wise One with all-seeing eye,
Ascend the peak of truth and wisdom high
And, sorrow-free, behold these men of sorrows,
The prey of birth and death through endless morrows!
"Arise, O Hero, Victor in the fight!
O faultless Leader, lead this world aright!
Make known, Blest One, thy truth to all the land!
There will be those shall hear and,
hearing, understand."

Whereupon the Buddha answered:

"Of deathlessness, lo! I disclose the portals,
Ye that have ears come, hearken and believe,
Foreseeing future hurt, I kept from mortals
The peerless Truth, O Brahma, I did perceive."*

With these powerful words the Buddha turns back to the world which he had conquered and left and which he is ready to embrace again in liberty, as a loving and helping brother, out of the deepest compassion. He left the world like a prisoner who had broken the chains and escaped from the darkness of his prison; but he returns like a sovereign with supreme power, in order to open the doors of the prison and release those who are still kept in chains.

The prison which he enters thus, is no more a prison for him, because his power reaches beyond the walls and chains; the iron melts away in the rays of his compassion and the walls burst under the sword of his all perceiving wisdom.

Here is the key to the problem why the Buddha succeeded

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* Apārutā tesam amatassa dvārā [Brahme]
ye sotavantā, pamuñcantu saddham;
vihimsasaññā pagunam na bhāsim
dhammam panitam manujesu Brahme
[English version by Bhikkhu Silācāra in Majjhima-Nikāya. Vol. I, Benares-Verlag, Müenchen-Neubiberg].

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in convincing his contemporaries of the superiority of his teachings; he did not appeal merely to men's intellect but to their hearts as well, he did not boast of hair-splitting speculations and brilliant logical deductions, or keen and original sounding sophisms, but he spoke of the immediate experience familiar to everybody and expressed in simple words hope and consolation for millions of suffering beings: with one word, he participated in and sympathised with the sorrows and sufferings of every creature. All those clever philosophers had given stones instead of bread to the people, but the Buddha won their confidence because his heart vibrated in the simplicity and straightforwardness of his sermons. If he wanted, he could beat those sophisticating philosophers with their own weapons, as we see in some of the Sutras. He was well versed in the literature and science of his time and if he had liked he could have easily formulated his doctrine in the pretentious and exclusive way of a learned Brahmin. But he resisted the temptation to make a show of his erudition, and though an excellent logician and expressing, whatever he said, in the most logical way, he never misused this faculty for the purpose of blinding the people with so-called "logical proofs." He knew the art to express what everybody feels and to lead his hearers to that point where understanding is transformed into experience. To declare the Buddha's teaching a mere rational doctrine, as certain people like to do, shows that they either do not know the meaning of the term Rationalism or the real significance of Buddhism. There is no doubt, that Buddhism contains rational principles and that the Dhamma does not contradict Reason, but it would be a degradation to say that Buddhism is nothing but "common sense" or a dry logical deduction, which could have been produced by any intelligent school master.

"The Tathāgata knows that these speculations (as mentioned above) thus arrived at, thus insisted on, will have such and such a result, such and such effect on the future condition of those who trust in them. That does he know

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and he knows also other things far beyond (far better than those speculations); .....Those other things [are] profound, difficult to realize, hard to understand, tranquillising, sweet, *not to be grasped by mere logic*, subtle, comprehensible only by the wise (not by the "intellectual"), which the Tathāgata *having himself realised and seen face to face*, hath set forth; and it is concerning these [things] (and not concerning mere rational principles and logical proofs) that they who would rightly praise the Tathāgata in accordance with the truth should speak."* Only one who himself had realised and seen the truth face to face could speak like the Buddha without making himself guilty of boasting:

"All-conqueror I, knower of all,
From every soil and stain released
Renouncing all, from craving ceased,
Self-taught; whom should I Master call?

"That which I know I learned of none,
My fellow is not on the earth,
Of human or of heavenly birth
To equal me there is not one.

"I truly have attained release,
The world's unequalled teacher I,
Alone enlightened perfectly,
I dwell in everlasting peace.

"Now to Benares Town I press
To set the Truth-wheel whirling round
In this blind world I go to sound
The throbbing drum of deathlessness."

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*Tena kho te Bhikkhave dhammā gambhirā duddasā duranubodhā santā panitā atakkāvacarā nipunā panditavedaniyā ye Tathāgato sayam abhiññā sacchi-katvā pavedeti, yehi Tathāgatassa yathā-bhujjam vannani sammā vadamānā vadeyyum." (Digha-Nikāya I., English transl. by T. W. Rhys Davids.)

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The last verse* is like the triumphant sound of a trumpet, announcing the beginning of the great battle against death and sorrow, announcing the birth-hour of a world religion, announcing the first victorious step of a world conqueror. For here it is stated for the first time, that the Buddha's aim was not only to preach the Dhamma to some ascetics, or to some special cast or society, or to the people of a special country, nay, the whole world should be liberated from the chains of ignorance, the light of the Dhamma should penetrate the darkness of this Samsara like the all pervading sound of a mighty drum. And he goes to Benares, the spiritual centre of India, the platform from which his message will be heard all over the country and will take its way into the world abroad.

And for the third time we hear his triumphant voice:

"Open ye yours ears, O monks; the deliverance from death is found!"

All the happiness which the Buddha (as the Scriptures tell us) had silently enjoyed during the weeks after his enlightenment in the loneliness of the forest, this overwhelming happiness seems to be condensed in these few words in which he bursts out when meeting the five ascetics to whom his first sermon is directed.

Strange enough, this happy message is almost forgotten among modern students of Buddhism, though it was the first blow with which the Buddha forced his entrance into the blocked fortress of the human heart! Did he not himself emphasise the extreme importance of these words when he exclaimed "Tell me, ye monks, have I ever addressed you in these terms?"

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* Dhammacakkam pavattetum
gacchāmi kāsinam puram,
andhabhutasmim lokasmim
āhañcam amatadundubhin to.
(Majjhima-Nikāya 26; English by Bhikkhu Silācāra).

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The monks awaking from their perplexity cannot but agree that they never heard such words from the Master's lips and, knowing the unquestionable sincerity of his character, they begin to understand that the man who stands before them is no more the simple ascetic Gotama, but one who had passed through an extraordinary spiritual experience, one who had lifted his consciousness to a higher reality. And now they listen to his words and they hear the doctrine of the Middle Way, which is as far from a life devoted to desire and selfish enjoyments as it is from the gloomy life of self-mortification, but which avoiding these extremes "enlightenes the eyes, enlightenes the mind, leads to peace, knowledge, to enlightenment."

This Middle Way is the Noble Eightfold Path (Ariya Atthangika Magga):

(1) Right understanding (sammā ditthi),
(2) Right aspiration (sammā samkappa),
(3) Right speech (sammā vācā),
(4) Right action (sammā kammanta),
(5) Right livelihood (sammā ājiva),
(6) Right effort (sammā vāyāma),
(7) Right attentiveness (sammā sati),
(8) Right concentration (sammā samādhi).

The first of these eight steps means the understanding of the Four Noble Truths, namely the truth of suffering and its origin, and deliverance and its origin (the way towards it); —while the last step represents the realisation of that truth.

(To be continued.)

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LORD BUDDHA,—THE APOSTLE OF PROHIBITION

KESHAV APPA PADHYE, B.A., LL.B., ADVOCATE,
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The Problem of Prohibition has been engaging the attention of the civilized world for the last two generations. The labours of Poosey-foot of America and of Caino of England are well-known in this direction. They had spread the net-work of Temperance Societies all over America and Europe for stamping out the Drink evil. America had to resort to Legislation for rooting out the evil entirely. Europe is still grappling with the problem. We, in India are trying to get rid of the evil in a variety of ways. But our Government is not prepared to take drastic measures for fear of losing big revenue.

The study of *Vedic* and Pauranic literature shows that this drink evil was prevalent on a large scale in all parts of India and amongst all classes of people, cultured, as well as uncultured. Those who were within the pale of Aryan civilization indulged in Sôma-pâna (the drinking of Soma juice) in the name of religion. Soma-pana was a necessary adjunct of sacrifices performed by Kshatriya kings under the guidance of their Brahamin priests. Performance of a sacrifice was considered as a means to attain final beautitude according to the religious notions of these times. Bulls and goats were used as sacrificial offerings for the purpose. The *Hota* i.e. the sacrificial priest, as well as those who took part in the sacrifice had to partake of flesh of the sacrificed animals and to drink Soma-juice after swallowing the same. In the *Rigveda,* we get several references to *somayaga.* In the *Atharvaveda* there are *richas* i.e. verses which prescribe the modes of preparing Soma drink of various intoxicating strengths. The Yajurveda and Atharvaveda are full of rituals. The sacrifice of animals grew apace with the

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increase in the forms of rituals in the performance of sacrifices. The descriptions of the methods of slaughtering the animals at the sacrifices given in the *Vedas* is harrowing. The story of the great Sukracharya, the Brahamin preceptor of the demons, tells us how he lost his *sanjivani-vidya* (lore to revive dead bodies and to immortalise the living) owing to his being addicted to drinking habits. *Kacha,* the wily son of Vashistha, cleverly managed to deprive his Guru, Sukracharya, of his weapon wherewith the demons molested the *Devas.* According to the *Bharadvaja sutra,* Indra is said to have killed *Shabar* while under the influence of strong drink. In the Bhagvat puran, we see how the Yadavas destroyed themselves wholesale by indulging in the strong drink named *meraya.* The *Shaktipanth* which came into existence in India several centuries ago gave religious sanction to resort to drinking. There was no effective check to put a stop to this evil in the Shastras.

The tenets of Lord Buddha laid great stress upon the formation of character. He saw through the evil effects of drink which struck at the root of the drinker's character. In one of his well-known ten commandments, he refers to the prohibition of drinks such as sura (सुरा) madya (मद्य) meraya (मेरय) and intoxicating drugs.

Lord Buddha was clearly of opinion that the complete stopping of drink-evil was highly necessary for shaping one's character. His was a bold step to put an end to an evil which had become a second habit with the people of India. Lord Buddha was more of a social and moral teacher. He was a great disciplinarian. He was the first historical personage, who aimed at striking a deadly blow at the general habit of drinking by religious injunction. The Buddhistic literature is full of references to his great success in the matter. The kings who came under his influence stopped the performance of sacrifices and the drinking of spirituous drinks. The masses who welcomed his message of love and brotherhood, looked upon his ten commandments with reverence and followed them scrupulously. Thus five hundred years before Christ, India

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produced a great religious founder who tackled this problem of prohibition, in a masterly way. It is no wonder that the priestly classes following the Vedic religion should have looked upon this religious injunction of Lord Buddha as an inroad upon their time-honoured privileges.

The story of the Jar of Sura given in the Jatakamala, tells how Lord Buddha condemned the Drink-evil and freed King Sarvamitra from the vicious habit to which he was addicted for a long time. The Lord went to the King Sarvamitra in the guise of a Brahman with a jar containing strong liquor. The jar was well decorated from outside to attract the attention of the king. The Brahman offered it for sale. The king inquired of him about its contents. The Brahman, unlike ordinary merchants, began to speak ill of the commodity which he offered for sale. This excited the curiosity of the king all the more. He listened with rapt attention to the vendor's strong condemnation of his own commodity. The king was eventually moved by his sermon and gave up his habit and prohibited its use in his own kingdom.

The following are a few extracts from the story which summarise the evil effects of drinking according to Lord Buddha :—

'He who drinks it will lose the control of himself, in consequence of mind-preplexing intoxication ; as his mindfulness will slacken, he will stumble even on plain ground ; he will not make a difference between food allowed and forbidden, and will make his meals of whatever he may get. Of such a nature is the fluid within this jar. Buy it, it is for sale, that worst of jars !

'This liquor has the power of taking away your consciousness so as to make you lose the control of your thoughts and behave like a brute beast, giving your enemies the pleasure of laughing at you. Thanks to it, you may also dance in the midst of an assembly, accompanying yourself with the music of your mouth. Being of such a nature, it is worth purchasing by you, that liquor within the jar, devoid as it is of any good !

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'Even the bashful lose shame by drinking it, and will have done away with the trouble and restraint of dress ; unclothed like Nigranthas they will walk boldly on the highways crowded with people. Of such a nature is the liquor contained in this jar and now offered for sale.

'Drinking it may cause men to lie senseless—asleep on the king's roads, having their figures soiled with food ejected by their vomitings and licked from their face by bold dogs. Such is the beverage, lovely to purchase, which has been poured in this jar !

'Even a woman enjoying it may be brought by the power of intoxication into such a state, that she would be able to fasten her parents to a tree and to disregard her husband, may he be as wealthy as Kuvera. Of this kind is the merchandise which is contained within this jar !

'That liquor, by drinking which the Vrishnayas and the Andhakas were put out of their senses to this degree, that without minding their relationship they crushed down each other with their clubs, that very beverage of maddening effect is enclosed within this jar !

'Addicted to which whole families of the highest rank and dignity, the abodes of splendour, perished, that liquor which has caused likewise the ruin of wealthy families, here in this jar it is exposed for sale.

'Here in this jar is that which makes the tongue and the feet unrestrained, and puts off every check in weeping and laughing ; that by which the eyes look heavy and dull as of one possessed of a demon ; that which imparing a man's mind, of necessity reduces him to an object of contempt.

'In this jar is ready for sale that which, disturbing the senses of even aged people and making them timid to continue the road which leads to their good, induces them to talk much without purpose and rashly.

'It is the fault of this beverage, that the old gods, having become careless were bereaved of their splendour by the King

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of the Devas, and seeking for relief were drowned in the Ocean. With that drink this jar is filled. Well, take it!

'Like an Incarnation of Curse she (surā) lies within this jar, she by whose power falsehood is spoken with confidence, as if it were truth, and forbidden actions are committed with joy, if they were proscribed. It is she who causes men to hold for good what is bad, and for bad what is good.

'Well, purchase then this madness-producing philtre, this abode of calamities, this embodied disaster, this mother of sins, this sole and unparalleled road of sin, this dreadful darkness of mind.

'Purchase from me, Oh King, that beverage which is able to take away a man's senses entirely, so that, without caring for his happiness or future state, he may strike his own innocent father or mother or a holy ascetic.

'Such is this liquor, known among men by the name of surā, Oh you lord of men, who by your splendour equal the celestials (suras). Let him endeavour to buy it, who is no partisan of virtues.

'People, being addicted to this liquor, grow accustomed to ill-behaviour, and will consequently fall into the precipices of dreadful hells or come to the state of beasts or to the attenuated condition of pretas. Who then, forsooth, should make up his mind even to look at this liquor?

'And, be the result of drinking intoxicating liquor even so trifling still that vice destroys the good conduct and the good understanding of those who pass through human existence. Moreover, it leads afterwards to the residence in the tremendous hell Avici, burning with flaming fire, or in the world of spectres, or in the bodies of vile beasts.

'In short, drinking this destroys every virtue, it deadens good conduct (sila) forcibly kills good reputation, banishes shame, and defiles the mind. How should you allow yourself to drink intoxicating liquors henceforward, Oh king?'

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A NOTE ON GRAMMARS, DICTIONARIES AND WORKS ON RHETORIC, PROSODY, ETC. OF THE THERAVADA BUDDHISTS

By Dr. Bimala Churn Law, Ph.D., M.A., B.L.

The three principal Pâli grammarians are Kaccâyana, Moggallâna and the author of the Saddanîti.

Kaccâyana's Pâli grammar[1]—Kaccâyana is reported to be the author of the first Pâli grammar called Susandhikappa. There are many suttas in Kaccâyana's grammar which are identical with those of the Kâtantravyâkaraṇa. This grammar is said to have been carried into Burma early in the fifth century A.D.

As helps to the grammar of Kaccâyana, there are Rūpasiddhi,[2] Bâlâvatâra,[3] which consists of 7 chapters, Mahânirutti, Cūlanirutti, Niruttipiṭaka and Mañjusaṭîkâ-vyâkhyâ.

As helps to the grammar of Moggallâna, there are Payogasiddhi, Moggallâyanavutti, Susaddasiddhi and Padasâdhana[4] or Moggallâna Saddattharatnâkara which consists of six

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[1] The oldest and best commentary on Kaccâyana's Pâli grammar is Mukhattadîpanî written by Ācârya Vimalabuddhi. This work is commonly known as Nyâsa. There is a paper entitled "Note on the Pâli Grammarian, Kaccâyana." (Proceedings of the Asiatic Society of Bengal, 1882). The late Dr. Satish Chandra Vidyabhusana edited Kaccâyana's grammar and was published by the Maha Bodhi Society. Mason's edition of this grammar is noteworthy.

[2] Rūpasiddhi-ṭîkâ should be read along with the text to get a clear idea of the Pâli grammar. Grunwedel's Rūpasiddhi, Berlin, 1883 is noteworthy.

[3] Bâlâvatâra by Dharmakitti; Bâlâvatâra ed. Sri Dharmârâma; Bâlâvatâra with tîkâ ed. Sumaṅgala, Colombo, 1893. It is a work on Pâli grammar and is the most exhaustively used handbook in Ceylon on the subject. It is the smallest grammar extant and based on Kaccâyana's work. There is a Cal. University edition by S. C. Vidyabhūsaṇa and Puṛṇānanda. It is incomplete.

[4] There is a commentary on Padasâdhana, a Pâli grammatical work on the system of Moggallâna, written by Sri Râhula Thera and discovered by Louis De Zoysa.

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sections dealing with sadda, sandhi, samâsa, verbs, prefixes and suffixes.

As helps to the grammar called Saddanîti,[5] there is only one work called Cûlasaddanîti. The Saddanîti is still regarded as a classic in Burma.

Among other treatises on Pâli grammar may be counted the following :—

Sambandhacintâ, Saddasâratthajâlinî (a good book on Pâli Philology), Kaccâyanabheda, Saddatthabhedacintâ, Kârika, Kârikavutti, Vibhattyattha, Gandhatthi, Vâcakopadesa, Nâyalakkhaṇavibhâvanî, Niruttisaṅgha, Kaccâyanasâra,, Vibhattyatthadîpanî, Sanvannanayadîpanî, Vaccavâcaka, Saddavutti, Balappabodhana,[6] Kârakapupphamañjarî, Kaccâyanadîpanî, Guḷḷhatthadîpanî, Mukhamattasâra, Saddavindu,[7] Saddakalika, Saddaviniccaya, Bijaṅga, Dhâtupâṭha, Sudhiramukhamandandana,[8] etc., with their commentaries and supplementary commentaries.

Kaccâyana is the oldest of all Pâli grammarians. Readers are referred to Kaccâyana's Sandhikappa[9] (J. P. T. S. 1882).

Nepatikavaṇṇanâ is a work on Pâli indeclinable participles.

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5 There is a book named Dhâtuatthadîpanî, by Hiṅgulwala Jinaratana, which contains a re-arrangement in material form of the roots mentioned in Aggavaṁsa's Saddanîti. Saddanîti, La Grammaire Pâli de Aggavaṁsa by Helmer Smith in 3 vols. is worth perusal. The date of this grammar is traditionally given as the 12th century A.D. This grammar consists of three parts, Padamâlâ, Dhâtumâlâ (root numbers) and suttamâlâ (Sūtra number). It gives many quotations from the Pâli canons as examples of grammatical rules. It is no doubt a standard work on Pâli grammar and philology. It is undoubtedly a scholarly edition prepared by Helmer Smith.

6 It is a grammar for beginners.

7 It was written by Nârada Thera.

8 It is a work on samâsa of Pali compound nouns written by Attaragâmavandararâjaguru.

9 On sandhi in Pāli by R. C. Childers, J.R.A.S., new series, Vol. II, 1879.

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Saddamâlâ is a comprehensive Pâli grammar based on the grammar of Kaccâyana.

The development of grammar is a comparatively late phase of Pâli literature, as late as the sixth or seventh century A.D., if not later still. Even in the grammar of Kaccâyana, the debt to Sanskrit is freely acknowledged in one of the introductory aphorisms. Up till the time of Buddhaghosa and Dhammapâla, the Buddhist teachers followed the authority of the grammar of Pâṇini. It has only recently been detected that the Pâli commentators have freely quoted the rules of Pâṇini in accounting for grammatical formations of Pâli words.

Abhidhânappadîpikâ (by Moggallâna Thera, ed. by W. Subhuti, 2nd edition, Colombo, 1883)[10] and Ekakkhârakosa[11] are the two well known Pâli lexicons. The Abhidhânappadîpikâ was written by Moggallâna in the reign of Parâkrama the Great. It is the only ancient Pâli Dictionary in Ceylon and it follows the style and method of the Sanskrit Amarakosa (Vide, Malalasekera, The Pâli Literature of Ceylon, pp. 188-189). This work consists of three parts dealing with celestial, terrestrial and miscellaneous objects and each part is subdivided into several sections. The whole book is a dictionary of synonyms. The last two sections of the last part are devoted to homonyms and indeclinable particles. This work is held in the highest esteem both in Burma and Ceylon (Ibid, p. 189). Subhuti's edition of this Dictionary with English and Sinhalese interpretations together with a complete Index of all the Pâli words giving their meanings in Sinhalese deserves mention. R. C. Childers has published a very useful dictionary of the Pâli language. In 1921 T. W. Rhys Davids and W. Stede brought out a Pâli dictionary compiled mainly from collection by the former for 40 years which is a publication

[10] Ferner, a complete Index to the Adhidhânappadîpikâ is an useful publication.

[11] It is a small work on Pâli lexicography. A vocabulary of words of one letter by Saddhammakitti Thera of Burma.

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of the P. T. S., London. Quite recently a critical dictionary begun by V. Trenckner and revised, continued and edited by Dines Anderson and Helmer Smith has appeared in three parts (1824—1926, 1931).

The beginnings of Indian lexicons are to be traced mainly in the Nighaṇṭu section of Yâska's Nirukta. The Netti-pakaraṇa stands to the Pâli Canon in the same relation in which Yâska's Nirukta stands to the Vedas. And it is in the Vevacanahâra of the Netti, the chapter on homonyms, that the historians can clearly trace the early model of later lexicons.

Vuttodaya[12] written by Saṅgharakkhita Thera, Kâmaṇḍaki and Chandoviciti are Pâli works on metres. Subodhâlaṅkâra[13] is a work on rhetoric by Saṅgharakkhita Thera. Kavisâra-pakaraṇam and Kavisâraṭîkânissaya are the two good books on prosody.

A number of scholars have made a study of Pâli grammars and have embodied their researches in their treatises on Pâli grammars. These treatises are named below:—

(1) E. Burnouf—observations grammaticales sur quelques passages de l' Essai sur le Pali de Burnouf et Lassen—Paris, 1827.

(2) B. Clough—compendious Pali grammar with a copious vocabulary in the same language—Colombo, 1824.

(3) J. Minayeff—Grammaire Palie, traduite par St. Guyard, Paris, 1874.

(4) J. Minayeff—Pâli Grammar, a phonetic and morphological sketch of the Pâli language, with an introductory essay on its form and character by J. M., 1872 ; translation from Russian into French

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12 Vuttodaya (exposition of metre) by Saṅgharakkhita Thera, J.A.S.B., Vol. XLVI, pt. I. (Col. G. E. Fryer).

13 Analysis and Text of Subodhâlaṅkâra or Easy Rhetoric by Sangharakkhita Thera, J.A.S.B., Vol. XLIV, Pt. I, (Col. G. E. Fryer).

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by M. St. Guyard, 1874, rendered into English by Ch. G. Adams, 1882.

(5) E. Kuhn—Beitrage Zur Pali Grammatik, Berlin 1875.

(6) O. Frankfurter—Handbook of Pali being an elementary grammar, 1883.

(7) E. Muller—A simplified grammar of the Pali language, London, 1884.

(8) V. Henry, Precis de Grammaire Palie accompague d' um choix de textes Graduis, Paris, 1894.

(9) Geiger—Pali Literatur und sprache (Grundriss der Indo Arischen Philologie and Altertumskunde).

(10) E. Windisch, uber den sprachlichen charakter des Pali, Paris, 1906.

(11) H. H. Tilbe—Pali Grammar, Rangoon, 1899.

(12) J. Grey—Elementary Pali Grammar, Calcutta, 1905.

(13) Charles Duroiselle—A Practical Grammar of the Pali Language, Rangoon, 1906.

(14) Senart—Kaccâyanappakaranâni, (1868-70).

(15) E. Kuhn—Kaccâyanappakaranae Specimen, Halle, 1869.

(16) Nyanatiloka—Kleine systematische Pali Grammatik, Breslau, 1911.

(17) Grunwedel—Rūpasiddhi, Berlin, 1883.

(18) Tha Do Oung—A Grammar of the Pali language (after Kaccâyana), Vols. I, II, III and IV.

(19) Subhuti—Nâmamâlâ.

(20) Sri Dharmârâma—Bâlâvatâra by Dharmakirti.

(21) H. Sumangala—Bâlâvatâra with ṭîkâ, Colombo, 1893.

(22) Chakravarty and Ghosh—Pâli Grammar.

(23) Pe Maung Tin—Pâli Grammar.

(24) Vidhusekhar Śâstrî—Pâli Prakâsa.

(25) J. Takakusu—A Pali Chrestomathy, Tokyo, 1900.

Of all these works on Pâli Grammar, Mr. Tha Do Oung has treated this subject exhaustively. The first volume deals with sandhi, nâma, kâraka and samâsa ; the second volume

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contains taddhita, kita, unâdi, akhyâta, upasagga and nipâta participles ; the third and fourth volumes deal with word roots, ten figures of speech and 40 modes of expression and prosody. Pâli grammar by Muller and Duroiselle are very useful. Prof. Chakravarty's grammar is worth perusal. Paṇḍit Vidhusekhar Śâstrî's work is a compilation and as such it is useful.

The following are the noteworthy publications:

Morris—Notes and Queries, J. P. T. S., 1884, 1885, 1886, 1887, 1889 and 1891/93.

E. Muller—A glossary of Pali proper names, J. P. T. S., 1888.

Morris—Contributions to Pali Lexicography, Academy, 1890/91.

Mabel Bode—Index to Pali words discussed in translations, J. P. T. S., 1897-1901.

J. Takakusu—A Pali Chrestomathy with notes and glossary giving Sanskrit and Chinese equivalents, Tokyo, 1900.

E. Windisch—Uber den Sprachlichen charakter des Pali Acts du XIV. Congres Internat des Orientalistes, Paris, 1906.

Mrs. Rhys Davids, Similes in the Nikâyas, J. P. T. S., 1907-8 and Mrs. Rhys Davids, Sâkya or Buddhist origins, chapter XVII, pp. 314 foll.

Thanks to the excellent European scholarship for which I have great regard. The Burmese and Sinhalese scholars have really done useful work in this field. But it is a pity that in India with the exception of a very few, there are many Pali teachers and lecturers who earn their livelihood by teaching Pali to the students but have not yet made any attempt to write a systematic treatise on Pali grammar or Pali philology.

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OUR WISHES*

Here, where the Tathagata once walked about, where the purity of his life, the *metta* of his heart, the depth of his mind, the strength of his character, the equanimity of his whole being, the greatness of his personality produced such an effect on his contemporaries, to-day are gathered men of all countries and races, filled with one cognition only: the light of wisdom radiates. Beings, "whose eyes are but little covered with dust are able to recognise the truth." There is no dump awaiting and disheartening hope, no anxious doubting about the success, no weak bending down under the heaviness of the burden, no obstinate counter-acting against unjust fate, no timorous trembling before divine punishment, no hypocritical hiding, whether in thoughts, words or deeds, no longing for heavenly worlds—only a quiet, conscious working and acting without intermission to reach the one aim: Elimination of suffering.

Under the inflaming power of *tanha* the world is burning to-day as ever. At the sick-bed of India, as also of the whole world, stand men with medical minds and seek for a remedy. Upon their apprehensive look, their restless seeking mind, their fanatic fighting and battling, their boundlessly hot but wrong will, rests the smile of the Enlightened One.

Who among them understands that burning comes to rest not through burning, but through extinction? Who among them practices this: far away from worldly desire, which means desire dependent on the senses? Who among them has experienced this: "Then, pleasure and pain left behind, with the fading away of all past joys and sorrows, in painless, pleasureless utter purity of mind, wholly calmed and con-

* The message reached our hands rather late. Hence this delay in publishing it.—EDITOR.

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centrated, I abide in the attainment of the Fourth Jhana"? Who among them reaches the aim beyond this: "No more is this world. Lived is the life of purity. Nothing else after this"?

Once the Tathagata was called to a sick bhikkhu. Death was near. Yet rest he did not find.

"I hope, brother, you have no doubts, no remorse."

"Indeed, lord, I have no doubts. I have no remorse."

"But I hope that as to morals you make yourself no reproach."

"No indeed, lord."

"Then, brother, if that is so, you must have some doubts, you must have some regret."

"Lord, I do not understand the meaning of the purity of life in the Norm taught by the Exalted One."

"Well, brother, if you do not understand the meaning of the purity of life in the Norm taught by me, in what a sense do you understand it?"

"Passion and the destruction of passion, lord, —that is what I understand to be the Norm taught by the Exalted One."

"Well said, brother! Well said! Well indeed do you understand the meaning of the Norm taught by me. Indeed it means passion and the destruction of passion.

Now what do you think, brother, is the eye permanent or impermanent?"

"Impermanent, lord."

"Is the ear... nose... tongue... body... mind permanent or impermanent?"

"Impermanent, lord."

"And what is impermanent, is that weal or woe?"

"Woe, lord."

"And what is impermanent, woefull, changeable by nature, is it proper to regard it as 'That is mine. I am this. This is my self'?"

"No, indeed, lord."

"If he sees thus, then the well-taught Ariyan disciple is

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repelled by the eye, the ear, the tongue and the rest..... so that he realizes "For life in these conditions there is no hereafter!"

Thus spoke the Exalted One. And that brother was delighted and welcomed the words of the Exalted One. Moreover, when this discourse was uttered, there arose in the brother the pure and flawless eye of the Norm (so that he saw) "Whatever there is that arises, all that must cease."

Suffering is a process of action not to be proved, only to be experienced. Freeing from suffering means to create the conditions so that this process of action need not arise. To create such conditions is only possible by following the eightfold path. The eightfold path is a path in the mind through life, as the Tathagata showed it to be not only in Sarnath but always.

May Sarnath be in future as it was in the past a place for quiet serenity and concentration, for cognition and enlightenment, may it be a place for rest for the pilgrims, where the pure word of the Dhamma penetrates them, may the Mulagandhakuti Vihara be for the seekers a signpost and a place where they find what they seek, may it bring as a lamp of the Dhamma to many the light of the Dhamma, and may it show to the world that it is possible through men's force and men's power to bring this work to the end, for which all creatures are longing and seeking: Freedom from suffering.

These are the wishes from

Yours sincerely,
MARTIN STEINKE,
AND THE GEMEINDE UM BUDDHA.

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BUDDHISM AND THE KAYASTHAS[1]

By Pandit Raghuvara Mitthulal Shastri, Sahityacharya, Kavyatirtha, Vedantatirtha, Shastra, M.A., M.O.L., Lecturer, Allahabad University.

'*Kâyastha*' is the common name of several Indian castes, ethnically different from, but professionally similar to each other. Their occupation has been that of State Administration and Writing. Until the 7th century after Christ the word '*Kâyastha*' denoted merely a title of individual persons holding a certain office or offices in the state and possessed no ethnic sense whatsoever. The word itself does not seem to be very much older than two thousand years. Before that the class of officials was known by such names as *Râjukas*, *Lipikaras*, *Gaṇakas*, *Lekhakas* and even Amâtyas, *Sacivas*, etc.

As would appear from the 'History of the Kâyasthas', being written by me, the form of religion followed by *Kâyasthas*, in general, has been Śaivism. A considerable number embraced also Vaiṣṇavism and Śâktism. But all these are orthodox forms of the Hindū religion. Some *Kâyasthas*, however, gave their active support to what are known, in Vedic circles, as the heterodox systems, namely, Jainism and Buddhism. In the present paper I will cite a few cases showing the relation in which this class of people has stood to Buddhism at different times.

That the *Kâyasthas* or *Diviras* and their precursors known as *Râjukas*,[2] etc., in many cases, not only sympathized with or embraced that time-honoured faith of the state, but also

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1. For a detailed discussion about *the origin and status of the Kayasthas*, see my paper published in the "*Man in India*" (Ranchi 1931), Vol. XI, No. 2, pp. 116-159.

2. *Ep. Ind.*, Vol. II, p. 254.

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did much towards its propagation, is borne by the following facts:—

(1) From the 'Inscriptions of Aśoka' we learn that the *Yutas* (secretaries), *Râjukas* (high judicial and revenue officers) who were placed in charge of many hundred thousands of men[3] and to whose discretion both rewards and punishments were left,[4] and *Prâdeśikas* (provincial governors), were required to set out on a complete quinquennial tour (throughout their charges) for the instruction in *Dhamma*,[5] and for the same purpose the special functionaries called *Dhamma-mahâmâtas* (High Ministers of Religion) were, later on, created,[6] by Aśoka.

(2) At present the words *Ghosa, Vasu, Mitra, Rakṣita, Datta, Nâga,* etc., are the names of certain families found among the *Bengali Kâyasthas*. In the middle ages, they formed the surnames of certain *Brâhmaṇas* as well as *Kâyasthas*.[7] But in an earlier period they were not used as surnames but only as parts of names.[8] These words occur in the names of a host of Buddhist teachers, many of whom were Brâhmaṇas converted to Buddhism. I am inclined to think that some connection can reasonably be established between the modern *Bengali Kâyasthas* and those teachers, who bequeathed, as it were, parts of their names as surnames to a considerable number of Buddhist *Kâyasthas* of the medæval ages, the ancestors or early members of the families known as *Ghoṣa, Mitra, Datta, Rakṣita,* etc.

(3) Bengal and Assam *Kâyasthas* have, from amongst themselves, produced even *Mahâmahopadhyâyas* and great religious teachers.[9] "From the list of the authors of the

3. Fourth and Seventh Pillar Edict. 4. Fourth Pillar Edict.
5. Third Rock Edict. 6. Fifth Rock Edict,
7. *Ep. Ind.*, Vol. XI, p. 104; *Ind. Ant.*, Vol. XI (1911), p. 33.
8. *J.A.S.B.*, for 1909, pp. 181-182; *ibid*, for 1914, p. 437.
9. The speech of Acarya Sir P. C. Roy in the 34th All-India Kayastha Conference, published in the *Kayastha Patrika* (Gaya), December 30, 1927, p. 32, col. 1 f.; Pandit N. N. Vasu: *Hindi Visvakosa*, the word *Kayastha*, vol. IV, p. 496.

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Buddhist *Tântrika* works given at the end of 'the Buddhist songs and couplets' in Bengali of one thousand years' antiquity published by Mm. Dr. Haraprasâda Śâstri from the *Vangīya Sâhitya Pariṣad*, it is known that *Kâyasthas*, during the rule of the Pâla kings, produced hundreds of the *Tântrika* works. Many of these authors bore the titles of *Upâdhyâya* and *Mahopâdhyâya*. Gayâ-dhara, Jinavara Ghoṣa, Tathâgata Rakṣita and Kamala Rakṣita were the four *Kâyasthas* honoured with the high title of *Mahopâdhyâya.*"[10] "There were many *Kâyasthas* who became the Principals (*Âcâryas*) in the Vihâras of the Buddhist *saṅgha* during the reign of the Pâla Kings."[11]

(4) In the Valabhī saṁvat 326 (645-6 A.C.), *Divirapati* Skandabhaṭa, the son of *Divirapati* Vattra-bhaṭṭi, Minister for Peace and War of the Valabhī kingdom, constructed a *Vihâra* and assigned a village named Yodhâvaka to it as well as the fourth part of the same village for further digging, clearing and repairing of the tank dug at the same place by him, and thus for providing water just at the door. The minister Skandabhaṭa "appears to have been a pious Buddhist."[12]

(5) The *Kâyastha-vṛddha* (Senior Secretary) named Damgadâsa, who was a writer (secretary) of King Dharmapâla (*circa* 800 A.C.), was a *Tântrika* Buddhist.[13]

(6) One Dhârma-bhīma,[14] of the *Śakasena* family and an inhabitant of Sindh, who was greatly devoted to the lotus-feet

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10. *Hindi Visvakosa*, vol. IV, p. 495. 11. *Ibid*, p. 496.

12. *Ind. Ant.*, Vol. I (1872), p. 45.

13. *History of Buddhism in India* by Sumpa Khanpo Yece Pal Jor, Index in English by S. C. Das, p. V.

14. "कृत्वा मैत्रीं तनुत्रं स्फुरदुरुकरुणाखड्गमालम्बयन् यः, स्फूर्ज्जत्कन्दर्पसेना प्रलयजलनिधेर्ज्ञानभीमप्रमीथी। कल्पान्तादीप्तवह्निज्वलिततरवपुःक्रोधजिद्भीकृतघ्नं, जिग्ये निर्व्वान्त हेमद्युतिललितवपुः सोस्तु भूत्यै जिनो वः॥ १॥ यः शरदिन्दुकिरणोज्वलकीर्त्तिपुञ्जः, सम्बुद्धपादशतपत्रमनःषडङ्घ्रिः। श्रीघामभीम इति च प्रथितः पृथिव्यां, सिन्धूद्भवोऽभवदनल्पकृपार्द्रचित्तः॥ २॥ तेनेयं शकसेनेन कारिता प्रतिमा मुनेः। काङ्क्षताऽनुत्तरां बोधिं. जगतो दुःखशान्तये॥ ३॥ श्रीगोपालदेववराज्ये॥"—Gauda-lekha-mala, p. 89.

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of the Sambuddha and whose heart ever melted with deep compassion,[15] intending [for himself] the highest knowledge, installed the image of the *Muni* (i.e. Buddha) for alleviating the pain of the world, in the reign of Gopâladeva [II], *i.e.* about the middle of the 10th century A.C.

(7) One *Kâyastha* Bhuvanâkara-sena (or—Varna?), who copied *Bodhicaryâvatâra-Pañjikâ* by Prajñâkara in Newâri Samvat 198 (1078 A.C.) for Budhacandra, a *Sthavira Bhikṣu* in the temple of the Buddha situated within Śrī-Râghava's *Vihâra* at Lalitapura, was greatly devoted to Lord Buddha.[16]

(8) One *Kâyastha* Subhakta,[17] who was a devout worshipper [of the Buddha] and a follower of the renowned *Mahâyâna*

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15. One *Kayastha* Nagadatta, author of a *Prasasti*, is compared to Sugata (the Buddha) in compassion. Evidently, therefore, he or his panegyrist (his brother) must not have been a Buddhist. But it is certain that the latter, at least, held the Buddha in great veneration, as his foremost ideal of compassion. Perhaps he had a sympathetic attitude towards Buddhism. *Vide*,—"अतिनिर्मलकुलजन्मा देवद्विजगुरुनरपतिनतिसक्तः खानितभूरितडागः कारितदेवालयस्त्यागी ॥ १९ ॥ सुगतप्रतिमः कृपया गुणनिधिरभववञ्चितेन्द्रियो विद्वान्। विप्रियवादे विमुखः कायस्थो नागदत्त इति ॥ २० ॥ सचिवस्य तेन रचिता लक्षणयुक्ता सुवर्णकृतशोभा। रुद्रदत्ता लक्षितपदा भक्त्या परया प्रज्ञप्तिरियम् ॥ २१ ॥ स्वगुणज्ञापनभीरोस्तस्य भाचा कनीयसा रचितम् आर्याणां वितयमिदं विद्यादत्तेन भूतार्थम् ॥ २२ ॥"—Colebrooke's miscellaneous Essays, Vol. II, p. 254.

16. "टीकेयं परमा सुयन्त्रितपदा यद्वा मनोह्लादिनी, संसारार्णवपारगामिनि जने नौयानयावोपमा। आयुप्राप्तिकरी जिनस्य पदौं साऽद्योल्लिखित्वा मया, प्राप्तं यत् कुशलं सुसम्पदिप्दं. तेनास्तुबुद्धो जनः; ॥.....कायस्थभुवनाकरषेणलिखितमिदमिति ॥"—*Buddhist MSS.* in the Govt. Collection under the care of the Asiatic Society of Bengal, by Mm. Haraprasada Sastri, Calcutta, 1917, pp. 49-50, post-colophon to No. 49 (3830).

17. "ये धर्मा हेतुप्रभवा हेतुं तेषां तथागतोह्यवदत्। तेषां च यो निरोध एवंवादी महाश्रमनः ॥ देयधर्मोयं प्रवरमहायानानुयायि-परमोपासक-कायस्थ-श्रीसुभक्त-सुत-श्रीसत्कदौवारिका देतुबाया यदत्र पुण्यं. तद्भवत्वाचार्योपाध्यायमातापित्रपूर्व्वङ्गमं कृत्वा सकलसत्त्वराशेरनुत्तरज्ञानावाप्तयेस्तु"—*Ep. Ind.*, Vol. XVIII, p.74.

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school, is mentioned in an inscription on a Buddhist image from Gopâlapura, in the Jabbalpur district, written in the Nâgari characters of the 11th or 12th century A.C.

(9) A *Karaṇika-Kâyastha* (*i.e.* Registrar) Śrī-Vidyâdhara, who wrote another copy of the *Bodhicaryâvatâra-Pañjikâ* in a neat and small hand in the Bengali characters of the 12th century A.C., was another devout Buddhist. He describes himself as 'one whose head is tinged with the pollen-dust of the lotus-feet of Mañju-Śrī.'

(10) Udayî, a close relative of one Vidyâdhara of a *Śrîvâstavya* family hailing from Jâvṛṣa (perhaps Jâis, a town in the Rai Bareli district of Oudh, where some very old *Śrîvâstavya Kâyastha* families are found to this day), in praise of whose pious gift he composed a *Praśasti*[19] in Samvat 1276 (1219-20

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18. ".....लिखितेयं मञ्जुश्रीचरणारविन्दरजोरुचितोत्तमाङ्गैः करणिककायस्थ श्रीविद्याधरैरिति"—Buddhist MSS., by Dr. Mm. H. P. Sastri (1917), p 51, post-colophon to No. 51 (3829).

19. "ॐ नमो वीतरागाय ॥ मारानष्ट नियम्य दिक्षधिपतीनायोज्य सत्त्वदयै, दुर्ल्लङ्घ्याध्यान्यवमत्य शम्बररिपोराज्ञाचराख्याहृतः। उद्धर्तुं यतते स्म यः करुणया श्रीशाक्यसिंहो जगद्, बोधिं प्राप्य च बुद्धतामभिगतः स त्वां परित्रायताम् ॥ संसाराब्धि तारायं तारामुत्तारलोचनाम्। वन्दे गीर्वाणवाणीनां भारतीमधिदेवताम् ॥ मान्धाताऽभ्यः .....चक्रवर्त्ती.....कर्क्कोटाधीनरत्नं स्वपुरमिदमथो निर्ममे जाहषारव्यम् ॥ तस्मिन्नभूवन् धनिनोऽतिधन्याः श्रीपूर्ववास्तव्यकुलप्रदीपाः। अद्यापि यद्यंशभवैर्यशोभिर्ज्जगन्ति शुभ्रैर्धवलीक्रियन्ते ॥ तेषामभूदभिजने जलधाविवेन्दुरिन्दुद्युतिः प्रथितविल्वश्रिवाभिधानः। यस्य स्मरारिचरणाम्बुजवत्सलस्य लक्ष्मीर्द्विजातिसुजनार्थिजनोपभोग्या ॥ सौजन्यस्यनिधेरुदार-चरितप्रत्यस्यमानेनसः, साधूनामुदयैकधाम जननीस्थानं श्रीयः सत्यभूः। तस्यासौज्जनक। जनीनहृदयः पुत्रः सतामग्रणी,—र्मान्य गाधिपुराधिपस्य सचिवो गोपालनाम्नः सधीः ॥..... तनुजोऽतनुकीर्तिकन्दः। विद्यावबोधादनुकीर्त्यते यो विद्याधरो नाम यथार्थनामा ॥ रसाधिकमभिव्यापि गिरीशचरणाश्रितम्। हंसीव मानसं यस्य जड्डाति स्म न भारती ॥..... गुणिनः सर्वेऽप्यधश्चक्रिरे ॥ यस्मै गजागमरहस्यविदे गजानामानन्दनौ कलयते धुरमुद्धुराय। भूपालमौलितिलको मदनः प्रदानमानादिभिः क्षितिपतिः स्पृहयाम्बभूव ॥ दीवालयेः प्रथयतः निजकीर्त्तिमुच्चैः पुण्यद्विजव्रजमुदेतुमलम्बभूव। येनार्ज्जितं द्रविणवमार्तजनोपकारि जीवातु सम्भृतमुदारमुदरम्भरीणम् ॥ सत्त्वसार्थपरित्राणकृतकायपरिग्रहः। अभूदभूतपूर्वोऽयं बोधिसत्त्व श्वापरः ॥ आत्मज्ञानकृतोदयेन विगलद्रागादिदोषाश्रयप्रोद्गच्छन्मनसा विचार्य बहुशो मध्यस्थतां सौगते। तेनाराधितसत्पथेन यमिनामानन्दमूलालयो निर्म्माप्योत्सहनं

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A.C.), informs us that his hero was the fifth son of Janaka, the *Saciva* or Councillor of Gopâla king of Gâdhipura (*i.e.* Kanauj), and a grandson of the renowned Bilva-śiva who was a Śaiva by faith and very liberal. Vidyâdhara, a man of great erudition and eloquence, highly devoted to Śiva and possessed of excellent qualities, commanded special respect and admiration in the form of gifts, honours, etc., he received [from time to time] from King Madana, under whom he held a position similar to one held by his father under Gopâla. Notwithstanding his liberality and construction of temples according to the injunctions of his ancestral faith, he, elevated by the knowledge of the *Âtman* [and] following the virtuous path, with a mind rising above the attachment to passion *having again and again pondered on the indifference towards the doctrine of Sugata*, constructed a dwelling and granted it to the ascetics after the manner of converts. Probably it was this conduct of Vidyâdhara which was an object of adoration for 'people of true knowledge' (*Sad-bodha*), by which expression Udayî (the poet) perhaps means 'the Buddhists.'

The inscription begins with a salutation to Vîtarâga, an invocation to Śâkyasiṁha and an adoration of Bhâratî (goddess Sarasvatî) represented as if identical with Târâ (the famous Buddhist goddess). This special feature of the *maṅgalâcaraṇa* may be explained primarily by the fact that it suits the object of the inscription, *viz.*, the construction of a Buddhist convent ; but it also shows the active sympathy of the poet as well as of his hero towards Buddhism. Vidyâdhara, at any rate, was a Śaiva Vedantist who believed in the doctrine of *Âtman* and could not, therefore, be, at the same time, a convert to Buddhism, as the late Bâbû Jaganmohana Varmâ tried to

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विहारविधिना कौतैरिवैकाश्रयः॥ सद्बोधवन्धचरितस्य नयैकधाम्नश्चन्द्रावदातहृदयः सुमतिः कलावान् अस्य प्रियेषु निरतः सुभगश्चविष्णुः सम्बन्धबन्धुरुदयौ विदधे प्रसस्तिम्॥ सवत् १२७९ ॥'.—'A Buddhist Stone inscription from Sravasti' *Ind Ant.* Vol. XVII (1888), p. 61, et seqq.

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establish.[20] In fact, it was owing to the universal character of Vidyâdhara's faith and detachment of his mind from passion (and the resultant tolerance) as well as his compassionate attitude towards the declining state of Buddhism that his benevolent nature ultimately led him to do a good work also in favour of that religion. Otherwise, if Mr. Varmâ's conclusion were true, it would be almost sacrilegious for a Buddhist to be called a 'Saviour like Bodhisatva,' as Vidyâdhara is actually described in the present context.

(11) A *Karaṇ-Kâyastha* (writer of legal documents) *Ṭhakkura* Śrî-Amitâbha, who copied *Bodhicaryâvatâra* in Vikramâditya Saṁ. 1492 (1436 A.C.) at Venu-grâma for *Mahattama* Râmadeva, son of Mâdhava Mitra (resident of Sohiñcarî-grâma), describes himself as a *Sad-bauddha* (*i.e.*, good or faithful Buddhist).[21] "In the post-colophon statement of the present manuscript, we have a clear evidence of the prevalence of Buddhism in Bengal in the 15th century of the Christian era."[22]

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20. *Nagari-pracarini Patrika*, Vol. XVI, No. 10 (April, 1912), pp. 3-5.

21. "सहौड्डकरणकायस्थ (स्थ) ठक्कुरत्रीअमिताभेन लिखितमिदं वेनुग्रामे विक्रमादित्यसं१४९२ फाल्गुन सु दि ४ कुजे। शुभमस्तु सर्व्वजगतः परहितनिरता भवन्तु सन्तः॥"—*I. A. S. B.* (1909), p. 253; *Buddhist MSS.*, postcolophon to No. 12 (8067).

22. Mm. Dr. Haraprasada Sastri on the above MS. (*Buddhist MSC.*, p. (21).

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MEMORANDUM OF THE KASHMIR BUDDHISTS

[Memorandum submitted by the Buddhist Community of Kashmir to the Glancy Commission appointed recently in Kashmir to enquire into the grievances of the different Communities of Kashmir.]

To

B. J. GLANCY ESQUIRE, I. C. S., C. S. I., ETC.,
SPECIAL MINISTER,
HIS HIGHNESS' GOVERNMENT, JAMMU & KASHMIR,
Srinagar.

SIR,

As desired by you verbally during your interview on 13th November 1931, we respectfully beg to place before you the extremely deplorable condition to which the Buddhists of Ladakh have been reduced as a result of various circumstances and to suggest measures to remedy the same, measures which in order to effectively save this important section of His Highness' subjects from annihilation should be immediately enforced by the Government :—

1. HANDICAPS—

The establishment of Primary Schools in this District dates from 20 years back but these institutions were not designed to benefit the Buddhists as is evident from the following facts :—

(*a*) The medium of instruction is Urdu which is a foreign tongue to them. Their mother tongue is Tibetan and text books in this language for all school subjects have been and are being printed, published and used in various places. The medium of instruction for schools for Buddhist boys ought to be Tibetan, if the purpose of such schools is to be accomplished.

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(*b*) For Muslim education special officers have been appointed by the Government, but for the Buddhists—admittedly the most backward community in the State—there are no such provisions.

(*c*) The Buddhi teachers (teachers of Tibetan) appointed by the Government are not carefully selected and generally they are unfit for their work. Fit persons can easily be brought from outside, if not available among the natives.

(*d*) No class scholarships and free distribution of books etc., have been sanctioned for the Buddhists, as for the Muslims and Sikhs although these communities are not educationally as backward as the Buddhists.

(*e*) That the educational efforts of the State as far as the Buddhists are concerned have ended in a miserable failure is evident from the startling facts revealed by the present Census in this connection. There are only six Buddhists who can read and write English and 83 who can read and write Urdu (out of about 40 thousand). The Government has made no serious attempt to popularise education amongst them.

II. Their backwardness in education has led to their economic exploitation and to their being deprived of their share in the Public Services. Only a negligible number of Buddhists have so far been employed as extremely low-paid clerks or Primary School teachers ; menial work of the hardest and least lucrative type is their only means of securing a starvation wage. This will be evident from the reprint of an article in the "New Burma, Rangoon," which we enclose herewith for your kind perusal.

III. While all sects and communities in the State, *viz.*, the Muslims, the Hindus, the Sikhs, the Christians and the Zoroastrians have been granted lands in the Chief towns of the State for the erection of Shrines and for other religious

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purposes, Buddhists have not so far been provided with any such facilities for their religious needs.

To call these helpless people dumb-driven-cattle would be no exaggeration. There is no organization to represent them and that is why their grievances have remained unventilated.

REMEDIES :—

Without discussing the concessions the Government has made to other communities, we beg leave to suggest the following measures to ameliorate the condition of this neglected section (Kashmir Buddhists) of His Highness' subjects :—

(1) Education should be popularised among the Buddhists by (*a*) the free distribution of books etc., (*b*) grant of special scholarships, (*c*) Magic lantern lectures delivered by a properly qualified Buddhist, (*d*) the medium of Instruction should be Tibetan, their mother language.

(2) Steps should be taken to educate the Lamas—the priest class.

(3) The Buddhi teachers so far employed have been generally unfit for their work. The Buddhi teachers should be carefully selected and for some time may be imported from outside Kashmir. They should be men, who besides having a mastery of the language can teach the pupils not only to repeat sacred formulas by rote but make them understand the real meaning of the Buddhist Scripture.

(4) Special educational officers for Buddhist education should be appointed and imported from outside, if no local Buddhists be available for such posts.

(5) Special scholarships for Buddhist boys who carry on their studies beyond the middle standard should be sanctioned.

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(6) The share of the Buddhists in scholarships for Higher training in India or outside should be sanctioned.

(7) The Buddhists must be guaranteed an adequate share in the services.

(8) Their representation in the future Government of the country must be adequate.

(9) Loans should be advanced to them by the Government to encourage commercial and industrial enterprise among them.

(10) The Government should encourage the Ladakh Buddhists to settle in the Valley and other fertile places so that they may be able to grow, as the country now, solely inhabited by them, is barren and rocky and far less fertile than other parts of the State which is responsible for such destructive customs among them, as Polyandry etc., etc., which is the chief cause of the arrest of their growth.

(11) Buddhist Monuments and places of worship in the State as also religious endowments should be protected by the Statute.

(12) A piece of land for the building of a Vihara in Srinagar (and other chief towns of the State) for religious purposes and for providing lodgings for the Buddhist visitors of Ladakh and other Buddhist tourists and visitors to Srinagar should be granted forthwith and an adequate sum sanctioned out of the Dharmartha funds and other sources in aid of the construction.

(13) A committee with an adequate proportion of Buddhist members should be immediately appointed to further investigate the causes of their backwardness etc., and to suggest any other remedies for the amelioration of their condition.

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We fervently hope that the Commission which we are glad is to be presided over by you and in which we have the fullest confidence will compensate this important minority of His Highness' subjects for having so far been deprived of its due share in the beneficent provisions made for the encouragement of the other communities, by moving the Government to enforce the measures suggested above immediately and thus fulfil the great hopes which the entire Buddhist world centres in the magnanimity and sense of justice of our Noble-Ruler.

We beg to remain,
SIR,
Your most obedient servants,
1. SANAM NARBU,
2. SHRIDHAR BUT,
3. SHRIDAR KOUL,
4. S. N. DHAR,

Representatives of Kashmir Buddhists,
Srinagar.

Date 1st Magh 1988.

GLEANINGS

MORE RELICS OF BUDDHISM.

New discoveries, which have increased interest consequent upon the revival of Buddhism in India, have just been made in Bihar, for Mr. K. C. Sarkar, of the Varendra Research Society, Rajshahi and a Government research scholar, has announced in the course of an interview with the *Associated Press,* that as many as 218 relics, including large and miniature bronze images have been discovered in a room about 25 feet below the surface by workmen while quarrying bricks for a local Zamindar, Rai Hari Prasad, at Kurkihar, a celebrated place in the history of Buddhism, situated in the district of Gaya. Some

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of the images bear inscriptions and others are gold-plated with inlaid work of whitish substance like silver, but probably platinum. There have also been found a crystal stupa, bronze stupas, gongs, conches and potteries.

The name of the place Kurkihar is said to be Kurak-vihar which Mr. Cunningham, while visiting it in the year 1861, believed it to be a contracted form of Kukkuta-pada-vihara or the "Temple of the Cock's Foot," which he says must have been connected with the Kukkuta-padagiri referred to by the famous Chinese travellers Fa Hien and Hewang Tsang in their memoirs.

Age of the Images.

In the year 1879, the place was again visited by Mr. Cunningham and later on, Major Kittoe and Mr. Broadley went there and collected some images and inscriptions while carrying on partial excavations. These images were first stored in Patna, but later on they were removed to Indian Museum, Calcutta, and are now to be seen in its gallery. According to Mr. Cunningham, the age of the images lie between A.D. 800 to 1,000.

Kurkihar is about 16 miles from Gaya, and is a large village. The remains at the time of Cunningham's visit consisted of several mounds, in which numerous statues and small votive topes of dark and blue stone were recovered. The principal mound of ruins is about 600 feet square and lies immediately to the south of the village. The second and the less extensive mound lies to the south west corner of the village, and there is a small mound only 120 feet square to the south of it. The last mound is called Sugat Garah, or the house of Sugata, one of the well-known titles of Buddha. In the principal mound of the ruin, the late Major Kittoe conducted excavations and recovered a large number of statues and votive topes ; and the excavation on its western side showed the brick-work of the Buddhist Stupa.—*Hindustan Times.*

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LUMBINI RESTORATION WORK

The Government of Nepal has sanctioned a sum of Rs. 20,000 for the purpose of improving the site of Rummin-dei, which is better known to the outside world as the Lumbini Garden, where the Queen Maya Devi, while on her way to her father's place, gave birth to her illustrious son Siddhartha, who subsequently became known as Buddha, the founder of Buddhism.

Immediately after his return to Nepal from Calcutta, His Highness the Maharaja of Nepal informed the Mahabodhi Society of Calcutta, in reply to a representation made by the Society, that the question of providing a suitable Dharmasala at Rummindei and the improvement of the site there had already received the attention of His Highness. A sum of Rs. 20,000 has been sanctioned for the purpose, and the work had been entrusted to the Governor of Palpa (Western Nepal), who will soon be looking into the matter, if indeed he has not already done so.

Thus after 33 years the Government of Nepal, independent of any outside help, has taken upon itself the task of restoring the place where Buddha was born and where the celebrated Emperor Asoka in the 20th year of the reign went on a pilgrimage, and at the command of his preceptor erected the Asoka Pillar with the inscription that "here the Great One was born." The place in turn was visited by the Chinese pilgrims like Fa Hien and Hiun Tsang and others, and then with the decay of the religion of the Buddha, the place became obscure and remained unknown till the time of General Cunningham and Vincent Smith, both of whom visited the place.

It was in 1899 that Mr. Purna Chandra Mukherjee, a noted archæologist-explorer of the Government of India, with the co-operation of the Nepal Government made the first attempt

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to explore the numerous noted Buddhism holy places in the Nepal Terai. But as time was limited he could not make a thorough exploration. The results of his partial, but interesting excavations and survey, are embodied in the report which is still regarded as the solitary authoritative archæological work on the subject. Mr. Mukherjee, however, recorded that full advantage of the ready co-operation of the Nepal Government should be taken in the matter of exploring the holy sites, although no further attempt is reported to have been made up to the present time.

The places present almost insurmountable difficulties in the matter of excavation, for besides the climatic effect on the health, Mr. Mukherjee, in course of his report, says, "the forests are all reserved by the Nepal Government. They are full of wild animals which generally intrude upon the neighbouring villages, and a tiger almost attacked me one day near the ruins of Tilamkot."

Rummin-dei is situated six miles north east of Dulha and about two miles north of Bhaganwanpur, which is the headquarters of the Nepalese Tehshil. This ancient site, says Mr. Mukherjee, is full of ruins. Whenever he excavated, walls of ancient structures were brought to light and vestiges of some eight Stupas were discovered. Apart from the inscribed pillar, which records the very fact of the Buddha's birth-place which is the most important point in topographical archæology, the discovery of a magnificent temple in curved bricks proves how advanced was the art of architecture in those ancient times.

Giving his opinion on the report of Mr. Mukherjee's survey Mr. Vincent A. Smith says that Rummin-dei mound, which unquestionably represents the Lumbini garden as the actual birth place of Gautama Buddha, is worthy of a detailed survey and thorough exploration. The mound is a compact mass of ruins and seems to include all the ancient eight stupas.

Though Mr. Smith and Mr. Mukherjee were unanimous in urging the exploration of the site, it remained outside the scope of operation of the Indian Archæological Survey. But the

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Government of Nepal fortunately does not intend to neglect the exploration and so has taken upon itself the work.

—*The Statesman.*

Copy of the letter dated the 25th January, 1932, from Marichi Man Singh Esq., Bada Kazi, Private Secretary to H. H. the Maharaja of Nepal, to the General Secretary, Maha Bodhi Society, Calcutta.

"I am directed to acknowledge the receipt of your letter of the 28th December and in reply to say that the question of providing a suitable Dharmashala at Rumin-dei and the improvement of the site there has already had the attention of His Highness. A sum of Rs. 20,000/- (Twenty Thousand) has been sanctioned for the purpose and the work is entrusted to the Governor of Palpa (Western Nepal) who will soon be looking into the matter if indeed he has not already done so."

REVIEW

THE REALM OF LIGHT

By Professor Nicholas Roerich,

Roerich Museum, New York.

The great characteristic of a genius is his individuality and uniqueness. The genius is uncommon. Roerich is a creative genius. And creative genius speaks in the language more of the heart than of the intellect, for the great asset of a genius is his wise passivity and sympathetic insight. The genius is one who has the capacity of infinite feeling. Feeling enriches life and inspires vision. The expression and the thought of a genius have therefore, a peculiarity which cannot be found elsewhere. The sympathetic insight into the mysteries of life untouched by intellectual formalism make the writings of Roerich instructive and attractive. These writings are the

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expressions of a heart open unto the cosmic emotions and cosmic stirrings. They are therefore so appealing.

The book under review has almost one theme though it contains many topics. But they show the same central interest in Life and Light. The book has been appropriately called the book of light. It throws a flood of life into the heart and a flood of light into the mind. Every piece has its charm as it comes out of the deep recesses of the heart. The individual pieces are like shining stars reflecting their sweetness and beauty and the whole book is like a garland of sparkling stars. The author is consciously alive to the majesty of inner light and the soft fragrance and rythmic dance of the encompassing life.

Roerich is the worshipper of life and therefore every form of Expression of Life seems to possess a value for him. His interest is wide because his sympathy is deep. Art, Science, Poetry, Philosophy and Mysticism attract his sensitive soul for they are the expression of life. His sympathy quickly runs into everything living and he reaches conclusions more with a prophetic insight than with scientific demonstration. He sees and believes. The bent of his being carries him to civilisation in its softer aspects, and his conclusions seem unerring because of the way in which they are reached. If anybody approaches the book with academical spirit, he will be disappointed. On the other hand he will find in it the eloquent appeal of a voice speaking in silence.

DR. MOHENDRA NATH SIRKAR.

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NOTES AND NEWS

The late Mr. N. Chatterjee.

The Maha Bodhi Society has lost by death one more Bengali friend in the person of Mr. N. Chatterjee, Bar-at-Law whom our readers will remember as a regular contributor to our paper at one time. Though not a Buddhist he had always felt that if India is to regain her glory she has to follow the teachings of the Lord Buddha, and whenever he had an opportunity he boldly spoke out what was in his mind. The pages of the *Indian Nation* of which he was the Editor for some time were always open to contributors dealing on Buddhist subjects. His death is a great loss to our work. We express our condolence with the bereaved family.

* * * * *

Kashmir Buddhists.

We draw the attention of our readers to the memorandum of the Kashmir Buddhists submitted to the Glancy Commission appointed to investigate into the grievances of the subjects of the Kashmir Government and reproduced in this issue. To Buddhists outside India, it may appear strange that there are no less than 40,000 Buddhists in Kashmir. These are mostly of Tibetan origin and inhabit the rugged extreme North East of Kashmir. Their ignorance and poverty are appalling but the Kashmir Government does nothing practically for their uplift. A feeble voice has been raised on their behalf by a number of Buddhists there and we hope the Kashmir Government will not ignore it but investigate into the grievances and do them justice which they deserve as His Highness's most loyal subjects.

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Mulagandhakuti Vihara Building Fund.

Several friends have inquired from us whether the Mulagandhakuti Vihara Fund is still open. As there may be others

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also interested in the fund we wish to announce that the fund is still open and contributions may be sent to the Secretary, Maha Bodhi Society. As our readers will notice from the accounts published elsewhere we have yet to make good the sum of Rs. 24,000. We therefore invite all who can afford to send help to do so and thereby enable us to close this fund at an early date.

* * * * *

London Buddhist Vihara.

From reports received from London we have reason to be satisfied that the Buddhist movement is making slow but steady progress. Though financially the Mission is weak to-day owing to the wide spread depression, yet the attendance at meetings are reported to be good. Mr. Broughton is touring the Buddhist countries in the interest of the Mission and we hope he will receive sufficient help to make the life of the Mission safe. The next great work we have to undertake is the construction of the London Vihara. Without a regular Buddhist Vihara and Buddhist Service the Mission cannot be made permanent in London, so we should be failing in our duty towards the Buddhist cause in Europe if we neglect to complete this pioneer work. The need of such a Vihara as a "Symbol of Peace," is never greater than to-day when the peace of the world is again threatened by war clouds in the Far East. There is a sum of about Rs. 42,000 collected for this purpose and another Rs. 40,000 will enable the Society to commence work.

NEWS FROM HOLY ISIPATANA

Preaching to the Villagers.

On the 13th of February, Isipatana witnessed an event which is going to be a permanent feature of the Maha Bodhi Society's work there in years to come. It was a meeting of the villagers at which the simple tenents of Lord Buddha's

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teaching were expounded by the Bhikkhus. At the invitation of the Secretary no less than fifty villagers assembled on the compound of the Mulagandhakuti Vihara and heard with rapt attention the speeches of Reds. Srinivasa and Sasanasiri dealing on the life and teaching of the Blessed One. They were delighted beyond expression to get this opportunity of learning something about religion and morality which are so sadly neglected in these days. The second meeting took place on the 23rd when Revd. Sasanasiri spoke on the ten *akusalas*. It was translated into Hindi by Samanera Dhammajoti. Mr. Naggar of the Sarnath Museum and the Secretary presented two books to the two boys who recited the Jayamangala gathas best. On the second day Rajapakse Upasaka gave similar presents to those who recited the Narasiha gathas.

Japanese Student at the Buddhist Institute.

Revd. Maruyama, a priest of the Nichiren sect of Japan has joined the International Institute for the study of Pali, Hindi and other subjects. He not only attends classes regularly but also conducts worship in the Vihara according to Japanese methods.

Visitors to the Vihara.

There were hundreds of visitors to the Vihara during the months of January and February. No one who visits the holy site fails to enter the Vihara and go away with happier faces than when they entered. "I leave the temple with a much purer mind than when I first set foot in it" is the remark left by one retired Head Master of a School who had been searching for living institutions. This remark is typical of the feelings of all visitors.

Carpentry Class.

A carpentry class has been added to the Primary School and several boys have joined it. Rajapakse Upasaka

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is in charge and is taking keen interest in the welfare of the boys.

THE SANGHAVASA.

Mr. Alexander Jayasingha of Ratnapura writes :—

"I shall thank you to make arrangements to build 1 room in my name in the Bhikkhu's residence at Sarnath. To meet the cost of same I shall remit the Rs. 500/- in instalments as soon as possible."

While we thank Mr. Jayasingh, for his generous offer, we would request others to follow his example by donating a room each.

FINANCIAL

MULAGANDHAKUTI VIHARA BUILDING ACCOUNT (not final).

RECEIPTS.	Rs.	A.	P.
By materials taken over by M. Govila ...	1,632	0	0
Compensation from the Govt. of India ...	10,000	0	0
Mrs. Mary E. Foster	30,000	0	0
The Ven. Anagarika Dharmapala ...	15,000	0	0
Received in Calcutta (public subscription)	38,545	9	11
Bauddhaya collection in Ceylon	16,000	0	0
Rs.	111,177	9	11
Deficit	24,448	10	1
Rs.	135,626	4	0

EXPENSES.	Rs.	A.	P.
Messrs. Sanyal & Son, Contractor ...	14,000	0	0
Architect A. B. Mendies ...	1,778	7	0
Draftsman wages ...	851	2	0
Secretary's travelling expenses ...	438	3	9
Supervision work ...	586	4	9
J. M. Ghose for foundation digging, etc.	254	8	0
Advertisement and Printing	170	3	0
Preparing plans ...	300	0	0
For preparing specifications ...	150	0	0
Engineer's travelling Expenses ...	50	0	0
Munnalal Govila, Contractor for Vihara Work	111,779	14	0
Do. by materials	1,632	0	0
Do. for extra works	830	2	6
Lord Buddha's Image	2,245	7	6
Raghunath Das for Brass door ...	100	0	0
P. Swaries & Co., for tablet	87	12	0
Jessop & Co. ...	33	0	0
Presents	100	0	0
Miscellaneous ...	239	3	6
Rs.	135,626	4	0

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MULAGANDHAKUTI VIHARA FUND

[Through an over sight the names of the individual donors of Rs. 31/- sent by Mr. Alexander Jayasingha, Ratnapura, Ceylon, were omitted from the list published last month. We are giving their names below :—

Mrs. M. Wanasundera, Ratnapura, Rs. 10 ; Mudaliyar & Mrs. D. Wanasundera, Rs. 5 ; Harry Abeyratne, Ratnapura, Rs. 5 ; A. A. Punchimenika, Ratnapura, Re. 1 ; Simon S. Jayesinghe, Kahahengama, Re. 1 ; Ranasinghage Peris Appu, Kahahengama, Re. 1 ; K. P. Cornelis Appuhamy, Kahahengama, Re. 1 ; K. Paulis, Palmgarden, Re. 1 ; A. C. Alles, Ratnapura, Rs. 2-8 ; S. S. Senaratne, Ratnapura, Re. 1 ; H. K. Donald Jayasekare, Ratnapura, Rs. 2-8 ; Total Rs. 31.]

Previously acknowledged, Rs. 83,044-14-5. *Collected by L. C. Barua* :—Mr. U. Waruna, Rs. 5 ; Mr. L. O. Ah Him, Rs. 5 : Mr. Saya Aya, Re. 1 ; Mr. L. C. Baria, Rs. 2 ; Mr. Mg Ba Lwin, Re. 1 ; Mr. A. K. Naidu, Re. 1 ; Mr. Mg. Po Yin, Rs. 8 ; Mr. Mg. Keikto, As. 8 ; Mr. Mg. Be Doe, As. 8 ; Mr. H. D. Shan, As. 8 ; Total Rs. 17, less As. 4, Commission. Mr. Sarbananda Barua, Rs. 15. *Collected by U. Ohn Shwe, Burma* :—U. Ohn Shwe, Rs. 7 ; U. Ba Shein, Re. 1 ; Daw Ma E. Yin, Re. 1 ; Ma Tin Shwe, As. 8 ; Maung Saw Han, As. 8 ; Maung Tun Khin, As. 8 ; Maung Tun Shin, As. 8 ; Maung Aung Than, As. 6 ; Maung Hla Than, As. 6 ; Ma Than Shin, As. 6 ; Ma Saw Thant, As. 6 ; Maung Ngwe Gaing, Re. 1 ; Chew Qay Haw, Rs. 5 ; Tan Kyauk, Re. 1 ; Y. Hoke Kyet, Rs. 2 ; T. Supoon, Re. 1 ; Yan Boom Sein, Re. 1 ; Eng Hay Sew, Re. 1 ; Tan Pu, Re. 1 ; Y. Shwe Ho Ke, Re. 1 ; Maung Kyi, Re. 1 ; Y. Shwe Kin, Re. 1 ; A. Foke, Re. 1 ; Y. San Tin, Re. 1 ; Y. Han Su, Rs. 5 ; Ah Hain, Rs. 5 ; Daw Hnin Yon, Rs. 5 ; Taw Hon U. Re. 1 ; Ma Saw, Rs. 2 ; U. Con & Ma Kyi, Re. 1 ; Maung Kyaing, Re. 1 ; Maung Po Oh, Re. 1 ; Ma Zan, As. 8 ; Daw Ohn Gaing, Rs. 3 ; Ma Tha Hla, As. 8 ; U. Po Kyan, Rs. 6 ; Ma Mya Nyun & Ma San Lwin, Re. 1 ; Daw Phoo Gaung, Re. 1 ;

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Ma E., As. 8 ; Ma Gyi, Re. 1 ; U. Ba Kin, Rs. 3 ; Maung Nyunt, Re. 1 ; U. Pe Kyan, Re. 1 ; Maung Thaung Lwin, Re. 1 ; Ko Ba Than, Re. 1. Total Rs. 72. Mr. S. C. Mookerji, Calcutta, Rs. 140. *Collected at Holy Isipatana during Opening Ceremony* :—Mr. C. M. Mudiana, Ceylon, Rs. 5-8 ; Mr. E. G. Punchikiri, Ceylon, Rs. 2 ; Mr. R. A. David Perera, Colombo, Rs. 50 ; Mr. Thomas Appuhamy, Rs. 5 ; Mr. G. D. Girigidi Appuhamy and Dharma Dasa, Kurunagala, Rs. 71-1 ; Mr. D. D. W. Siriwardhana, Nugegoda, Rs. 5 ; Mr. K. D. David Appuhamy, Nugegoda, Rs. 5 ; Mr. H. D. James, Colombo, Rs. 10 ; Mr. S. Dines Silva, Kalutara, Rs. 10 ; Mr. K. E. Silva, Colombo, Rs. 5 ; Mr. Podie, Appuhamy, Colombo, Re. 1 ; Mr. H. V. D. Silva, Colombo, Re. 1 ; Mr. M. A. D. Perera, Colombo, Rs. 5-13-6 ; Mr. T. D. Odris Appuhamy, Kalutara, Rs. 5 ; Mr. D. B. Siriwardhana, Kalutara, Rs. 5 ; Mr. K. Romanis Perera, Kalutara, Rs. 15-9 ; Mr. M. L. Pedrick Appuhamy, Kaikawala, Rs. 15 ; Mr. M. L. Hendrick Appuhamy, Kaikawala, Rs. 15 ; Mr. M. L. D. Wickramaratna, Kaikawala, Rs. 5 ; Mrs. M. L. Karunawati, Kaikawala, Rs. 5 ; Mrs. A. A. De Nonnohamine, Kaikawala, Rs. 10 ; Mr. A. D. Aronsingho Appuhamy, Kaikawala, Rs. 5 ; GRAND TOTAL Rs. 83,545-9-11.

(To be Continued)

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MULAGANDHAKUTI VIHARA BUDDHA IMAGE

RECEIPTS.	Rs.	A.	P.
Warakaulle Lekam Mahatmaya ...	1,000	0	0
Deficit	1,245	7	6
Total	Rs. 2,245	7	6

EXPENSES.	Rs.	A.	P.
Principal, Jaipur School of Art for making the Image of Lord Buddha	1,000	0	0
Railway Freight for bringing the image to Sarnath	684	0	0
Packing charges ...	165	0	0
Golab Mistry's expenses during stay at Sarnath, etc.	100	0	0
Present to Golab Mistry	100	0	0
Trips to Jaipur and back	135	12	0
Miscellaneous expenses	60	11	6
Total	Rs. 2,245	7	6

MAHA-BODHI JOURNAL

Statement of Receipts and Expenditure for January 1932.

RECEIPTS.	Rs.	A.	P.
Subscriptions received			
at Sarnath ...	53	1	0
at Calcutta ...	316	11	0
	369	12	0

EXPENSES.	Rs.	A.	P.
Stamp	74	13	0
Blocks	30	0	0
Paper for Nov.-Dec. ...	124	3	3
Printing bill for Oct. ...	127	8	0
Petty expenses ...	0	10	0
	357	2	3

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The Publications Received in Exchange of

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The Advertiser, Baroda. *The Annals of Bhandarkar Oriental Research Institute*, Poona. *The Buddhist Annual of* Ceylon. *The British Buddhist*, London. *Buddhism in England*, London. *The Buddhist, Y. M. B. A.*, Colombo. *The Bouddhavani*, Rangoon. *The Calcutta Review*, Calcutta. *The Djwa* (French), Indo China. *The Dawn* Hydrabad. *The Bukka*, Japan. *The East and West*, New York. *The Eastern Buddhist*, Japan. *The Home and Homeopathy*, Calcutta. *The Indian Social Reformer*, Bombay. *The India Antiquary*, Bombay. *The Indian Historical Quarterly*, Calcutta. *The Journal of Behar and Orissa Research Society*, Patna. *The Journal of the Madras Historical Quarterly*, Madras. *The Journal of Andhra Historical Quarterly*, Andhra. *The Le Extreme of Asia* (French), Indo-China. *Japan*, San Francisco. *The Kalpaka*, South India. *The Memoirs of Archæological Survey of India*, Calcutta. *The Museum of Fine Arts Bulletin*, Boston, Mass. *The New Burma*, Rangoon. *The Navavidan*, Calcutta. *The New Age*, Calcutta. *The Open Court*, Chicago. *The Aryan Path*, Bombay. *The Monist*, Chicago. *The Annual Reports, Archæological Survey of India*, Calcutta. *The Prabuddha Bharata*, Calcutta. *The Sanga Sakti*, Rangoon. *The Siam*, Rangoon. *The Sinhala Bouddhaya*, Colombo. *The Travel Bulletin*, New York. *The Theosophist*, Madras. *Theosophy in India*, Benares. *The Telegu Samachar*, Bombay. *The Triveni*, Madras. *The Vedic Magazine*, Lahore. *The Vedanta Kesari*, Madras. *The Visva Bharati*, Calcutta. *The Vidyodaya*, (Sinhalese) Colombo. *The Annual Reports of Ceylon Archæological Survey*, Colombo. *The Annual Reports of Royal Asiatic Society*, Bombay. *The Annual Reports of Royal Asiatic Society*, Colombo. *The Review of Philosophy*, Poona. *The Indian Nation* (Daily), Patna. *The Bengalee* (Daily), Calcutta. *The Bhugol* (Hindi), Allahabad. *The Humanist*, Bangalore. *The Property*, Calcutta. *The Jayasaree* (Bengalee), Dacca. *The C. S. S. Review*, Poona.. *They Dayal Bagh Herald*, Dayalbag. *The World Theosophy*, Los Angeles. *The Prabartak*, Chandernagore. *The Calamus*, Dublin. *The Now and Then*, London. *The Akbar*, Hydrabad. *The Visala Bharat* (Hindi), Calcutta. *The Indian Literary Review*, Bombay. *Health and Welfare*, Lucknow. *The Asiatic Review*, London. *The Longevity*, Madras. *The Roerich Museum Bulletin*, New York.

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Sarnath Anniversary Celebration Number

THE MAHA-BODHI

Journal of the Maha Bodhi Society.

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"Maha Bodhi"

Buddha Gaya Maha Bodhi Society
Representative Meet

Present Japanese Delegate. Y. Ato
" C. Tokuzawa
Ceylon. Dharmapala Hevavitarana
" K. Gunaratna Bhikshu
China. To-Chiya Lama, Yong-ho-Kong Peking
Chittagong. Mr Krishna Chandra Chowdhri
Secretary, Buddhist Ass.
" Babu Girish Chandra Dewan
Chakma, Sub-chief.
" Amal Ka Dewan

Read letters from

The Secretary read letters from Prince Chandradat of Siam supporting the movement. Moung Shoung, Secretary of the Pali Text Society, Rangoon, Sir Edwin Arnold Baron Harden Hickey of France.

Mr Tokuzawa said that he has received an is authorised by the Nishi Honganji Temple authorities to announce to this Conference that they are willing to buy the Temple from the Mahant

Y. Ato Saer, Japanese Delegate said that he is come as to make inquiries about the Temple and that if the Mahant gives a written document stating the amount he wants for the Temple that all the Sects of Japan would then raise the funds for the purpose.

After long discussion it was resolved that a deputation should not wait on the Mahant and to make any proposal about the purchase of the Buddha Temple.

It was resolved to call for subscriptions from all Buddhist Countries to build the Monastery.

It was also resolved to establish a Buddhist propaganda and to undertake the translation of Buddhist Texts into the Indian Vernaculars.

Resolved to send an informal notice of this meeting to the Indian English

Exp'd in Newspapers.

The meeting adjourned at 12 P.M.

Dharmapala Hevavitarana
Secretary

Buddhagaya
30 October 1891.

For Japan
Y. Ato
C. Tokuzawa

For Ceylon
Kozon Gunaratana
Dharmapala Hevavitarana

For China - Thow chia Lama

Chittagong. - Krishna Chandra Chowdhri
Secy Buddhist Association

(Girish Chandra Dewan)
(Amal Khan Dewan)

THE RESOLUTION PASSED AT THE FIRST INTERNATIONAL BUDDHIST CONFERENCE, HELD AT BUDDHAGAYA, OCT. 1891 (BUDDHA YEAR 2434.)

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"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."—MAHAVAGGA, VINAYA PITAKA.

Vol. 41.] JANUARY & FEBRUARY, B. E. 2476 / C. E. 1933 [Nos. 1 & 2.

PRESENTATION OF A BUDDHIST RELIC TO THE MAHABODHI SOCIETY

In November 1931 I had the honour under orders of His Excellency the Earl of Willingdon, Viceroy and Governor-General of India, to present to you certain well authenticated relics of the Sakya Sage, Gautama Buddha, which had been discovered by Sir John Marshall in a group of chapels attached to the Dharmarajika Stupa in the Chir Tope mound at Taxila. The same high authority has decided to present to you today on the occasion of the first anniversary of the opening of your Mulagandhakuti Vihara, a relic, which is also, in all probability, a body relic of the Blessed One, and which was unearthed by Mr. A. H. Longhurst, late Superintendent, Archæological Survey, Southern Circle, in a stupa at Nagarjunikonda in the

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Palnad Taluk of the Guntur District of the Madras Presidency.

The name Nagarjunikonda is reminiscent of Nagarjuna, the reputed founder of the Madhyamika school, and an enthusiastic promoter of Mahayanism. The excavations on this site, which were commenced in 1926 and completed in 1931, have brought to light Buddhist monasteries, temples, a large stupa, several smaller ones, bas-reliefs similar in material and style to the famous reliefs from the Amaravati stupa and a large number of inscriptions in the Prakrit language and Brahmi characters of the 2nd or 3rd Century A.D.

The stupa, in which the relic being presented to you was found, is 106 feet in diameter and must have been a building of primitive type similar to those depicted on the bas-reliefs from Amaravati and those found at Nagarjunikonda itself. On plan this stupa is built in the form of a wheel of which the spokes are represented by walls radiating from the centre, the open spaces between them being divided up into 40 chambers and all filled up with earth to minimise the cost of construction. The drum and dome of the stupa had disappeared in ancient times. At the four cardinal points the drum was provided with rectangular platforms each supporting a series of five pillars referred to in the inscriptions as Ayaka pillars. As many as 17 out of these 20 pillars have been recovered, and most of the principal inscriptions found during the excavations are engraved on the lower portions of these pillars. Other valuable inscriptions occurred on the floors of the apsidal temples and on sculptured beams and slabs.

These inscriptions belong for the most part to the kings of the Ikhaku dynasty of Southern India, who ruled during the 2nd or 3rd Century A.D. One of the rulers of this dynasty named Siri-Virapurisadatta was already known from inscriptions found at Jaggayyapeta in the Kistna District. The new inscriptions have supplied the names of two other kings of this dynasty and the names of their wives and other female relations. These rulers themselves were followers of the Brahmanical faith, who performed Vedic sacrifices like the

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Agnihotra, the Agnishtoma, the Vajapeya, the Asvamedha, etc. The ladies, however, were ardent votaries of the Buddhist religion and responsible for the erection and consecration of the various sanctuaries mentioned in the inscriptions. The inscriptions begin with a salutation to the Buddha honoured by the Lords of the Gods, who has acquired supreme spiritual wisdom, compassionate to all sentient beings, the bull and musk-elephant among great spiritual leaders, who is absorbed by the best of elements (*Dhatuvara*), born of the Ikhaku race, who has shown the road to welfare and happiness to Gods, men and all beings, and who had set in motion the Wheel of the Law pertaining to the Eight-fold Path, which last event, as we all know, took place at Sarnath. The documents then eulogize the munificence of the donors, their charity to Sramanas, Brahmanas and the poor and destitute and specify the pious foundations consecrated by them for the happiness in both the worlds of the families to which they belonged. As many as three separate religious sects of the Buddhists are mentioned, *viz.*, the Aparamahavinaseliyas, the Bahusutiyas and the Mahisasakas, all of which received attention from these Ikhaku rulers.

The relic was found in one of the outer chambers into which the lower portion of the Great Stupa had been divided up. It was enclosed in a small round gold box ¾" in diameter, which has remained intact. The silver casket, however, in which this gold box was in its turn enclosed had been crushed by the debris which had likewise smashed the outer earthen pot. Other contents of the earthen pot included beads of white crystal, gold flowers, tiny pearls etc., similar to those usually found with such relics. This deposit must obviously be the sacred deposit which the Great Stupa was intended to enshrine and the fact of its having been buried at a spot other than the centre of the Stupa may have been due to a desire to protect it from sacrilegious hands.

That the Stupa was an object of special veneration during the 2nd and 3rd Centuries A.D. is obvious enough from the

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numerous structures built around it by pious votaries and the many dedicatory inscriptions engraved upon them. A lengthy inscription engraved on the floor of the apsidal shrine No. 2 records a list of important foundations dedicated at Nagarjunikonda and other places in its neighbourhood which were erected for the benefit of the fraternities of Ceylonese monks who had propagated the Buddhist doctrine to such distant lands at Kashmir, Gandhara, China, Tosali, Aparanta, Bengal, Vanavasi, Tambapanni. Unfortunately, none of these inscriptions makes a specific reference to the bone relic being presented to you, but that it is a body relic of the Buddha himself appears to be well borne out by the fact that in several of the inscriptions the Great Stupa at Nagarjunikonda is definitely named as the Mahachetiya of the Blessed One, which can only mean that it was meant to enshrine a relic of the Great Teacher. The discovery of such a relic at Nagarjunikonda is not to be wondered at, seeing that authentic relics of the Master were found in 1892 in a stupa at Bhattiprolu in the same District. According to a Buddhist text of a late date entitled Aryamanjusrimulakalpa yet another relic of the Buddha must have been deposited in a stupa at Dhanyakataka, which, however, has not yet been definitely identified.

You, Reverend Sir, had invited the Honourable Mian Sir Fazl-i-Husain, Member of the Executive Council of His Excellency the Governor-General in charge of Archaeology, to present this relic to you on this auspicious occasion. Owing to the exigencies of public business, it has not been possible for Sir Fazl-i-Husain, to his great regret, to comply with your request. He has, however, deputed me to do so, and I have now great pleasure in making the presentation.

DAYA RAM SAHNI,
Director General of Archæology.

Dated 27th December 1932.

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THE ORDINATION OF THE VEN'BLE SRI DEVAMITTA DHAMMAPALA

It is the dying desire of the Founder of the Maha Bodhi Society to be ordained into the Higher Order of Bhikkhus, and in accordance therewith El ven Chief Priests and four Bhikkhus with Mr. Rajah Hewavitarna, are leaving Ceylon on the 9th inst. to take part in the holy ordination which is to take place at Holy Isipatana, Sarnath, Benares on the 16th inst. It is the first historic ordination that is going to place at the holy place where The Blessed Lord Buddha Gautama established the Dharmarajya 2521 years ago. For nearly 800 years there had been no ordination ceremony held at the hallowed site. On the same day the Viceroy, Earl of Willingdon will visit the Mulagandhakuti Vihara and enshrine the Holy Relic of the Lord Buddha in a gold casket. It is proposed to erect a Torana similar to the one at Sanchi in commemoration of His Excellency's visit. In height it will be 36 feet high and 12 feet wide. The design has been prepared by the well-known architect Mr. Chatterjee. It is said in the Buddhist scriptures that when a person enters the holy Order of Bhikkhus that the Devatas rejoice because a Bhikkhu is expected to

"Give light and comfort to the toiling pilgrim, and seek out him who knows still less than thou.

"The Lion of the Law, the Lord of Mercy perceiving the true cause of human woe, immediately forsook the sweet rest of quiet wilds, and He became the Teacher of Mankind.

"To benefit mankind is the first step.

" 'Tis from the bud of Renunciation of the Self that springeth the sweet fruit of final Liberation.

"Yea, if he conquers, Nirvana shall be his. Know that the Bodhisatva who liberation changes for Renunciation to don the miseries of Secret Life is called "thrice Honoured". A Saviour of the World is he.

"Voice of the Silence".

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MONK'S MISSION IN LONDON

TO CONVERT BRITAIN TO BUDDHISM

I have just come from a quiet room that looks towards the sunset, and in which a Buddhist monk sits surrounded by strange paintings, writes a special correspondent of the "Daily Herald" in mail week.

His head is close cropped and he wears the orange cloak of a Buddhist monk.

His name is Shri Rahula Sankrityayana, and he broods on converting Britain to Buddhism. He is the assistant priest in charge of the Buddhist Mission, which has its temple in Gloucester-road. He collected the centuries-old paintings, many of which are on silk, while on a pilgrimage to Tibet.

They are of old teachers of the Buddhist faith, Dalai Lamas and pious Emperors of the past, and are on view to the public from to-day.

I asked Rahula about the Buddhist Mission.

"There are many thousands of Buddhists in Britain," he said, in good English. "We have no record of their names, but we can tell by the number of books which we sell how many adherents we have."

"Do you seriously hope to convert Britain to Buddhism?" I asked.

"Buddhism is a complementary religion," he answered. "We do not seek to force it upon anyone. We have no violent methods.

"Buddhism can free the world, because it frees the individual from self. It is the only way. If Europe were Buddhist there would be no danger of war, and the struggle which goes on in your industrial system would cease. Is that not something?

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"We teach that there is suffering inthe world, and that there is a cause for that suffering, and that if you find the cause is self."

BUDDHISTS WAKE UP! RESCUE BUDDH-GAYA!

The Hindu Temple at Guruvayur belongs to a certain class of people in Travancore. They would not allow the so-called low class Hindus to enter the precincts of the Temple. One Kelappan is going to starve himself to death by fasting if the Temple is not opened to the socially low. Mahatma Gandhi has written to the Chief of the Temple, known by the name of Zamorin that if he does not let the Kelappan people enter the sanctuary that he would, on behalf of Kelappan, starve himself to death by fasting. All India has taken up the question, and from all parts of India the Zamorin is being solicited to let the Kelappan people enter the Temple at Guruvayur. All India is astir and there is every hope that the Zamorin will listen to the voice of the united public. The popular saying is "the voice of the people is the voice of the gods." We hope the Zamorin will listen to the voice of a united people and open the doors of the Guruvayur Temple to the socially low. When the Brahmans were powerful they made laws for their own benefit, and the non-Brahman class of people were reduced to serfdom. Travancore is the native land of Sankara. It was during the period of his active life, 1145 years ago, that he became the leader of the neo-Brahman revival. For 370 years Sankara was the undisputed master of the field of religion in South India, when Rāmānuja appeared and began preaching the ethics of Vaishnavism. The religion that Rāmānuja preached was more tolerant than the exclusive Saivite form of Advaita Vedanta. Travancore Brahmans are fanatically bigotted in upholding the vicious principles of caste differentiation.

Two thousand five hundred twenty one years ago the

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Buddha Gautama proclaimed the Gospel of Universal brotherhood, preaching the new doctrine of Interdependent Causation, of Karma, Rebirth, Nirvana, of mercy, loving-kindness, compassion, non-cruelty and of deaseless meritorious activity for the welfare of all beings. This wonderful teaching was accepted by the Aryan people of Northern India and the Gangetic Valley, whose beneficent influence extended beyond India. For a period of 1850 years the Buddhadhamma continued to exist in India. But its back was broken first in the Panjab then in the United Provinces, 300 years previous to the invasion of Panjab by the cohorts of Mahmud of Ghazni and Mahammad Ghori. In South India Sankara was preaching a crusade against Buddhists when Mahammad Karim was fighting to conquer Sindh in the year 747 A.C. Mecca is the central shrine of the followers of Islam. Thirteen hundred years ago Mahammad made it the capital of his religion. One hundred years after his death Syria, Palestine and Persia were conquered by his followers, and Jerusalem went into Moslem hands. In 1010 A.C. the Holy Sepulchre was destroyed by the Moslems. At the council of Clermont in 1095 presided over by Pope Urban II, the first crusade to rescue the Holy Sepulchre was determined upon. Urban's address picturing the distress of Jerusalem fired the heart of the assembly and multitudes took the Cross. (Encyc. of R. & E. Vol. 4, p. 195). Seven Crusades were organized at different periods to rescue the Holy Sepulchre. It continued to remain in Muslim hands for nearly 700 years, and at last, during the Great War, the British defeated the Turks and Jerusalem fell into British hands, Jerusalem is now being administered by the British, and the Holy Sepulchre is now under Christian domination. It is an interesting history for the Buddhists.

Bakhtiyar Khilji conquered Magadha in 1200 A.C. and destroyed the great Buddhist shrines at Nalanda, Buddhagaya, Rajgir etc. Buddhagaya remained in Moslem hands till the year 1727, when the adjoining village of Mastipur was given over to faqir Mahadeva by the Emperor Shah Alam.

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Jerusalem is now under Christian control, Mecca is prohibited ground except to Moslems ; the temple of Vishnupad at Gaya is under the followers of Vishnu ; the Visvanath temple at Benares is under the Saivite Brahmans, Pawapur, the sacred place of the Jain community is under them ; but the holiest central Shrine of the Buddhists is under the control of the Saivites who hate *Buddha* because they say that Sankara destroyed Buddhism! It is time that Buddhists of Japan, China, Burma, Siam, Ceylon, Cambodia, Korea, Tibet, Nepal, Arakan and Chittagong should combine to rescue the Holy Site where Our Lord attained the Supreme Enlightenment of anuttara sammāsambodhi. The sacred shrine is being daily desecrated by the menials of the Saivite Mahant. The sacred Image of the Lord is daily transformed into a Bhairava by painting red paint on the forehead of the Image and covering the head with a dirty cloth. No Buddhist is there to offer flowers, or a light, all evening and night darkness reigns in the holiest of Buddhist shrines.

Buddhists of Asia wake up from your sleep and rescue your holiest Shrine, which is yours, and do not allow a pāsānda Saivite menial to desecrate Your Holiest Shrine.

THE BUDDHA DHARMA

The eldest, the supremest and the chiefest of all human and divine beings is the Blessed Lord Buddha. For four asankhya and a hundred thousand kalpas the Bodhisatva Sumedha birth after birth practised the ten pāramitās in order to reach the supreme place of *anuttara sammāsambodhi*. To become a pratyeka Buddha one has to fulfil the pāramitās for two asankheyya kalpas, and to become an Arhat one has to practise the pāramitā for one asankhya kalpa. The Bodhi-

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satva Sumedha received his first initiation at the sacred hands of the Buddha Dīpaṇkara. Thereafter from the following Buddhas: Kondañña, Maṇgalo, Sumano, Revato, Sobhito, Anomadassi, Padumo, Nārado, Padumuttaro, Sumedho, Sujāto, Piyadassi, Atthadassi, Dhammadassi, Sidhattho, Tisso, Phusso, Vipassi, Sikhi, Vessabhu, Kakusando, Konāgamano, Kassapo.

The ten pāramitās, are, Dāna, Sīla, Nekkhamma, Paññā, Viriya, Sacca (Satya), Khanti, Adhiṭṭhāna, Mettā, Upekkhā.

In English they are Ceaseless charity, Observance of the higher moral virtues, Renunciation of vulgar pleasures and amusements, Acquisition of the Wisdom of Nirvāna, Unswerving truthfulness, Forgiving patience, Development of Will-power, All-embracing love to all living beings, and perfect Equanimity. The ten pāramitās are elucidated in the 550 Jātaka book.

To reach the supreme heights of nibbānadhātu the Pāramitā path is the only path. There is no other. To become the personal disciples of a Sammāsambuddha it is necessary to receive the initiation from a previous Buddha. Our Sariputta the great, the righthand disciple of Our Lord, received his initiation at the hands of the Buddha Anomadassi. At first it was his intention to become an omniscient Buddha, but later on he gave up the idea and adopted the Srāvaka-pāramī path. The coming Buddha Metteyyo will appear after a million years, not as some think a few hundred years hence. Some Europeans have thought that the Buddha Metteyyo appeared five hundred years after the Parinibbāna of the Buddha Gotamo. It is due to the misunderstanding of the pronouncement made by Our Lord when He said that the Religion would have lasted in perfection for a thousand years if women did not enter the Bhikkhuni Order, now that they are determined to enter they will have to practise the Eight garu dhammas, and be obedient to the Bhikkhus. The unconverted therefore imagined that the Religion had lasted five hundred years, and since Jesus had appeared 500 years after the parinibbāna of Our Lord, they imagined that it was the

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Buddha Metteyyo that had come in the form of the Carpenter of Galilee. No Buddha takes birth in any other country except the Middle country of India, and only in the family of either a Brahman or Kshatriya.

The muddle-headed are bamboozled by some who say "since the Bodhisattva began his work, when He took that work over from the Lord Buddha, He has manifested as Sri Krishna and the Christ. Later He sent His messenger the Prophet Mohammad, and now He is once again doing the work with Krishnamurti as His vehicle". Neither Sri Krishna, Jesus nor Mohammad had practised the pāramitās, and to use them as messengers by the Bodhisatva is a confounded distortion of Truth. Neither Hindus, Moslems nor Christians have any idea of the Pāramitā path, and to mislead them is a sin. The Bodhisattva idea is exclusively Buddhistic. Those who talk about Bodhisatvas without studying the Pali scriptures are downright swindlers. The Sakya Prince Siddhartha was born at Kapilavastu 2556 years ago, He made the great renunciation 2527 years ago, He became the supremely enlightened Buddha 2521 years ago, entered the anupādisesa nibbānadhatu 2476 years ago. Then there was no Jehovah, Siva, Vishnu, Kali, Durga, Allah, Jesus or Mohammad to preach any kind of theosophical doctrine. For 1400 years the Wisdom Religion of the Lord Buddha extended from Sindh to the shores of Japan. India was the only land of perfect freedom. The Brahmans had not usurped the supreme place which by right belonged to the Lord of Compassion. The Jina of the Nighantas was a contemporary of the Lord Buddha and no other. Sankara the Kerala Brahman appeared 1440 years after the parinibbāna of the Lord Buddha. He preached the doctrine of discord, and elevated the Brahman hierarchy and reintroduced animal sacrifices. Thenceforth India began to decline. Just at that time the Moslems were hammering at the gates of Sindh. Sankara was ignorant of the tornado that was approaching India proper. For nearly 200 years his neo-Brahmanism spread in India. Then came Mahmud Ghazni

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with his army of bandits to plunder Panjab. From that time onwards India became the prey of the foreigner, and for the last nine hundred years the masses have been enslaved by both the Brahmans and the Moslems. The Brahmanical hierarchy did not want the happiness of the teeming millions of India, they only thought of their caste and their belly god. They wanted animal sacrifices to be made to Kali, Durga, and other blood-thirsty gods and goddesses. Ahimsā is a doctrine repulsive to them. Compassion is not in them. If they had they would not have written the Dharmasastras extolling themselves and reducing the millions of Sudras to become their slaves. This horrid doctrine took root in India, and freedom of thought was banished from Indian soil.

Then came the Moslem invaders who were the embodiments of destruction. They massacred men, women and children, burnt the libraries, destroyed the temples and converted millions to the Arabian faith. From the time of Mahmud of Ghazni unto the invasion of Nadir Shah it was one campaign of destruction and plunder.

Happily for India the British are in occupation to-day, and there is hope that they will have compassion on the teeming millions of the poverty-stricken in India. India wants the Buddha to teach the doctrine of compassion and freedom. He taught the great Gospel of *Freedom,* freedom from the fear of demonical gods, from foolish rituals and ascetic practices and egoism and social freedom from the tyranny of caste, inaugurated by the Brahmanical lawgivers. Hundred millions are slaves to-day of social customs and demonical gods who love blood more than man, whose priests think it is more meritorious to kill than to give life.

The Buddhadharma was too sublime a doctrine for the priestly hierarchy. The popes, archbishops and Arabian teachers want sacrifices more than mercy. Instead of theological Christianity the Christian preachers should preach the religion of mercy, which was taught by the Hebrew prophets, They should try to practise the ethics of mercy as taught by

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Isaiah and Amos. Jehovah says "I am full of the burnt offerings of rams, and the fat of red beasts and I delight not in the blood of bullocks, or of lambs, or of the goats. Isaiah, Ch. I, 11-18, Amos, Ch. 5.

For nearly 2000 years Europe and west Asia have been deluged by the blood of animals. India after the destruction of the compassionate religion of the Lord of Mercy became a vast slaughter-house first by the Brahmans, then by both Brahmans and Moslems, and today by the Christians as well.

INDIAN RELIGIOUS TEACHERS

The first religious teachers of the world appeared in India. India is the land of Religion. The Buddhas, Jinas, Arhats, Pratyeka Buddhas appear only on Indian soil. China had two great religious Promulgators who were almost contemporaries of the Buddha and Niganta Nāthaputra. The first religious persecutor of the Buddhasāsana was an alien, by the name of Pushyamitra. Helped by the Brahman priests he assassinated his emperor and usurped the throne of the Mauryas. In the time of Sri Harsha there were two others who persecuted the Buddhists—Mihirkula and Sāsanka. The former was a Hun who entered India from the northwest. Sasānka was king of Assam, who destroyed the Temple at Buddhagaya. In south India, Sankara, the Kerala Brahman appeared as the great opponent of Buddhism in the 8th century and persecuted the Buddhists with the help of Brahmans. The great Buddhist University of Kancipur was destroyed by Sankara and made into a Saivite shrine. After Sankara came Rāmānuja who preached against the Advaita mata of Sankara, and promulgated the Visishtadvaita religion, making Vishnu the chief god of the Vedanta religion. When Sankara was preaching against Buddhists the Moslem Arabs were waging war with the people of Sindh. Moslems entered the northwest provinces of India

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under Mahmud of Ghazni who destroyed the Buddhist viharas and subjugated the country. From that time onwards India was the happy hunting ground of Moslem Arabs, Afghans and Mogul Persians. After Ramanuja came Madhva who preached the Dwaita form of Vedanta.

Chronologically the following table may be of use to the Buddhists. Sankara appeared 1440 years after the parinirvana of the Lord Buddha. He died in his 33rd year.

1810 years after the Parinirvana appeared Rāmānuja. He preached the doctrine of Visishtadvaita which is against Sankara's Advaitavedanta.

1880 years after the parinirvana appeared Madhva who preached the Dvaita form of Vedanta, extolling Vishnu as the supreme God. He was a bitter foe of Sankara. Sankara appeared to him as the incarnation of the devil.

2030 years after the parinirvana appeared Rāmānanda.

2040 years after the parinirvana appeared Kabir. He lived for 78 years. He was born in 1440 A.C. and died in 1518.

After Kabir appared Nanak. He was born A.C. 1469.

2140 years after the parinirvana appeared Chaitanya in Nadia, he preached the religion of Sri Krishna.

After Chaitanya appeared Dadu. He was born in A.C. 1544 and died in 1603.

2376 years after the Parinirvana appeared Ram Mohan Roy, just 100 years ago.

After him came Maharshi Debendranath Tagore and Keshub Chandra Sen. Swami Dayananda Saraswati appeared in the Panjab and began preaching the Vedic doctrine in 1863. He was born in 1824. Died in 1883.

In 1879 came from America Madame H. P. Blavatsky and Col. H. S. Olcott to preach Theosophy. Madame Blavatsy died in May 1891, and Col. Olcott in February 1907.

In 1884 appeared Sri Ramakrishna and died in 1886. He was born Feb. 1833. Vivekananda was born in Jany. 1862. Came under the influence of Paramhansa Ramakrishna in 1884. He began preaching in 1897. Died in July 1902.

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Anagarika Dharmapāla came from Ceylon to revive the Buddhasāsana in Middle India and rescue Buddhagaya, January 1891. He was born in Sept. 1864.

Annie Besant came to India in December 1893 to preach Theosophy.

THE SCIENTIFIC CONCEPTION OF THE KARMA DOCTRINE

When our Lord Buddha began His mission of promulgating the New Doctrine there were sixty-two forms of faiths in existence in Middle India. They are given in the Brahmajāla suttanta of the Digha Nikāya. A translation of the Suttanta is given in the "Dialogues of Buddha" published by the Oxford University Press.

The popular aspects of religion may be classified under three heads, viz., Pubbekatahetu vāda, Issaranimmāna vāda and Ahetu appaccaya vāda. The first connotes that whatever suffering we go through is due to our previous deeds done in former births ; the second that everything is due to the activities of a Creating Lord ; the third that things happen by chance without cause producing no effect. In the Sāmaññaphala suttanta, Dîgha nikāya, is given the religious views of the six religious teachers who were contemporaries of Our Lord. The study of Pali scriptures is a necessity to those who wish to understand the existing condition of things twenty-five centuries ago in the holy land of India. Modern Europe was then in a state of pagan barbarism, and only Greece had a civilization. All Asia was then in a high state of civilization. The Lord Buddha appeared at a crisis in the religious history of Asia, and India was then considered to be a kind of beacon-light to other countries in Asia. Progressive history begins with the appearance of Our Lord. Other religious reformers with the exception of Nigantha Nātaputra were of the common social order. Confucius and Laotze in China taught the sublime teachings

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which had helped to make progress in this world and in the next. Confucius was a statesman and he was interested in the moral and political order of things in China. He was a conservative and wanted no change. He looked to the past, and found that China had progressed morally, socially and politically, and he wished that the old order should be re-established for the welfare of the people of China. Laotze was a philosopher who wished to see the moral and the spiritual aspects of human character well developed. Lord Buddha was the elder of both Chinese reformers. Plato, Socrates, Heraclitus, Democritus appeared after the Lord Buddha. Among the great thinkers of the world the Blessed One was the oldest. The Religion that the Blessed One promulgated was scientific, based on the law of interdependent causation. There is no theology or any metaphysical dogma therein as is found in other religions. The Promulgator was born a prince of the Sakya family of Kshatriyas tracing their decent to the great Ikhsvaku of the Solar Race. The Sakyas were noted for their aristocratic descent and declined to give a princess to the King of Kosala. In the Ambaṭṭha sutta, Dīgha Nikāya when Ambattha the young Brahman scholar went to Kapilavastu he did not receive a cordial reception at the hands of the young Sakyan princes ; and he, very much offended abused the Sakyas in the presence of the Blessed One. It is interesting to note the method adopted by the Blessed One to stop the insolent attitude of the young Brahman. He was a noted scholar, and a pupil of the great Brahman teacher Pokkarasāti.

The Blessed One loved freedom, and He wished that every one should enjoy perfect freedom both here and hereafter. He was against priestcraft, rituals, ascetic practices, sensualistic kāmayoga, superstitions, astrology, prophetic prognostications, magic, occultism, etc. He was the first humanitarian to preach compassion to animals, the first to preach the ethic of universal brotherhood, of loving-kindness to all living beings in the ten thousand world-systems. He taught the principles of a higher morality unknown to other religious founders and a

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discipline required for realizing the supernormal condition of the highest psychic happiness in perfect consciousness on this earth, and a super-normal doctrine of a transcendental psychology never before known either by gods or human beings. He taught the laws of a descending and ascending ethical heredity, and a sociology based on biology.

Brahmans in India were noted for their arrogance as we find in the Assalāyan suttanta in the Majjhima Nikāya. They built their caste ethic on the foundations of social purity. He who reads the Grihasutras compiled by the Brahman lawgivers can find out how cleverly the Kshatriyas, Vaishyas and Sudras were made to serve them. Of all the European races the British are noted for their exclusiveness. They have learnt this ethic from the translations of the Grihasutras ; and to govern the millions of Dravidians and Aryans they found that Brahman diplomacy was necessary. "If the small community of Brahmans can control the teeming millions of India by means of social ethics, why should we not also adopt the Brahmanical ethic of superiority and treat all Indians with that hauteur exhibited by the Brahman to non-Brahmans." The Brahmans are hated by the millions of Sudras and the so-called Depressed Class, but the latter are compelled to worship them because of the opiate of ceremonial religion taught to them by the priests who are Brahmans invariably. Brahmanical insolence is based on political science. Compassion is not in the Brahman's heart. It has to be impregnated anew. At the initiation the young Brahman is inoculated with the germs of caste arrogance to treat the non-Brahman with supercilious contempt. The non-Brahman from his birth gets the germ of subservience inoculated by the Brahman priest. All this charlatanism was exposed by the Blessed One during His 45 years of altruistic service to gods and men. It is a pity that the non-Brahmans do not study the Buddhadhamma which would be of great service to them to become morally independent. But they are like the opium-eater. The poisonous germ of servility is ingrained in their consciousness for generations, politically and socially and the

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ethics of pubbekatahetu (purva karma) keep them contented, producing psychic indifference in their undeveloped mind.

All religions posit of the existence of a Creating Lord. Selfishness prompted a certain class of cunning people to expound views of a Creating Lord. They became the priests who monopolized the ritualistic performances and by cunning obtained the sole right to enter the sanctum sanctorum. The cunning methods adopted by the priests are found in the Brahmanical as well as in the Jewish Old Testament. Read the story of Uzziah in II. Chronicles c. 26. 17-20. The strange thing is that the Deity always takes the side of the priest. The Brahman priest when he instals the image of the god warns him that the deity is installed not for the Brahman but for the non-Brahmans, and that the God must listen to the Brahman if he wishes to get offerings, otherwise he will be removed from the ceremonial altar . The Brahman tells the God that he is above him by right of birth, and the poor God obeys silently. In the case of Uzziah, God made him a leper, and the priests wrote it down for the guidance of both king and priest of the future. The Blessed One exposed both the creating Lord, the former of his ignorance, the latter of his chicanery.

To save the teeming millions of the people of India the dissemination of the Buddhadharma is needed to-day. It will save the people of Europe from priestly and capitalistic domination as well.

Dhamma dïpā viharatha, Dhamma saranā anañña saranā.
Attadipā viharatha, atta saranā anañña saranā.

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WHAT IS NIRVANA

Muddleheaded dogmatic theologians being unable to properly comprehend the lofty psychology of the Abhidhamma, slaves of sensualism, and monotheistic anthropomorphism, with no analytical knowledge of biological science, clinging to the pagan abominations of crude Semitic animistic superstitions originated in the backwaters of Arabia, when confronted for the first time with the more grand psychic doctrine of the BUDDHA, were puzzled to form any conclusion of the ultimate condition of the perfected man and the ineffable state to which he enters after the death of the physical body. Living in the world of destructive sensualism with the negation of all ideas of compassionate renunciation, depending on a vicarious saviour who died centuries ago, who taught no ethic of a higher morality, nor shown the way to higher states of dhyanic consciousness, which could be realized in perfect consciousness on this earth by leading a higher life of psychic godliness, came to the conclusion that the Nirvana that Our Lord taught must be simple annihilation because there is no visible background of egoistic personality where they could sing glory, glory, glory to the Lord God of Hosts!! Brutality, selfishness, arrogance, fanaticism, superstitious ceremonial ritualism are the constituents of theological religion. The ethics of the Noble Path promulgated by Our Lord belong to an exalted plane of super-divine consciousness. He who wishes to realize the ineffable state of Nibbāna, Sanskrit Nirvāna, have to give up clinging to hybrid monotheistic theological principles which originated in the muddled brains of the Church fathers of the early centuries of the Christian era. Jesus failed in his mission on earth. He left a few disciples who had no liberal education except that of catching fish in the sea of Galilee, cowards who fled when their Master was arrested by the armed men in the

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Garden of Gethsemene, and who went back to their former trade after the crucifixion of their Master, these few fishermen became the expounders of the Gospel of the Risen Christ. Peter who denied Christ was a coward. Jesus had rebuked him by the words "get thee behind me Satan". At the socalled ascension of Jesus only a few were present, and nothing extra-ordinary had happened, but suddenly at the Pentecost appeared Peter and began preaching a strange doctrine which few could understand. According to Matthew at the ascension there were only eleven disciples present, who worshipped him but some doubted. The final scene before the ascension as recorded by Matthew is not in accordance with the account given by Mark, and the account given by Luke is different from either Matthew and Mark. And the account given by John in chapter 21 is a rigmarole, nothing to do with the ascension but a repetition of what happened at the socalled last supper!

Modern professors of Christianity do not follow the ethics of the sermon on the mount, nor can they do any kind of magic as told in 16th chapter of Mark. They enjoy the sensual life, live in mansions and palaces like the cardinals, monsiegneurs and bishops of the Catholic church, and the bishops and archbishops of the Protestant church, and preach a materialistic doctrine of sensual enjoyment both here and after death in heaven. The heaven as recorded in the Revelation is a pandemonium where 1,44,444 saints sing Alleluia, salvation and glory unto the Lord our God! The Revelation is a gruesome account of locusts, dragons, scorpions, horses with heads of lion etc. Only an opium-eater could give such a horrid description of the things that he had described in this book. Surely no Christian would like to go to such a heaven where pandemonium reigns! And it is the professors of this religion that are expected to understand the supremely sublime holy teachings of Our Lord. It is like comparing the fishermen of the sea of Galilee to the righteous emperor of India, the great Asoka!

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Nirvāna is for the holy brahmacharis, who are full of mercy, compassion, pity, kindness, who are perfectly pure, who renounce the ignoble pleasures of the sensual world, living in a realm of immeasurable peace and infinite happiness, not for the blood-thirsty, arrogant, conceited jackals, who eat carrion. Modern European civilization is due to the hardworking, poorly paid men of science, not to the bloated prize bulls of theology. Suffering Humanity requires a superior religion of Compassion based on scientific analytical rationalism. The religions based on Semitic Arabian sensualism and foolish anthropomorphism will not help suffering Humanity. Follow the Noble Doctrine of the Tathāgata, the all-merciful Lord Buddha without delay, and happiness will reign on this earth.

BUDDHISM IN ENGLAND

LECTURE DELIVERED AT THE LONDON Y.M.B.A.

By Daya Hewavitarna, Secretary Y.M.B.A. (London).

(*Continued from last issue from p. 551*).

Therefore, my friends, I do not think that on a subject like this I should speak more than is absolutely necessary. I have placed before you three great international problems, while I personally believe that it is of no use for another man to point out anything, but rather that you should do the thing yourselves. What is religion after all? It is a spiritual prescription that must be analysed by all mankind and general theory is arrived at by particular efforts as illustrated in the remarks of the Buddha mentioned, and which he knew by practising them during life after life. Though Mr. Gandhi is not a Buddhist but a Vaishnava, yet for our purpose he may be said to be so and it will do him no harm to be considered a Buddhist. He says "If you want to make your enemy

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understand your own aspirations it is no good shooting him down, because you introduce into his heart hatred by giving him pain". Therefore the greatest thing is to try to get the spiritual interpretation of life through religion.

Well my friends, I do not know whether you are all Buddhists and possibly any Christians in the audience will not agree with my point of view but after all every man whether Christian or Buddhist, Parsee or Mahomedan, must use his own perspective and his own point of view. If you are going to solve these great problems about which I have spoken to you, you need not take my view because I am a Buddhist. My view is good for me because I have grown up in that particular religion but if you are not a Buddhist and cannot accept my point of view, I say, be a good Christian as we are trying to be good Buddhists. After all religions are various manifestations of an inner realisation that is enshrined in the hearts of all, any may be linked to a hill to the top of which you can go from any side, from the west, east, north or south. We are all fellowmen searching for light and each one is doing his or her own share in the solution of the great international problems of the world. As it is a quarter-past-eight, I hope that in this short talk that I have given you, you will understand that you and I must get on, for what is the use of fighting and killing. If there is another war, the amount of money that will be spent and the blood spilt will cover Europe. Feel as a brother, for the world is bound by a great spiritual tie that cannot be overlooked ; so shall we have done our share towards the problems of prohibition, the white slave traffic and War.

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NOTES ON EXCAVATION & OTHER PRELIMINARY LUMMINI-GARDEN

(Carried out in the Cold Season at the Beginning of 1932).

SITUATION.

Lummini Garden,* the Birth place of Lord Buddha and famous by its modern name of "Ruminidehi" is approximately in 83°-17′ east longitude and 27°28′ north latitude.† This sacred place is within the bosom of the Nepal Kingdom and lies one mile to the north of Padria village in Majhkhand Goshwara, district Butwal. The rivulet Tillar (mentioned by Hwen Thsang as "Oil River") flows on its east at a distance of about 1½ furlong. The adjoining railway stations are (1) Nautanwa on its east, and (2) Naugarh on its south, (both on B. & N. W. Rly.). The former though at a distance of 10 miles has no easy access to the site on account of certain wide streams in the way. While the latter is connected via Birdpur (District Basti) with the Nepal boundary line near Kakrahawa bazaar through a motorable road of about 15 miles length. The further 5 miles distance up to the destination has already been taken in hand and the most of the same being constructed in the last working season. It is expected to be completed within a few months during this cold season.

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* The pronounciation is exactly the same as given in the inscription on the Asoka's pillar at the site and not as *Lumbini*.

† Ascertained from the modern maps of "Survey of India".

The figures of some important publications differ much specially the longitude as given 80 in the notes by S. M. Shastry, M.A., and in Cunningham's Ancient Geography of India (1924) pp. 711 takes the position almost out of the western boundary of Nepal, and as 85 in Smith "Asoka" 3rd Ed. pp. 223 show the place near Kathmandu. (I think these to be clerical or printing mistakes.)

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PAST HISTORY.

In about 249 B.C., this sacred spot was visited by the Emperor Asoka under the guidance of his preceptor Sthavira Upagupta. The Emperor caused one stone pillar to be erected there to mark the traditional scene of the birth of Gautama Buddha. This identical sacred spot was successively visited by many pilgrims from far and wide occasionally. Out of these the famous records of Chinese pilgrims *viz.*, Fa-Hsien and Hwen-Thsang (Yuang Chwang) who visited this spot in about 400 A.D. and 636 A.D. respectively throw much light on the various details regarding the ancient place. The latter mentions the existing stone pillar clearly. Besides these another Chinese pilgrim known as Wuk Ung visited the spot in about 764 A.D. He tells about the great stupa at the spot where Lord Buddha was born. Thus this historical place seems to be the cause of attraction for a long period up to the close of 12th century. But after that owing to the decline of Buddhism in India till the 19th century no historial record of any prominent visitor is obtainable and so this sacred place seems to be in a neglected condition for a long period of about 7 centuries, and was lying in the shape of a low mound caused through the accumulation of debris over the scattered ruins of its masonry structures.

PRESENT DISCOVERY.

In the year 1896 under the permission of the Nepal Darbar Dr. A. Fuhrer,* Archaelogical Surveyor U. P. while visiting the late General Khadga Shamsher Jung Bahadur Rana, Governor of Palpa near Padria village chanced to see the

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* He is alleged to have published some imaginary reports regarding the antiquities in the Terai (vide Smith, "Asoka" pp. 224), but this discovery of his is admitted by the same author in the same book pp. 221 and is further acknowledged by Watters in his book Yuan-Chwang's Travels Vol. 2, (1905) pp. 16.

Copy of the inscription and the translation is attached. (Vide sheet No. 8, of this report.)

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pillar, and after removing the debris for 3 ft. discovered the inscription which fixes with absolute certainty the birth place of Gautama Buddha. And thus this spot again became an object of interest.

Further Exploration and Improvement to the Site.

A few years after Dr. Fuhrer's discovery Mr. Purna Chandra Mukherji of the Archaeological Survey of India carried out the excavation for some time (the details are given in his report on the Antiquities in the Nepal Terai, Calcutta, 1901, pp. 57-58). He partially explored several strata of the earlier building over which the present temple exists, but these were again covered with debris. During the last decade a Dharmashala was constructed on the east portion of the locality by the orders of the Nepal Government and the temple of Queen Maya Devi was reconstructed with pucca masonry. The pillar was surmounted by a cement cap and also the well near dharmashala was made pucca.

The Present Scheme.

At last under the regime of Late Highness Maharaja General Sir Bhim Shamsher Jung Bahadur Rana, G.C.S.I., G.C.M.G., K.C.V.O., Itang-Pawating-Syun-Chyan Lun-chyang Syan-Chyang, Prime Minister and Supreme Commander-in-Chief of Nepal, this sacred place received a special consideration. And in the year 1930 the orders were passed for the framing of necessary estimates for the exploration of the site along with the restoration to the old object and for the provision of a rest-house for the visitors with a motorable road leading from the British India border to the site. Consequently, under the guidance of Supradipta Manyabara General Pratap Shamsher Jung Bahadur Rana, Governor of Palpa a scheme was prepared by the writer of these notes which was eventually sanctioned last year.

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THE ACCOUNT OF THE WORK DONE.

In the middle of the month of January, 1932, I with the 3 officers from Palpa were deputed to the site to carry out the works there. A Sub-Overseer and a skilled mistry were engaged for the help in the supervision and other necessary details etc. The first task of clearance of the jungle and wild trees etc., being over, the necessary levels of the site were recorded.* To ascertain the condition of the pillar under debris and also to know its entire depth an exploration trench running from west to east and just touching one side of the pillar was dug. In this way the entire depth could easily be reached without any danger of collapse to the pillar till the earth round the pillar's base showed no sign of "Made earth" and a soil resembling the adjoining fields were noticed. Here the pillar's base slightly projected and roughly dressed, was also met. No further digging was considered necessary. The whole of the pillar appeared to be cut of a single piece of rock of sandstone and very nicely polished. It measured 25 ft. from the upper portion of the base to the top. This pillar has a crack traversing it in a straight line from the top to just below the inscription and no trace of the same was seen downwards. The pillar tapers slightly with a circumference of about 8 ft. 8 in. round the base, 7 ft. 5 in. near the inscribed portion and about 6 ft. 6 in. at the top. It is slightly leaning to the west at present, though it is not known since when it is so. The inscription faces west (towards Kapilavastu) and is in 5 lines, the height of the letters is about one inch. The trench was filled in again for about 9 ft. leaving the bottom line of the inscription about 2 ft. above the present level of the ground after the excavation. Thus leaving the pillar again in a safe condition protected by its original masonry platform repaired from the excavated side.

After leaving the pillar safe as before the excavations

* It is not possible to include the other technical papers and maps etc., prepared from time to time in these limited pages.

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were extended further on all sides of the same, which revealed a row of 7 stupas with an average diameter of about 7½ ft. and spaced from 2 ft. to 4½ ft. from one another. Now, as Fa-Hsien describes, the baby Buddha had walked 7 paces after birth. And also taking the idea that generally the bath and other necessary requirements are arranged close by on such occasions, few of the stupas can readily appeal to the common sense to be built over some of the sacred jobs as mentioned by the noted Chinese pilgrims. This ideal holds good only till of course some decisive jobs are discovered or announced. (For description of these places see Beal's Buddhist Records of the Western World, part 1, pp. 59 of sect. on the introduction pp. 25 part 2, 1885 Edition). Behind these stupas there had appeared a wall 65 ft. in length and about 6 ft. in height. It turns at both ends meeting east-west-walls forming part of some large structure under the temple. Nearly all the brick works are tilted in different directions. Many different masonry structures scattered all over the excavated area have been found, the noteworthy being the groups of small votive stupas on the south of the temple and on the north-west corner of the Dharmashala.

The Rest House and the Road.

On another minor mound on the south-west of the main mound the building works of the rest-house and servant quarters were started. The former has been raised to 12 ft. height and the latter's foundation are filled in. Both of these are expected to be finished during the present working season. As for the road 4 miles distance has been constructed for motor traffic.

List of Important Finds.

1. Stone Image of Lord Buddha in preaching posture measuring 8½″ by 5½″. (Found on 13th Feb., 1932).
2. Stone Image of Shree Ganesha in two pieces, *viz.*,

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hand and chest the former measuring 8″ by 5″ and the latter 5″ by 4″. (Found on 14th Feb., 1932).

3. Stone Image of Lord Buddha in two pieces, one leg missing, original size 18″ by 10″ (Found on 14th Feb., 1932).

4. Stone Image of Lord Buddha in meditative attitude (Dhyana Mudra). Head missing, measuring 7″ by 7″. (Found on 19th Feb., 1932).

5. Stone Image of Lord Buddha in earth-touching pose (Bhumisparsha Mudra), measuring 7″ by 5″. Head broken. (Found on 24th Feb., 1932).

6. Terra Cotta head of Greek design. (Found on 1st March, 1932).

7. A black clay finial. (Found on 2nd. March, 1932).

8. A very beautiful moulded or engraved figure of Lord Buddha seems to be of the tough yellow clay with very fine details. (Found on 9th April, 1932).

Last year it was the start of the work and many preliminary arrangements and want of an organised skilled labour affected the progress. Such difficulties are over and the nature and system of the task is now understood by the local workmen and other supervising hands. So the reveal of many important objects and antiquities are expected during the present working season.

The Present Ruler His Gracious Highness Projjwala Nepala Tara Atipravala Gorakha Dakshina Bahu Prithuladheesha Maharaja Yuddha Shamsher Jung Bahadur Rana, K.C.I.E., Prime Minister and Supreme Commander-in-Chief, Nepal is taking a keen interest in this work. In course of his inaugural address delivered on the 16th October, 1932 after his formal entry in the city (in connection with the Sindur Yatra Ceremony) the following proclamation was made:

"Both as a Hindu Stronghold and a seat of Buddhism the ancient shrines and sites in the country are many and command veneration of the faithfuls and archaeologists alike from far

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and near. These demand our attention to preserve the traditional culture." . . . . .

GOKALCHAND NOGRATHA,
Assistant Engineer,
Palpa Province,
In charge, Archæological Works,
Terai, Nepal.

Lummini,
Date 3-12-32.

POST SCRIPT.

Besides the above the exploration work were carried out at Sitamari near Tribeni Ghat revealed important relics last year. The spot was visited by me. It is situated at a distance of about one mile from the Tribeni Ghat between the Gandak and Sone Nadi. It is said some 9 or 10 years back a sal tree fell down and while uprooting it exposed some images lying under and it attracted the surrounding people who poured in from time to time to pay their homage. Last year's excavation yielded further images and several coins etc. The images are of good black stones not locally found. These are fairly large and full of fine details and the rest are of local sand stones. One of these images has resemblance with Bodhisatva (Lord Buddha before enlightenment) and there are some seals and stone figure like Dharma-chakra etc., which too seem to be of the Buddhist sculpture.

As regards the pucca works revealed there the temple and well are of fine ashler stone masonry, while the rest—foundations etc., are of ordinary type. The bricks used of different sizes.

Details were reported to His Honour Supradipta Manyabara General Kaiser Shamsher Jung Bahadur Rana K.B.E., who has got vast knowledge of this subject and I had to agree to

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his opinion about this place being more likely to be "Ram Grama" as mentioned by Chinese pilgrims.

GOKALCHAND NOGRATHA,
Assistant Engineer,
Palpa Province,
In charge, Archæological Works,
Terai, Nepal.

Lummini,

Copy of Asoka Edict on the Pillar (at reduced scale). Language used in the 3rd Century (B.C.) in Pali letters.

It reads line by line as follows :—

(1) Devana-Piyena PIYADASINA lagina-visativasñbhisitena.
(2) Atana-agacha mahiyite hida-Budhe-Jate SAKYAMUNI-ti.
(3) Silā vigadabhi-cha kālāpita silāthabhe-cha usapāpite
(4) hida BHAGAVAM-jāte-ti. LUMMINIGAME ubalikekate.
(5) athabhāgiye-cha.

English Translation.

When King Piyadasi, beloved of the gods, had been anointed 20 years he came himself and worshipped (this spot) because the Buddha Sakyamuni was born here. (He) both caused to be made a stone (capital) representing a horse and caused a stone pillar to be set up (in order to show that the Blessed One was born here. He made the village of LUMMINI free of taxes and paying (only) an eighth share (of the produce).

GOKALCHAND NOGRATHA,
Assistant Engineer,
Palpa, Province,
In charge, Archæological Works,
Terai, Nepal.

Date 3-12-32.

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PRACTICAL INSTRUCTIONS TO BRAHMACHARIS

Our Lord Buddha taught the doctrine of the holy perfect life whose consummation is the realization of eternal happiness —the state of Nirvana, which is two-fold—Upadhisesa nibbāna, and anupādisesa nibbāna. The first stage is to follow the precepts. It is absolutely necessary to have faith in the Lord Buddha as the incomparable Promulgator of Eternal Truth. It is necessary to have faith in the life-giving Dhamma and in the Sangha of perfect men, who have reached the super-divine state of Arhatship.

The eight rules are for the householder. To abstain from destroying life, taking things not given, sexual pleasures, lying, uttering harsh words, slandering, unprofitable conversation ; taking intoxicants ; taking solid food after the sun passes the meridian ; dancing, sensual music, foolish shows, wearing garlands, perfumes, cosmetics, and other unguents to beautify the skin ; using high and broad beds. Those who wish to live the higher life to realise Nibbāna (Nirvāna) should wear the yellow robe, and live in a Monastery, and beg his food and not touch or ask for gold and silver. He has to follow the Eight Principles of the Perfect Path. They are

(1) To have Perfect Views, *i.e.* to study the 12 bases of law of interdependent causes and effects ; to study the four sublime Truths : that there is pain, suffering, misery unhappiness, that such are due to Ignorance, that all such sufferings can be annihilated ; that the Way is the 8 fold Noble Path.

(2) Perfect Desires. To adopt a life of Renunciation of ignoble sense pleasures ; of showing mercy to all, and of loving kindness to all. These two categories form what is called in Pali Paññā, Sanskrit Prajnā, supercosmic Wisdom.

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(3) Perfect Speech. To abstain from falsehood, slanderous speech, harsh words, and unprofitable conversation. To speak truth always, to use such words as will create concord not discord, to use sweet mellifluent words of peace and harmony, and engage in conversation that tend to progress, to meritorious activity etc.

(4) Perfect Deeds. To abstrain from destroying life ; from taking things that belong to others ; from all sensual demoralizing associations ; to save life, to make others to abstain from destroying life ; to practise charity, to observe the perfect life of physical and mental purity.

(5) Perfect Livelihood. To abstain from selling animals to be slaughtered ; liquor and other narcotics ; poisonous substances ; selling human beings ; and murderous weapons.

(6) Perfect Endeavour. Persevering effort to destroy evil thoughts that have arisen ; persevering effort to prevent evil thoughts to arise ; persevering effort to create good thoughts, persevering effort to retain and increase good thoughts.

(7) Perfect Memory. By continuous analysis of the human body physiologically, anatomically, biologically memory is to be strengthened ; by continuous analysis of sense feelings and sense organs in their threefold aspects ; analysis of thought-consciousnesses in their 89 aspects ; analysis of the 5 obstacles to psychic progress, and of the 7 principles of Wisdom to psychic expansion and growth.

(8) Perfect concentration of Purified Meritorious Thoughts by the practice of the *Four Jhānas* or *Dhyāna*.

The ten evils dasa akusala that have to be avoided daily are :—

Killing, stealing, sexual immorality, falsehood, slander, harsh words, useless unprofitable talk, covetousness,

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hatred, and avoiding the acceptance of unscientific views.

The Ten Good things *Dasa Kusala* that are to be practised daily are :—

Giving charity ; observing the ethical rules of morality ; creating and developing meritorious thought activities ; showing reverence and hospitality ; serving others and nursing the sick ; offering the result of meritorious acts to others ; acceptance of the results of meritorious deeds thus offered ; preaching the Dhamma ; listening to the Dhamma ; clarifying the mind from false theological views.

SRI DEVAMITTA DHAMMAPALA.

FORTY ONE YEARS' WORK OF THE MAHA-BODHI SOCIETY

The Maha Bodhi Society was founded by the Anagarika Dharmapala at Colombo on the 31st May 1891 (Buddha Year 2435). In July he brought four Bhikkhus from Ceylon to Buddhagaya where they took up residence at the Burmese resthouse. In October he gave his first lecture at the Albert Hall in Calcutta, on 31st October an international conference of Buddhists was held at Buddhagaya. On the same day the Lt.-Governor of Bengal, Sir Charles Elliott visited Buddhagaya. In May 1892 Dharmapala established the Maha Bodhi Journal which is now in its 41st year. For 17 years the Society had no established headquarters in Calcutta, and thanks to the generosity of the late Mrs. Foster, the Society was able to get a fixed habitation in Calcutta in July 1908. In 1903 the Society was able to get the Government of Bengal to have the Maha Bodhi Dharmasala built, the Society supplying the money. In 1893 the late Col. Olcott visited Burma as Director-General of the Maha Bodhi Society and got the Buddhists to contribute

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to the Maha Bodhi work in India and the Burmese Buddhists contributed the sum of Rs. 13,000 which was deposited in the Bank in the name of the Trustees. This money Mr. Dharmapala was able to get in 1902 to build the Dharmasala. In February 1895 the menials of the Mahant of the Saivite Math, Krishna Dayal Gir, assaulted the Bhikkhus and removed from the altar of the Temple, the beautiful Image of the Buddha which was presented by the Buddhist congregation of the Tentokuji Temple, Tokio to the Maha Bodhi Temple. This gave rise to litigation and the great Buddhagaya Temple case was the result. The High Court judgment declared that the case should have been brought before a Civil Court, but however the Judges declared that the ownership of the Temple should be declared by a Civil Court, and that the Buddhists have the right of worship in the Temple. It was the intention of the Saivite Mahant to transform the Temple into a Saivite temple ; but happily that was prevented by the timely action of the Maha Bodhi Society. Had the Society not built the Maha Bodhi Dharmasala there would have been no place for the Buddhist pilgrims to stay when they visit the holy site. The Mahant is like the dog in the manger. He is a Saivite and as such he is a foe of our holy religion because he says it it his duty to oppose the revival of Buddhism, since it was Sankaracharya who drove out the Buddhists from India. If the Buddhists were like the early Christians they would have started a crusade to get back their holy Buddhagaya ; but modern Buddhists have not the enthusiasm to leave their homes like the Crusaders to come to India and fight for their rights. The struggle that is going on in India today under the inspiration of the Mahatma Gandhi is an eye-opener to the Buddhists of Asia to get their holiest Shrine from the hands of the Saivite usurper. If there were a few Buddhists to undertake the Satyakriya they could get back the Temple from the hostile hands of the Mahant. The Government of Bengal without consulting the feelings of the Buddhist community of Ceylon, Burma and Chittagong handed over the Temple to

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the Mahant in 1890. It was an illegal act, because the Temple was handed over to the king of Burma in 1877 for repair, and the king Mindoon Min decided to restore the Temple and revive the Dharma in India. The unfortunate king Thibaw lost his kingdom in 1885, and the grand project of his royal father could not be consummated. The times are now in favour of the Buddhists, and it is hoped the Buddhists will unite to rescue the Temple from the hands of the inimical Saivite. The holiest Temple must be rescued at any cost. Throughout the year the sanctorum where the Image of the Lord is enshrined has not even a flickering light. Darkness reigns throughout the year. It is a crime and a sin to allow the holiest Temple to be thus neglected. A menial gets on the altar and desecrates the Image by painting a red mark to transform the holy figure into a demon which the Hindus call Bhairava. The mahant has money and he is willing to spend any amount of money to keep the temple in his possession. The Government of Bihar connives at the action of the Mahant and hesitates to do what is just and right. The Buddhists of China, Tibet, Japan, Cambodia, Ceylon, Siam, Burma must wake up and take action to rescue the Temple. They should visit the holy place by the thousands like the Moslem pilgrims who visit Mecca yearly by the hundred thousand and then we shall get the Temple. Or the Indian Buddhists must wake up and recover the Temple and make Buddhagaya a centre of living Buddhism. The Government of Bihar in a complacent way says what they have expressed in the letter printed elsewhere. If the Buddhists are seriously inclined they are sure to get their Temple. But they must work with a united will. The British Indian Government is indifferent to take part in religious controversies because it is an alien administration. But when the united will of the Buddhists of Asia demand that their Temple must come into the hands of Buddhists then the Government will wake up from their present apathy. It is for the Buddhists to wake up and work with a united will.

The Maha Bodhi Society has done its duty for forty years,

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and the Founder is now old and very ill and he may pass away in a few months, and it is for the living Buddhists to work and save their holiest Shrine.

CORRESPONDENCE

No. 5140-P.

GOVERNMENT OF BIHAR AND ORISSA.

POLITICAL DEPARTMENT.

From

The Chief Secretary to the Government
of Bihar and Orissa,

To

The Director-General and Founder of the Maha Bodhi Society, 4A, College Square, Calcutta.

PATNA, *the 21st November*, 1932.

Subject : Desecration of the Bodh-Gaya temple by the menials of the Mahant of the temple.

Sir,

In reply to your letter No. 2476, dated the 30th October, 1932, I am directed to refer you to the letter No. 1076-P., dated the 5th September, 1921, from the Private Secretary to His Excellency the Governor of Bihar and Orissa to the then Manager of the Mahabodhi Society (copy enclosed) and to say that the respective rights in the Bodh-Gaya temple of the Buddhists and Hindus were settled by the Government of Bengal when the Gaya district was still included in that Province and the Governor in Council sees no reason to suppose that the matter should be reopened at the present

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time. He has no reason to suppose that any obstacle is placed in the way of Buddhists who desire to worship in the temple.

I have the honour to be,
Sir,
Your most obedient servant,
(Sd.) Illegible.
for Offg. Chief Secretary to Government.

No. 1076-P.

GOVERNMENT OF BIHAR AND ORISSA.

From

W. B. Brett, Esqr., I. C. S.,
Private Secretary to His Excellency the
Governor of Bihar and Orissa,

To

The Manager, Mahabodhi Society,
46, Beniapukur Lane, Calcutta.

RANCHI, *the 5th September*, 1921.

Sir,

I am directed by His Excellency to reply to your letter of the 2nd August, 1921. His Excellency understands that the question of the respective rights of the Buddhists and the Mahant of Budh Gaya in the Budh Gaya Temple was settled after very careful consideration by the late Government of Bengal before the matter was allowed to reach its resent position. He also understands that the Buddhists are at the present moment allowed to enter and worship in the temple without hindrance. His Excellency does not find anything in your letter or the article to which you refer which leads him to suppose that the matter should now be reopened. If, however, you have any fresh facts to adduce regarding this question, he would prefer you to approach the local Government either

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in the form of a memorial or by an official letter addressed to the Secretary to Government in the Department concerned.

I have the honour to be,
Sir,
Your most obedient servant,
(Sd.) W. B. Brett,
Private Secretary.

A DETAILED ACCOUNT OF THE ANNIVERSARY CELEBRATION AT SARNATH

On the 27th of December, 1932 the anniversary of the opening of the Mulgandhakuti Vihara was performed at Sarnath. The place was well decorated both by the Buddhists establishment as well as by Tibetan and Japanese pilgrims. The attendence was fair and varied. Speaking generally the celebration was a success. They were accompanied by the addition of a huge bell of brass gilt in gold, weighing about 8 maunds., a present from the United Buddhist Society of Japan. This bell was ceremoniously fixed up. Its peculiarity is that it contains inscriptions in Japanese characters as well as in Sanskrit of the 8th Century thus combining the cultures of India and Japan. Besides the bell, a most beautiful drum, of Japanese make, was presented to the Vihara by a Japanese priest. In addition to these two valuable articles the Government of India presented to the Maha Bodhi Society, a relic of Lord Buddha, discovered in a chapel at Nagarjunikonda in the Madras Presidency. It may be noticed that this is the second relic which the Government of India has been kind enough to present to the Society. The ceremony of the presentation was performed by Rai Bahadur Lala Daya Ram Sahni, Director General of Archæology, in the Museum building. There was attendance at the ceremony of presentation of many noted people from the city of Benares as well as

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many gentlemen of high position like Mr. Justice Bidhe and others from outside. The Relic was handed over along with a description in gold letters, by the Director General to a Sinhalese High Priest, from whom the Relic was transferred to the Secretary of the Society Mr. Devapriya Valisinha who carried it on his head ceremoniously in a procession from the Museum round the Dhamek Stupa to the Vihar and after a perambulation of the Vihara three times it was conveyed to the strong room of the temple. During the three days of celebration it was exposed for worship to the public in a glass case. Thousands of people visited the temple to see the relic and pay their respects to Lord Buddha. Usual illuminations were made in the evening at the Dhamek Stupa and the Vihara. When presenting the Relic, it may be mentioned, Mr. Sahni delivered a very interesting speech, detailing the circumstances under which the discovery of the relic was made and establishing the authenticity of the relic. Rev. Devamitta Dhammapala the leader of the Maha Bodhi Society being unable to attend owing to illness, sent a printed message which was read by Pt. Sheo Narain of Lahore. He added his own remarks to the effect that the name of Mr. Sahni will go down to posterity when the history of the revival of Buddhism in India will be written. Mr. Sahni as an excavator at Sarnath, as a Superintendent of Archæological circle and now Director General of Archæology will be remembered by generations to come as a person of learning, scholarship and research, a gentleman who always has been taking keen interest in Buddhistic matters and to whose labours and zeal Maha Bodhi Society is deeply indebted. We attach with this short account a copy of his speech, a copy of Ven. Dharmapala's message and a copy of the description of the relic which will be preserved in the archives of the Vihara along with a similar description of a relic (discovered in Taxila) presented to the Society last year. We have every reason to expect that some day we shall have larger collections of relics in Sarnath, which is growing into an international Buddhist centre. During the

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celebrations the public has the advantage of a series of sermons and lectures, a brief description of them will not be out of place. But before we do so, we have to mention that the image of Buddha Bhagwan was gilded with gold by a Tibetan official, Mr. Laden La, C.B.E., a rais from Darjeeling. The back-ground was florally painted in bright colours by a Tibetan painter brought by the said gentleman with him giving the image a splendour rarely to be found in India. Altogether the image now presents a most facinating appearance. It is to be mentioned to the credit of Mr. Laden La that he personally worked and bore the entire cost, by no means small of the gilding and the painting. To avert to the lectures delivered on the 27th December. A lecture was delivered on the "Buddha Dhamma" in Hindi by Swami Sacchidananda Saraswati. It was much appreciated chiefly because he did not make any comparisons which are always odious. He concisely outlined the principles of Buddhism which were of course highly appreciated. In the evening Mr. Madho Prasad Khanna entertained the audience with a lantern lecture in which he produced on the screen some well-known incidents of Lord Buddha's life. While he showed slides he read life sketch of Lord Buddha in excellant Hindi. His lecture was followed by a recitation of Paritta including Dhammachakka Sutta. On the 28th a lecture was delivered by a Sinhalese gentleman Mr. Laksman Senaviratne, B.A. (Paris) in English which was brief yet very philosophical and descriptive on the present condition of European peoples. The topic chosen was "How Buddhism would salvage a decadent world". The audience listened to the lecturer with rapt attention because he was a Christian before but embraced Buddhism here. Pt. Sheo Narain also delivered a short discourse supplementing the view of the lecturer. In the evening another lantern lecture was given by Mr. Madan Mohan Bhatia which was very interesting. He delivered his lecture in English and at the same translating in Hindi. Proceeding was closed by the recitation of Paritta. On the 29th, after the

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exhibition of the holy relic for worship, a lecture in English was delivered by Mr. Laden La, C.B.E., on "Buddhism in Tibet". He related the history of the introduction of Buddhism in Tibet and also gave details by which he demonstrated that Buddhism in Tibet is not essentially different from Buddhism in other parts of the world. According to him differences were only in ritual and in ceremonies. His information derived from Tibetan sources enlightened the audience on some obscure points. It need hardly be said that the lecture was listened to with great appreciation. He was followed by a discourse from Mr. Sahni, Director General of Archæology who opened a mine of information for the audience and in a clear and concise language he enlightened the public with information obtainable only by ransacking numerous Archæological reports. To the followers and lovers of Buddhism the information conveyed in his discourse was most valuable. He traced the history of excavation and the identity and the authentity of the finds in a lucid manner, of all places of Buddhist interest. He was thanked by the Chairman in highly eulogistic terms. Next came a lecture from Swami Sacchidananda Saraswati on the burning question of the day "Buddhism and Untouchability". He traced by way of retrospect, the origin of untouchability which he characterised as a device for preventing inter-marriages between superior races and inferior races in India. He wound up his lecture by reciting sholakas from the shastras in support of his views. He opined that the practice of untouchability is most pernicious to the interest of Hinduism. At the conclusion of the three days celebration the Secretary of the Society thanked all who helped in order to make the function a success.

By the next anniversary the ceiling of the temple will have been painted by Japanese painter combined in Indian and Japanese style. The cost of the painting something like thousands is borne by an English Buddhist, Mr. Broughton.

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BUDDHISM AS CURE FOR MODERN ILLS

"BEST THING FOR EUROPE."

The suggestion that in the doctrine of Buddha might be found a solution of many of the ills that now beset Europe was made by Prof. Norman Baynes, who presided last evening at the annual dinner of the University College, London Old Students' Association, which was held at the college, Prof. Baynes said :

> "In this distracted Europe of ours there is surely need for us to return to the doctrine of Buddha, that Middle Path which opens the eyes and bestows understanding, which leads to peace and insight and higher wisdom, to that Nirvana which is the dying out in the heart of the fire of the three cardinal sins—sensuality, ill-will and stupidity. If we could only see in Europe today the dying out of sensuality, ill-will and stupidity we should, indeed, be far advanced on the road to that recovery for which we pray."

Sir Buxton Browne, the distinguished surgeon, told of the days when he joined the college in 1867. "There were no amenities then," he said, "but we were hardy children of a hardy race.

THE MARCH TO BUDDHA-GAYA, JERUSALEM & ROME

Starting Points and Starting Dates :—(1) *The Burmese and Chittagonian Expedition will start from the platform of the Shwe Dagon Pagoda, Rangoon,* January 1st 1933. (2) *The Siamese and Cambodian Expedition will start from Bangkok,* January 1st 1934. (3) *The Sinhalese Expedition will start from Colombo,* January 1st 1935.

The Great Expedition will start from The Platform of The *Shwe Dagon Pagoda, January 1st 1933, at 2 p.m.,* and will

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march straight to Prome Akyab, Chittagong, Calcutta, Buddha-Gaya etc., etc., Lokanatha Bhikkhu (Italian) will lead Them.

A Mass Meeting will be held on The Platform of The *Shwe Dagon Pagoda, January 1st 1933, at 8 a.m.* All are invited.

The *Lionhearted Volunteers* should come fully equipped with The *"Attha Parikkhara"* the 8 Requirements.

All The Lionhearted Monks who wish to join The *Burmese Expedition* are asked to communicate with *Lokanatha Bhikkhu (Italian), Shwegondine Kyaung, Churchill Road, Rangoon.*

Lionhearted Laymen are also invited to join provided They are willing to become Monks.

WANTED: All Those Lionhearted Monks and Laymen who are eager and anxious to join The Burmese Expedition starting January 1st 1933, *The First One of its kind in the history of the world.*

Here is a *chance of* a *life-time*, a wonderful opportunity to lead The Holy Life like The Arahats of Old, wandering from place to place and doing good to the whole world. This is The *Only Way*, there is no other.

College Students and Graduates, get ready for January 1st 1933! Lionhearted Monks and Laymen of Burma, join The Glorious Expedition for The Glory of Our Glorious Buddha! Dhamma! Sangha!

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AGGANNA SUTTANTA

A BOOK OF GENESIS.

(Translated from the Pali by T. W. and C. A. F. Rhys Davids)

Thus have I heard:

1. The Exalted One was once staying near Savatthi, in the East Park, at the mansion of the Mother of Migara. Now at that time Vāseṭṭha and Bhāradvāja were passing their probation among the brethren, desiring to become bhikkhus. Then at eventide the Exalted One, having arisen from His meditations, had come down from the house, and was walking to and fro in the open air, in the shade of the house.

2. Now Vāseṭṭha saw this, and on seeing it he told Bhāradvāja, adding: Let us go, friend Bhāradvāja, let us approach the Exalted One, for perchance we might have the good fortune to hear from the Exalted One a talk on matters of doctrine.

Even so, friend, Bhāradvāja made reply. So Vāseṭṭha and Bhāradvāja went and approached the Exalted One, and having saluted him, they walked after him as he walked to and fro.

3. Then the Exalted One said to Vāseṭṭha: You, Vāsettha, being Brahmans by birth and family, have gone forth from a Brahman family, your home, into the homeless life. Do not the Brahmans blame and revile you?

Yea, verily, lord, the Brahmans do blame and revile us with characteristic abuse, copious, not at all stinted.

But in what word, Vāseṭṭha, do they so blame you?

The Brahmans, lord, say this: The Brahman class is the best.

But in what terms, Vāsettha, do the Brahmans blame and censure you to do this extent?

The Brahmins, lord, say thus:

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Only a Brahmin is of the best social grade: other grades are low. Only a Brahman is of a clear complexion ; other complexions are swarthy. Only Brahmans are of pure bread ; not they that are not of the Brahmans. Only Brahmins are genuine children of Brahma, born of his mouth, offspring of Brahma, created by Brahma, heirs of Brahma. As for you, you have renounced the best rank, and have gone over to that low class —to shaven recluses, to the vulgar rich, to them of swarthy skins, to the footborn descendants. Such a course is not good, such a course is not proper, even this, that you, having forsaken that upper class, should associate with an inferior class, to wit, the offscouring of our kinsman's heels. In these terms, lord, do the Brahmans blame and revile us with characteristic abuse, copious, not at all stinted.

4. Surely, Vāseṭṭha, the Brahmins have quite forgotten the past (the ancient lore) when they say so? On the contrary, Brahminees, the wives of Brahmins, are known to be fertile, are seen to be with child, bringing forth and nursing children. And yet it is these very womb-born Brahmins who say that . . . . Brahmins are genuine children of Brahma, born from his mouth ; his offspring, his creation, and his heirs! By this they make a travesty of the nature of Brahma. It is false what they say, and great is the demerit that they thereby earn.

5. There are these four classes, Vāseṭṭha: nobles, Brahmins, tradesfolk, workpeople. Now here and there a noble deprives a living being of life, is a thief, is unchaste, speaks lies, slanders, uses rough words, is a gossip, or greedy, or malevolent, or holds wrong views. Thus we see that qualities which are immoral and considered to be so, which are blameworthy and considered to be so, which ought not to be sought after and are so considered, which are unworthy of an Aryan and are so considered, qualities, sinister and of sinister effect, discountenanced by the wise, are to be found here and there in such a noble. And we may say as much concerning Brahmins, tradesfolk and workpeople.

6. Again, here and there a noble abstains from murder,

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theft, inchastity, lying, slandering, gossiping, greed, malevolence and false opinions. Thus we see that qualities which are, and are considered, moral, inoffensive, unexceptional, truly Ariyan, benign and of benign effect, commended by the wise, are to be found here and there in a noble. And we may say as much concerning each of the others—Brahmins, tradesfolk and workpeople.

7. Now seeing, Vāseṭṭha, that both bad and good qualities, blamed and praised respectively by the wise, are thus distributed among each of the four classes, the wise do not admit those claims which the Brahmins put forward. And why? Because, Vāseṭṭha, whoever among all these four classes becomes a bhikkhus, an Arahat, one who has destroyed the deadly taints, who has lived the life, has done that which was to be done, has laid down the burden, has attained his own salvation, has destroyed the fetter of rebirth, and has become free because he has perfected knowledge—he is declared chief among them, and that in virtue of a norm (a standard), and not irrespective of a norm. For a norm, Vāseṭṭha, is

the best among this folk,
both in this life and in the next.

8. The following, Vāseṭṭha, is an illustration for understanding how a norm is the best among this folk both in this life and in the next. King Pasenadi of Kosala is aware that the Samana Gotama has gone forth from the adjacent clan of the Sakiyas. Now the Sakiyas are become the vassals of King Pasenadi. They render to him homage and respectful salutation, they rise and do him obeisance, and treat him with ceremony. Now, just as the Sakiyas treat King Pasenadi of Kosala, so does the king treat the Tathagata. For he thinks: is not the Samana Gotama well born? Then I am not well born. The Samana Gotama is strong, I am weak. He is attractive, I am not comely; the Samana Gotama has great influence, I have but little influence. Now it is because the king honours a norm, reveres a norm, regards a norm, does homage to a

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norm, holds sacred a norm, that he renders homage and respectful salutation to the Tathagata, rising and doing him obeisance, and treating him with ceremony. By this illustration may it be understood how a norm is

the best among this folk,
both in this life and in the next.

9. You, Vāseṭṭha, who, differing all of you in birth, in name, in clan and family, have gone forth from home into the homeless life, may be asked: who are ye? Then do ye reply: We do Samanas who follow him of the sons of the Sakiyas. He, Vāseṭṭha, whose faith in the Tathagata is settled, rooted, established and firm, a faith not to be dragged down by recluse or Brahmin, by deva or Mara or Brahma or anyone in the world, well may he say: I am a veritable son of the Exalted One, born from his mouth, born of the Norm, created by the Norm, heir of the Norm. And why? Because, Vāseṭṭha, these are names tantamount to Tathagata: Belonging to the Norm, and again, belonging to the highest, and again, one with the Norm, and again, one with the Highest.

10. There comes a time, Vāseṭṭha, when, sooner or later, after the lapse of a long long period this world passes away. And when this happens, beings have mostly been reborn in the World of Radiance; and there they dwell, made of mind, feeding on rapture, self-luminous, traversing the air, continuing in glory; and thus they remain for a long, long period of time, later this world begins to re-evolve. When this happens, beings who had deceased from the World of Radiance, usually come to life as humans. And they become made of mind, feeding on rapture, self-luminous, traversing the air, continuing in glory, and remain thus for a long, long period of time.

11. Now at that time, all had become one world of water, dark, and of darkness that maketh blind. No moon nor sun appeared, no stars were seen, nor constellations, neither was night manifest nor day, neither months nor half-months, neither

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year nor seasons, neither female nor male. Beings were reckoned just as beings only. And to those beings, Vāseṭṭha, sooner or later after a long time, earth with its savour was spread out in the waters. Even as a scum forms on the surface of boiled milky rice that is cooling, so did odour, so was its colour ; even as the flawless honey of the bee, so sweet was it.

12. Then, Vāseṭṭha, some being of greedy disposition, said ; Lo now ! what will this be ? and tasted the savoury earth with his finger. He thus, tasting, became suffused with the savour, and craving entered into him. And other beings, following his example, tasted the savoury earth with their finger. They thus, tasting, became suffused with the savour, a craving entered into them. Then those beings began to feast on the savoury earth, breaking off lumps of it with their hands. And from the doing thereof the self-luminance of those beings faded away. As their self-luminance faded away, the moon and the sun became manifest. Thereupon star-shapes and constellations became manifest. Thereupon night and day became manifest, months too and half-months, the seasons and the years. Thus far then, Vāsettha, did the world evolve again.

13. Now those beings, Vāseṭṭha, feasting on the savoury earth, feeding on it, nourishing by it, continued thus for a long long while. And in measures as they thus fed, did their bodies became solid, and did variety in their comeliness become manifest. Some beings were well favoured, some were ill favoured. And herein they that were well favoured despised them that were ill favoured, thinking : We are more comely than they ; they are worse favoured than we. And while they through pride in their beauty thus became vain and conceited, the savoury earth disappeared. At the disappearance of the savoury earth, they gathered themselves together and bewailed it : Alas for the savour ! alas for the savour ! Even so now when men having gotten a good savour say : Ah, the savour of it ! ah, the savour of it ! they do but follow an ancient primordial saying, not recognizing the significance thereof.

14. Then, Vāseṭṭha, when the savoury earth had vanished

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for those beings, outgrowths appeared in the soil. The manner of the rising up thereof was as the springing up of the mushroom, it had colour, odour and taste ; even as well-formed ghee or fine butter so was the colour thereof, and even as flawless honeycomb so was the sweetness thereof. Then those beings began to feast on these outgrowths of the soil. And they, feasting on them, finding food and nourishment in them, continued for a long long while. And in measure as they thus fed and were thus nourished, so did their bodies grow ever more solid, and the difference in their comeliness more manifest, some becoming well favoured despised them that were ill favoured, thinking: We are more comely than they, they are worse favoured than we. And while they, through pride in their beauty, thus became vain and conceited, these outgrowths of the soil disappeared. Thereupon creeping plants appeared, and the manner of the growth thereof was as that of the bamboo, and they had colour, odour and taste. Even as well-made ghee or fine butter so was the colour thereof ; even as flawless honeycomb so was the sweetness thereof.

15. Then, Vāseṭṭha, those beings began to feast on the creepers. And they, feasting on them, feeding on them, nourished by them, continued so for a long long while. And in measure as they thus fed and were nourished did their bodies wax more solid, and the divergence in their comeliness increase, so that, as before, the better favoured despised the worst favoured. And while those, through pride in their beauty, became vain and conceited, the creepers disappeared. At the disappearance thereof they gathered themselves together and bewailed, saying: verily it was ours, the creeper! Now it has vanished away! Alas and O me! we have lost! Even so now when men, being asked what is the matter, say: Alas and O me! what we had that have we lost! they do but follow an ancient primordial saying, not recognizing the significance thereof.

16. Then, Vāseṭṭha, when the creepers had vanished for those beings, rice appeared ripening in open spaces,

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No powder had it and no husk.
(Pure,) fragrant and clean grained.

Where of an evening they gathered and carried away for supper, there next morning the rice stood ripe and grown again. Where in the morning they gathered and carried away for breakfast, there in the evening it stood ripe and grown again. No break was to be seen (where the husks had been broken off).

Then those beings feasting on this rice in the clearings, feeding on it, nourished by it, so continued for a long long while. And in measure as they, thus feeding, went on existing, so did the bodies of those beings become even more solid, and the divergence in their comeliness more pronounced. In the female appeared the distinctive features of the female, in the male those of male. Then truly did woman contemplate man too closely, and man, woman. In then contemplating over much the one the other, passion arose and burning entered their body. Then in consequence thereof followed their lusts. And beings seeing them so doing threw, some, sand, some, ashes, some, cowdung, crying: Perish, foul one! perish, foul one! How can a being treat a being so? Even so now when men, in certain districts, when a bride is led away, throw either sand, or askes, or cowdung, they do but follow an ancient enduring primordial form, not recognizing the significance thereof.

17. That which was rekoned immortal at that time, Vāseṭṭha is now reckoned to be moral. Those beings who at that time followed their lusts, were not allowed to enter village or town either for a whole month or even for two months. And inasmuch as those beings at that time quickly incurred blame for immorality, they set to work to make huts, to conceal just that immorality.

Then Vāsettha, this occurred to some being of a lazy disposition: Lo now! why do I wear myself out fetching rice for supper in the evening, and in the morning for breakfast?

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What if I were to fetch enough rice for supper and breakfast toge ther? So he gathered at one journey enough rice for the two meals together.

Then some being came to him and said: Come, good being let us go rice-gathering. That's not wanted, good being, I have fetched rice for the evening and morning meal. Then the former followed his example and fetched rice for two days at once, saying: So much, they say, will about do. Then some other being came to this one and said: Come good being, I have fetched rice enough for two days. (And so, in like manner, they stored up rice enough for four, and then for eight days.)

Now from the time, Vāseṭṭha, that those beings began to feed on hoarded rice, powder enveloped the clean grain, and husk enveloped the grain, and the reaped or cut stems did not grow again ; a break became manifest (where the reaper had cut) ; the rice-stubble stood in chumps.

18. Then those beings, Vāseṭṭha, gathered themselves and bewailed this, saying: Evil customs, sirs, have appeared among men. For in the past, we were made of mind, we fed on rapture, self-luminous, we traversed the air in abiding loveliness ; long long the period we so remained. For us sooner or later, after a long long while the savoury earth had arisen over the waters. Colour it had, and odour and taste. We set to work to make the earth into lumps, and feast on it. As we did so our self-luminance vanished away. When it was gone, moon and sun became manifest, star-shapes and constellations, night and day, the months and half-months, the seasons and the years. We enjoying the savoury earth, feeding on it, nourished by it, continued so for a long long while. But since evil and immoral customs became rife among us, the savoury earth disappeared. When it had ceased outgrowths of the soil became manifest, clothed with colour, odour and taste. Then we began to enjoy ; and fed and nourished thereby, we continued so for a long long while. But when evil and

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immoral customs arose among us, these outgrowths disappeared. When they had vanished, creepers appeared clothed with colour, odour and taste. Then we turned to enjoy ; and fed and nourished thereby we continued so for a long long while. But since evil and immoral customs became prevalent among us, the creepers also disappeared. When they had ceased rice appeared, ripening in open spaces, without powder, without husk, pure, fragrant and clean grained. Where we plucked and took away for the evening meal every evening, there next morning it had grown ripe again. Where we plucked and took away for the morning meal, there in the evening it had grown ripe again. There was no break visible. Enjoying this rice, feeding on it, nourished by it, we have so continued a long long while. But from evil and immoral customs becoming manifest among us, powder has enveloped the clean grain, husk too has enveloped the clean grain, and where we have reaped is no re-growth ; a break has come, and the rice-stubble stands in clumps. Come now, let us divide off the rice fields and set boundaries thereto ! And so they divided off the rice and set up boundaries round it.

19. Now some being, Vāseṭṭha, of greedy disposition, watching over his own plot, stole another plot and made use of it. They took him and holding him fast, said : Truly, good being, thou hast wrought evil in that, while watching thine own plot, thou hast stolen another plot and made use of it. See, good being, that thou do not such a thing again ! Ay, sirs, he replied. And a second time he did do. And yet a third. And again they took him and admonished him. Some smote him with the hand, some with clods, some with sticks. With such a beginning, Vāseṭṭha, did stealing appear, and censure and lying and punishment became known.

20. Now those beings, Vāseṭṭha, gathered themselves together, and bewailed these things, saying : From our evil deeds, sirs, becoming manifest, inasmuch as stealing, censure, lying, punishment have become known, what if we were to select a certain being, who should be wrathful when indignation

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good being, be indignant at that whereat one should rightly be censured and should banish him who deserves to be banished? But we will give him in return a proportion of the rice.

Then, Vāseṭṭha, those beings went to the being among them who was the handsomest, the best favoured, the most attractive, the most capable and said to him; Come now, good being, be indignant at that whereat one should rightly be indignant, censure that which should rightly be censured, banish him who deserves to be banished. And we will contribute to thee a proportion of our rice.

And he consented, and did so, and they gave him a proportion of their rice.

21. Chosen by the whole people, Vāseṭṭha, is what is meant by Maha Sammata, so Maha Sammata (the Great Elect) was the first standing phrase to arise (for such an one). Lord of the Fields is what is meant by Khattiya; so Khattiya (Noble) was the next expression to arise. He charms the others by the Norm—by what ought (to charm) is what is meant by Raja; so this was the third standing phrase to arise.

Thus then, Vāseṭṭha, was the origin of this social circle of the Nobles, according to the ancient primordial phrases (by which they were known). Their origin was from among those very beings, and so others; like unto themselves, not unlike; and it took place according to the Norm (according to what ought to be, justly), not unfittingly For, Vāseṭṭha:

> The norm's the best among this folk,
> Both in this world and in the next.

22. Now it occurred, Vāsettha, to some of those beings, as follows: Evil deeds, sirs, have become manifest among us, inasmuch as stealing, censure, lying, punishment can be noticed, and banishment. Let us now put away from us evil and immoral customs. And they put away from them such customs. They put away (bahenti) evil, immoral customs, Vāseṭṭha, is what is meant by Brahmins, and thus was it that Brahmins became the earliest standing phrase (for those who did so),

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They, making leaf huts in woodland spots, meditated therein. Extinct for them the burning coal, vanished the smoke, fallen lies pestle and mortar ; gathering of an evening for the evening meal, of a morning meal, they go down into village and town and royal city, seeking food. When they have gotten food, back again in their leaf-huts they meditate. When men saw this, they said: These good beings, having made unto themselves leaf-huts in the forest region, meditate therein. For them burning coal is extinct, smoke is known no more, pestle and mortar have fallen from their hands ; they gather of an evening for the evening meal, of a morning for the morning meal and go down into village and town and royal city taking food. When they have gotten food back again in their leaf-huts they meditate. They meditate (jhāyanti), Vāseṭṭha, is what is meant by the brooding one (jhāyaka). Thus was it that this was the second phrase that arose.

23. Now certain of those beings, Vāseṭṭha, being incapable of enduring this meditation, in forest leaf-huts, went down and settled on the outskirts of villages and towns, making books. When men saw this, they said: These good beings, being incapable of enduring meditation in forest leaf-huts, have gone down and settled on the outskirts of villages and towns, and there make books. But they cannot meditate. Now, these meditate not, Vāseṭṭha, is what is meant by Ajjhayaka (repeaters, viz., of the Vedas).

Thus this third phrase for such people came into use. At that time they were looked upon as the lowest ; now they are thought the best.

Such then Vāsettha, according to the ancient, yea, primordial, expressions by which they were known, was the origin of this social circle of the Brahmans. Their origin was from just those beings (above referred to): beings like unto themselves, not unlike ; (and it took place) according to the Norm (according to what ought to be, justlv) not unfittingly.

The norm's the best among this folk,
Both in this life and in the next.

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24. Now, Vāseṭṭha, there were some others of those beings, who, adopting the married state, set on foot various (vissa) trades is, Vāseṭṭha, the meaning of vessa (tradesfolk). So this word came into use as a standing expression for such people. The origin, Vāseṭṭha, of the social group called the Vessas was in accordance with this ancient, yea, primordial designation. It was from just those beings (above described) beings like unto themselves not unlike. And it took place in accordance with the Norm (according to what ought to be, justly) not unfittingly.

For, Vāseṭṭha,

The norm's the best among this folk,
Both in this life and in the next.

26. Now there came a time, Vāseṭṭha, when some Khattriya, misprizing his own norm, went forth from home into the homeless life, saying: I will become a recluse. Some Brahman too did the same, likewise some Vessa and some Sudda, each finding some fault in his particular norm. Out of these four groups or circles, Vāseṭṭha, the company of the recluses came into being. Their origin was from just these beings like unto themselves, not different. And it took place according to a norm (a fitness, justly), not unfittingly.

For, Vāseṭṭha,

The norm's the best among this folk,
Both in this life and in the next.

27. Now a khattiya, Vāsettha, who has led a bad life, in deed, word and thought, whose views of life are wrong, will, in consequence of his views and deeds, when the body breaks up, be reborn after death in the Waste, the Woeful Way, the Downfall, Purgatory. And a Brahman too . . . . a Vessa too . . . . a Sudda too, who has led a bad life, in deed, word and thought, whose views of life are wrong, will, in consequence of his views and deeds, when the body breaks up,

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be reborn after death in the Waste, the Woeful Way, the Downfall, Purgatory.

28. Again, Vāseṭṭha, a Khattiya . . . . or Brahmin . . . or Vessa . . . . or Sudda, who has led a good life, in deed, word and thought, whose views of life are as they should be, will, in consequence of his views and deeds, when the body breaks up, be reborn after death in a happy bright world.

29. Again, Vāseṭṭha, a Khattiya . . . . a Brahmin, too . . . . a Vessa too . . . . a Sudda, too, who has lived a life both good and bad, in deed, word and thought, whose views of life are mixed, will, in consequence of his mixed views and deeds, when the body breaks up, be reborn after death suffering both happiness and unhappiness.

30. Again, Vāseṭṭha, a Khattiya . . . . a Brahmin, too . . . . a Vessa, too . . . . a Sudda, too, who is self-restrained in deed, word and thought and has followed after the practice of the seven principles which are the Wings of Wisdom, attains to complete extinction (of evil) in this present life.

31. For, Vāseṭṭha, whosoever of these Four classes becomes, as a bhikkhu, an arhant, who has destroyed the intoxicants, who has done that which it behoved him to do, who has laid down the burden, who has won his own salvation, who has wholly destroyed the fetter of re-becoming, who through knowledge made perfect is free,—he is declared chief among them, in virtue of a norm, not in the absence of a norm.

For Vāseṭṭha,

The norm's the best among this folk,
Both in this life and in the next.

32. Now this verse, Vāsettha, was spoken by Brahma, Sanam Kumāra.

The Khattiya is the best among this folk
Who put their trust in lineage,
But one in wisdom and in virtue clothed,
Is best of all 'mong spirits and men.

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Now this stanza, Vāseṭṭha, was well sung and not ill sung by Brahma Sanam Kumāra, well said and not ill said, full of meaning and not void thereof. I too, Vāseṭṭha, say:

The Khattiya is the best among this folk
Who put their trust in lineage,
But one in wisdom and in virtue clothed,
Is best of all 'mong spirits and men.

Thus spake the Exalted One. Pleased at heart Vāseṭṭha, and Bharadvaja rejoiced in what the Exalted One had said.

Here ends the Aggañña-Suttanta.

NOTES AND NEWS

The Presentation of the Holy Relic.

On the 27th Ultimo the holy Isipatana, Sarnath, Benares, was the scene of meritorious activity. The Government of India graciously has presented the Holy Relic of the Lord Buddha discovered at Nagarjunakondi stupa near Bezwada. The site whereon the Stupa was discovered by the Superintendent of Archaeology contained several ruins, and when excavations were being carried on, the casket containing the Holy Relic was found. The stupa was erected about 2000 years ago by a Queen of the Ihksvaku dynasty. The Sakyas claimed their descent from the great king Ikhsvaku of the solar dynasty. The Sakyas belong to the Gotama gotra, and they claimed kinship with the Surya deva. The Prince Siddhartha when asked by King Bimbasāra answered that He is by gotra an Adityabandhu and by birth a Sakya prince. The Queen that erected the Stupa according to the inscription found at Nagarjunikonda was of the Ikhsvaku royal family. Ikhsvaku claimed descent from Vaivasvata Manu. After 2400 years it is a happy sign that the Holy Relic comes to the Mulagandhakuti Vihara where Our Blessed Lord Buddha first

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preached the Eternal Dhamma and established the seat of the empire of Righteousness 2521 years ago. The Indian people to-day have forgotten the Saviour of the World. They do not know anything of the history of the brilliant period of Indian civilization when Buddhism reigned supreme. Pushyamitra, Mihirikula, Sāsanka, Sankara, Mahmud of Ghazni, Mahammad Ghori, Bakhtiyar Khilji may be ranked as destroyers of the Wisdom Religion of the All-merciful Lord Buddha. When the holy religion was alive the Bhikkhus went from India to countries to the West, East, North and South. Pushyamitra was a usurper, and a fireworshipping alien, and the commander-in-chief of the army of the Buddhist emperor Brihadratha. The Brahmans got hold of him and made him to assassinate the good emperor, and ascended the throne. The Brahmans took his side, and the man without any compunction had the impudence to order the Brahmans to make the horse sacrifice. A greater emperor than Pushyamitra was Chandragupta, but he did not think of sacrificing a horse to satisfy his conceit. The great Asoka before he became a Buddhist did not care to make the horse sacrifice. They were true Kshatriyas and did not care to go under the thumb of the Brahman priests; but the alien usurper without making any kind of conquest to gain the goodwill of the Brahman hierarchy made the asvamedha sacrifice.

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THE BRITISH BUDDHIST.

We are sincerely glad to see the 1st No. of the7th volume of the BRITISH BUDDHIST in a changed attractive garb. For six years the British Maha Bodhi Society has continued the Lord's work of preaching the Dhamma to the people of England. For seven years the Mission has been maintained from the contributions of the Anagarika Dharmapala and the late Mrs. Mary Foster of Honolulu. We are sorry that the British Mission has lost both the patrons. Mrs. Foster died in

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December 19, 1930, and the Anagārika has joined the Sangha on July 13th 1931. He is now very ill, and unable to contribute for the maintenance of the Mission. We hope that English speaking Buddhists of Siam, Ceylon, Burma, China, Japan, Korea, Arakan, Nepal and India will most gladly subscribe to this English monthly which is printed in London. The annual subscription is only Six Shillings. Remittances to be made to the Manager, British Buddhist, 41 Gloucester Road, Regents Park, London, N.W. 1.

* * * * *

The Maha Bodhi Journal.

The forty first volume of the Maha Bodhi begins this month. With very little help from our Buddhist Brothers the Maha Bodhi Society has continued to publish this Journal, for forty years. Since 1926 the anuual loss was Rs. 1000. We are now passing through a financial crisis. We have lost our generous hearted patron who was our main support. From distant Honolulu year after year the illustrious lady was regular in sending her generous contributions. Nearly two lacs of rupees invested in rubber plantations in Ceylon are not receiving interest, and it is impossible to get the interest from the mortgagees because of the fall of the price of rubber. For forty years the operations of the Maha Bodhi Society had been kept because of the support we received from the administrators of the Estate of the late Mudaliyar Hewavitarna, father of the Anagarika Dharmapala and from the marvellous contributions of the late Mrs. Foster. It is time now for the Buddhists of all countries to help the M.B.S. with their contributions. Remember India is the holy Land of the Buddhists, it is the land where Our Lord Buddha was born, where He spent six years in undergoing severest bodily mortifications ; it is here that He established the Kingdom of Righteous, after realizing full Enlightenment at the holy site, Buddhagaya, where He entered into the ineffable state of

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anupādisesa nibbāna dhātu. It is in this land that the great Emperor Asoka reigned and established the Buddhist Empire, it is from this holy land that Buddhist Bhikkhus went all over the Asiatic world to preach the Dhamma, and after 800 years the Maha Bodhi Society has made its permanent home to revive the Dhamma. The Society is now like a full grown Tree, forty years old, and it is the duty of all Buddhists to take care of it, and not allow it to die. Wake up Brothers and help to resuscitate the Dhamma in this land which by right belongs to the LORD BUDDHA.

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THE VEN'BLE DEVAMITTA DHAMMAPALA.

Bhikkhu Dhammapala is very ill. The Doctor has put him on a liquid diet. He is allowed only to take orange juice, curd water, Nestle's milk food three cups a day. After 12 noon he has to fast till next morning. He is very weak, and is unable to leave the room. He says that he would like to live for another three years to see the fulfilment of his cherished desire, He says Our Lord BUDDHA served Humanity for forty-five years, and he has worked for 42 years in India, and in another three years the period of his ministry would be 45 years. He expects death at any moment, and is glad to die because he thinks that he is sure to be reborn in a Brahman family in Benares to continue the work he had been doing since 1891 January. He is joyous, cheerful and mentally very active. The future of the Society is in the hands of Buddhists. Good Buddhists are rare in Asia to-day. They have forgotten the doctrine of Anattā and Nekkhamma. For forty years the Sāsana devas failed to find a generous hearted Buddhist in Asia, to help the Maha Bodhi Society, and they had to go to Honolulu, 20,000 miles distance from India to get the help of the late Mrs. Mary Foster, and they found in her a second Visākhā.

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His Excellency Lord Willingdon Viceroy of India.

We are glad to announce that His Excellency Lord Willingdon, Viceroy of India expects to visit the Mulagandhakuti Vihara on the 16th inst. We hope to commemorate the Viceroy's visit by erecting a Torana on the front of the Mulagandhakuti Vihāra and to have it called the Willingdon Torana. In style it will be like the Sanchi Torana ,and will be built in concrete, will be 36 feet high and 12 feet wide. We trust that some wealthy Buddhist would send the money to pay the Architect. We want two thousand rupees.

* * * * *

Theosophy Company in India.

We thank the Theosophy Company of Bombay for presenting one copy of the Theosophical Glossary and one copy of Key to Theosophy to the Maha Bodhi Library attached to the Dharmarājika Vihara, College Square, Calcutta.

* * * * *

A Guest House wanted at Holy Isipatana.

The Maha Bodhi Society wish to build Guest houses to represent each Buddhist country at Holy Isipatana. Each cottage will cost the sum of Rupees 7000. We would like that Japan, Siam, Burma, Ceylon, China, Tibet, Nepal would each build a cottage to show their devotion to the holy site. We would like to see two young Bhikkhus from each of the above countries come over to Holy Isipatana to study Pali, Sanskrit, Hindi, English, Bengali, Urdu and later on become preachers to go the different provinces in India to preach the sacred Dhamma of Our Blessed Lord Buddha.

* * * * *

International Buddhist Institute at Holy Isipatana.

There are now ten young Sāmaneras at Holy Isipatana, Benares undergoing training in order to become preachers of

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the Dharma of Our Lord Buddha. Two thousand five hundred twenty-one years ago Our Lord sent SIXTY Arhat Bhikkhus all over India to preach the Dhamma from this holy Centre. The Maha Bodhi Society is of opinion the time is come to send a band of trained Bhikkhus to preach the Dhamma to the people of Europe and America. The Christian missionary societies of Europe and America have been active in sending during the last hundred years thousands of Christian preachers to Buddhist countries in Asia by spending millions of pounds annually to preach the Foolish Semitic Doctrine which is unscientific, unphilosophic and unethical. Science is against pagan superstitions. All religions are in the melting pot, and the only religion that will come out purified is the scientific psychological Religion of the Lord Buddha. Now is the opportunity for the Buddhists to help the Maha Bodhi Society.

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BOOKS RECEIVED.

Madame M. Salanave of 2004, 46 Avenue, Oakland, Calif. U. S. A. has presented a copy of the American edition of Madame H. P. Blavatsky's "Secret Doctrine" to the Mulagandhakuti Vihara library at Sarnath, Benares. We accept it with sincere thanks.

Mr. Dwight Goddard, Editor of the monthly Journal under the title of Zen is doing meritorious work to popularize the Dhyana doctrine in the United States of America. Practical instructions to develop Dhyana is what thoughtful people require to-day to realize the ineffable condition of Nirvana. In the Pali scriptures the Jhāna Doctrine is greatly emphasized as necessary to understand what Nirvana is. Pragñá and Jhána are the two concomitants which require practise to approach the shore of Nirvana. Mr. Goddard has published in English a book under the title of "A Buddhist Bible". His address is Thetford, Vermont. U.S.A. We thank

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Mr. Goddard for having presented a copy of the Buddhist Bible to the Maha Bodhi library.

* * * *

World Minus Christ.

"If Christ and what all he stood for were wiped out of the earth there would be total darkness" declared General Higgins addressing a huge gathering of the members of the Salvation Army and the public on the Christmas Day at Baptla.

This is a poetic exaggeration. If imperial Christianity disappears there would be brilliant sunlight in Asia. Opium and Cocaine trade will disappear, the sale of alcholic liquors will disappear, the abnormal slaughter of countless millions of innocent animals will disappear, the enslavement of smaller nations by the greedy buccaneering pirates will disappear. The Buddhist Countries in Asia will breathe freely. Says a writer in the Encyclopædia of Religion and Ethics:

"The Christians were first of all unpopular. Their monotheism was barbarous, their 'moroseness' offensive, their secrecy suspicious. They would have nothing to do with the public amusements, and their own secret rites were a cover for the foulest abominations."

From the beginning the Old Testament had been a stumbling block. The conceptions of comparative religion and scientific history were unknown; and to Gentile Converts much of its content was meaningless and offensive—the barbarous record of a barbarous tribe and age.—Vol. 9, pp. 743, 750.

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The Maha Bodhi Society

Founded by the Ven'ble ANAGARIKA DHARMAPALA

On 31st May, $\frac{2435}{1891.}$

LEGACIES AND DONATIONS

Are needed by the Maha Bodhi Society for the maintenance of the following meritorious institutions :—

(1) **MULAGANDHAKUTI VIHARA AND INTERNATIONAL BUDDHIST INSTITUTE, HOLY ISIPATANA, SARNATH, BENARES.**

(*a*) MULAGANDHAKUTI VIHARA, built at the holy spot after 800 years for the enshrinement of the Holy Relics of the Lord Buddha. Nothing can be more meritorious than to help this great work. Don't fail to visit the beautiful Vihara. Cost Rs. 1,14,000.

(*b*) MULAGANDHAKUTI VIHARA LIBRARY. We have erected the building, at a cost of Rs. 8,000. Equipment Rs.2,000. Funds are urgently required. Books manuscripts, Buddhist art works etc., are thankfully accepted.

(*c*) FREE DISPENSARY. Estimated cost of building Rs. 2,000. We solicit your help to start this very necessary piece of work for the poor villagers.

(*d*) INTERNATIONAL BUDDHIST INSTITUTE for the proper training of young Bhikkhus for Buddhist Missionary Work. Pali, Sanskrit, Hindi, Urdu, Bengali and English are at present taught. Legacies and donations are earnestly solicited to make this scheme a success. Kindly help to maintain the Samaneras already undergoing training. Cost of supporting one Samanera is Rs. 25/- per month. Monthly expenses Rs. 500.

(*e*) MAHA BODHI FREE SCHOOL gives elementary education to about 50 village children. We want an industrial branch added. Help this humanitarian work. We require Rs. 2,000.

(*f*) BHIKKHUS' RESIDENCE. To consist of 24 rooms, each costing Rs. 500/-. Build one room in your name. To build a small cottage the cost is Rs. 1,500/-.

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(2) SRI DHARMARAJIKA CHAITYA VIHARA, 4A, COLLEGE SQUARE, CALCUTTA.

This is the first Vihara built by the Maha Bodhi Society in its work of reviving the Dhamma in India and your help to maintain it is requested. Library, Free Reading Room and Buddhist Hostel are attached. There is a resident bhikkhu in charge of the Vihara. Visit the Vihara. Monthly expenses Rs. 50/.

(3) ZAWTIKA MEMORIAL DHARMASALA, MCLEOD. GUNJ ROAD, GAYA.

This Dharmasala was built for the use of pilgrims visiting the Bodhimanda at Buddhagaya. A free school has been recently established. A Bhikkhu resides there to help the pilgrims. The Dharmasala is about ten minutes walk from the Gaya Railway Station. Monthly expenditure, Rs. 50/-. We want your help to develop the school, and to buy more land. The cost of the plot of land is Rs. 1,500/-.

(4) BUDDHAGAYA REST HOUSE BUILT BY THE M. B. S. IN 1902.

Maintenance of a bhikkhu at this Rest House is also necessary for helping the pilgrims. Monthly cost to maintain two Bhikkhus Rs. 50/-. The Saivite menials are descrating the holy place.

(5) FOSTER MEMORIAL HALL, PERAMBUR, MADRAS.

Rs. 60 per month is required for the maintenance of the Bhikkhu who is doing Buddhist propaganda work. We have an elementary school.

(6) MAHA BODHI JOURNAL.

The Maha Bodhi Journal which is now in its 40th year is published at an annual loss of Rs. 1,500. Help to improve it by securing subscribers. Enroll yourself as a life subscriber by sending Rs. 75/- so that we may create a permanent fund for the Journal.

We want self-sacrificing men and women to carry on the work started by the Anagārika (now Bhikkhu) Dhammapala 41 years ago. For 2476 years the Buddha Dhamma existed.

REMEMBER OUR VARIOUS INSTITUTIONS WHEN YOU WRITE YOUR LAST WILL.

Correspondence invited

BRAHMACHARI DEVAPRIYA,
SECRETARY, MAHA BODHI SOCIETY,
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The Subscribers and Readers are requested to note the following reasons of delay caused during the publication of this issue :—

(1) The management of the Society and the Journal has been shifted to Sarnath.

(2) The staff was fully engaged in making the Sarnath Vihara Anniversary Celebration a success.

(3) Owing to the serious financial condition of the Maha Bodhi Society and lack of sufficient funds for the Journal, as also to make it an Anniversary Number, this Issue is being published as a combined issue for January and February 1933.

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For forty-one years the Maha Bodhi Society has been working in India to revive the Buddha Dhamma in the land of the Buddhas—The Society expects your help.

THE MAHA-BODHI

Journal of the Maha Bodhi Society.

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3. To revive ancient Buddhist arts and crafts by importing teachers from Buddhist countries.
4. To train youngmen of unblemished character to become Bhikkhu Missionaries to carry the message of the Lord Buddha of Love and Activity to the people of India and other countries.
5. To found the nucleus of a Buddhist University on the lines of the ancient University of Nalanda.
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Founded by the Ven'ble ANAGARIKA DHARMAPALA

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Correspondence invited

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SECRETARY, MAHA BODHI SOCIETY,
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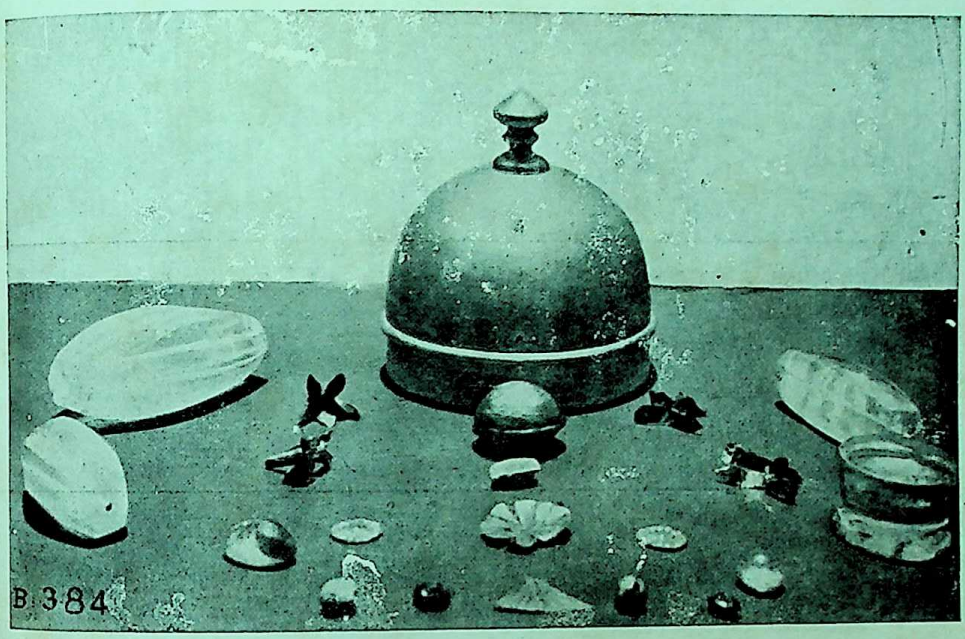

The Buddha relics from the Great Stupa at Nagarjunakunda. The bone relic and gold reliquary are diametrically opposite to the Stupa.

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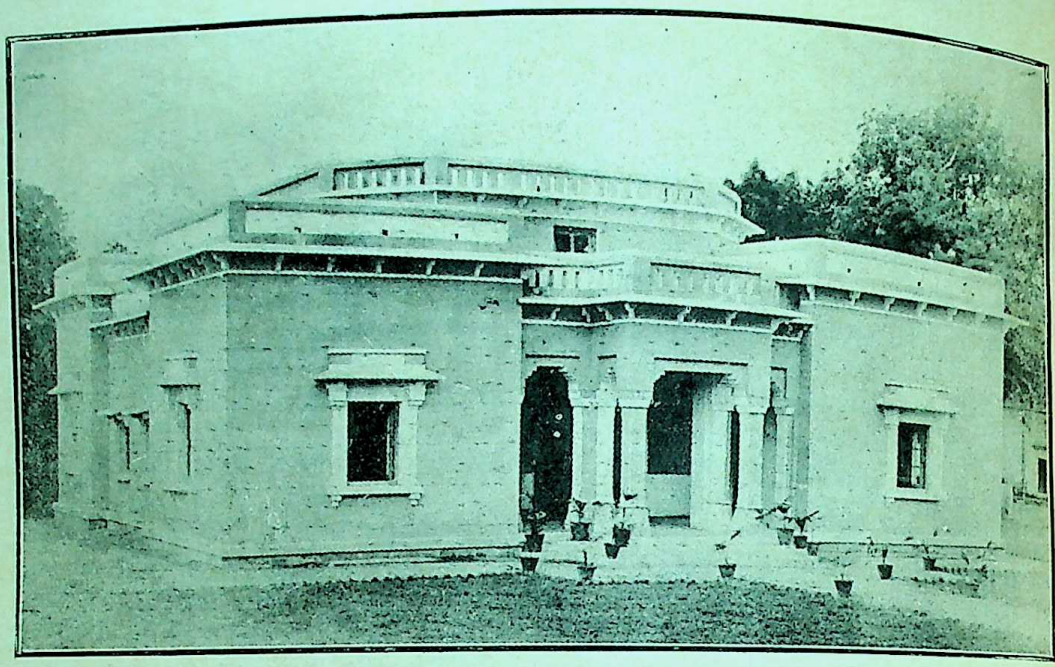

The Mulagandhakuti Vihara Library, Holy Isipatāna, Sarnath, Benares.

Inside view of the Library.

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Vol. 40.] NOVEMBER, B. E. 2476 / C. E. 1932 [No. 11.

THE FIRST ANNIVERSARY OF THE MULAGANDHAKUTI VIHARA

At the request of a large number of friends who desire to take part in the above function, the celebration will be held on the 27th, 28th and 29th December. This being a holiday period, it is more convenient for visitors from Buddhist countries to visit India. The programme, as announced, will consist of a Buddhist convention, Procession, Mela and Exhibition. The Holiest of the Holy Relics of the Lord Buddha which were kept enshrined within a stupa at Taxila for 20 centuries and were presented to the Maha Bodhi Society by the Government of India, will be exhibited for worship. For further particulars, apply to Secretary, Maha Bodhi Society, 4A, College Square, Calcutta.

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BUDDHISM AND MODERN INDIA

By Prof. Phanibhusan Adhikari, Benares.

Buddhism is coming to be revived in the land of its birth long after its decline and disappearance almost. The foundation of the *Mulagandhakuti Vihara* at the very spot where the Wheel of Dharma was first turned by the Tathagata Himself is no doubt highly significant for the purpose. The efforts that are being made by the Mahabodhi Society in the direction are indeed of very great value and so deserve due appreciation and wide sympathy. Already the society has started work at other centres in India, and it is well-known against what odds they are carrying on the work. The idea of founding a Vihara with an attached Buddhistic University on the very soil where the first of its kind was started by the great Founder Himself dates back to many years. The site had been selected, the plans made ready and the foundation-stone was also duly laid some nine years ago, but the actualisation of the idea was hitherto delayed, I understand, owing to lack of public support in this country. Even now the funds which have enabled the promoters of this movement to give shape to the idea are mostly of foreign origin. This shows the difficulties faced in this great undertaking and so speaks volumes for those whose untiring efforts have made it possible now to give a start to it. The seedling is laid down. The question is—will it find sufficient support in this land for its growth. Will it go on still needing foreign help for the purpose? Could it even have a continuous life, if it had to depend upon such precarious support from other countries? What is India herself prepared to do to keep alive in vigorous growth the plant, now of foreign graft, on the very soil which originally gave birth to it. These are the questions which naturally arise in our anxious mind when we review clearly

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the past history of the decline of Buddhism in India and the present circumstances—the cultural, social and political changes —through which the country is passing now. Does India, as she is situated now, need a revival of what was once an important movement in her old history for the good of the people then? The zealous promoters of the present movement, out of sincere faith in the merits of their cause, no doubt think that they have no need to consider these problems, trusting as they must be doing, to the sure success of the sacred undertaking backed so deeply by its past glory. It may be they are right, as it has been found in many other cases that no cause really good fails ultimately, if carried on faithfully and ardently by its promoters. But the success has none—the less depended in such cases upon the actual circumstances which demanded the movement. Do we find any such demand in the present circumstances of this country for the revival of a faith, which she, for good or evil, allowed ones to decline and disappear almost. I say 'almost', for though Buddhism in its primitive form is a rare thing to find in India now, certain cults it gave rise to in the course of its spread and development are continuing still at certain places under disguised form and in different names, as, for instance, the Dharma cult in Bengal. Inwardly, it does not seem that Buddhism has died out. For the essentials of the teaching appear to have gradually merged into the general culture of the land and assimilated therewith, so that we are in a way Buddhists in culture now, though not in faith. This is also a matter of importance which has to be taken into consideration in connection with the present movement of revival. For what exactly is going to be revived by its enthusiastic promoters.

The idea underlying the movement is, so far as I understand, to spread the teachings of the Faith, as of old, not only in this land but also outside, through devoted workers specially trained for the purpose. This preparation needs a suitable Home (if we may be allowed to call it so) where the *Bhikshus* may live quietly and undergo the necessary training to make

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them fit, both intellectually and spiritually, to undertake the work. The idea of the University is perhaps to serve the purpose of intellectual preparation, and it is commendable no doubt so far as it goes. The choice of the very spot whence the teachings spread originally, is also no doubt a happy one. Migadaya (present Saranath) has its hoary associations and unique sacredness for the purpose. But what are the teachings going to be like and what are the subjects going to be taught and studied at the University? For Buddhism, as a cult and a philosophy, has had a long course of development even in this land, not to speak of that which it has undergone, and is still undergoing, in other countries which are pre-eminently Buddhistic. Which of the various phases of the development going to be specially selected in the present undertaking? Not certainly the whole of them. If not, what special part of them? The movement, as it has been started, has its origin in what is called the Southern School and the Maha Bodhi Society hails from Ceylon. Is it the *Theravada,* which is supposed to be the oldest representation of the original teachings of Gautama himself, that is going to be revived in India, and the teachings at the new Vihara and University are to be simply on the lines held to be primitive? Is no phase of the later development into what is called *Mahayana* going to find a place there? But India, as it gave birth to the former, gave birth to the latter as well. Both belong to her past! Why then this partiality, if my surmise be correct, regarding the purpose of the present movement? The promoters of the movement have no doubt their own grounds for the choice, if there is one, and they may, let us hope, be justified by success in their endeavour. But will India accept it, in good faith, in her present condition. Would the nature of the teachings going to be undertaken suit her present circumstances? There is one thing true of Buddhism, as of nothing else of the kind so much, namely that it has always, in the course of the history accommodated itself to the actual condition of the people among whom it was spread, and its

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various phases are partly due to this one feature of it. And why? The obvious reason is that the Buddha himself stood for no special cult, but for the removal of human suffering by going deeply into the very root of it. He stood for humanity and spoke for humanity itself, and not for any particular people. No wonder, therefore, that Buddhism is regarded as a universal religion. The teachings of the Enlightened One appeal to man in common, and the fine psychological observations on which the teachings are based are of the common mind of man. Buddhism is pre-eminently an ethical philosophy of life, and the ideal it sets up touches the common aspirations of man. But the effectuation of the ideal, in any case, demands necessarily consideration of the concrete circumstances and the level of understanding of the people concerned. For no ideal can be realised in the abstract. The revival of Buddhism, if it is to be effective, will have, therefore, to select out and emphasise that which is of universal value in the teachings of the Sakyamuni and work to bring them into touch will the actual circumstances, social and political, prevalent in India now, and with the general intellectual level of the people. There is no demand for a new religion or a new cult at present. We have already too many of them. What is wanted is an inwardness—a new spirit—to saturate and strengthen the struggles for the higher in our present life. There is much in the teachings of Gautama to furnish this spiritual inwardness. It would be well, I think, for the success of the movement, if it made this its special object, instead of creating another sect with its special cult by the side of the many that exist now. This is about the practical side. As to the theoretical side it is not definitely known yet on what lines the studies in the proposed University are to proceed. No selection and emphasis of any special philosophical doctrine or doctrines would do for the ideal of a University, which is to appeal to the intellectuals of this age. Let us hope the teachings there would be broad and liberal enough to include within their scope all the phases which

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Buddhistic thought has presented in the course of its development and expansion.

A PIONEER MISSIONARY—II

By S. Haldar.

The Hindus and Buddhists who do not hold the dogma exclusive salvation, have always pursued a policy of "live and let live" towards people who profess other religions. The early missionaries in India met with a friendly reception from the Hindu Rajas generally. In Benares, the place which bears painful testimony to the vandalism of Moslem sovereigns in regard to Hindu places of worship, the Maharaja (Kashinaresh) has made a free grant of a plot of land to the Moslem community for their Id prayers. The Hindus and Buddhists have, in practice, followed Christ's precept by turning to the striker of one cheek the other cheek also. The Maharaja of Travancore was friendly to Xavier and gave protection to his converts. Xavier was the Maharaja's guest and obtained his permission to convert his subjects in exchange for a mission which Xavier undertook on the Maharaja's behalf to the Governor-General at Goa. He "bestowed summary baptism upon ten thousand of the Maharaja's subjects in a month." The Machhwas knew nothing of the dogmas of Christianity but they "had simpler reasons for their conversion. Christianity was to them a not unpleasant rite which carried with it the appreciable advantage of protection by Portuguese cannon." Neophytes deputed by Xavier had converted villages on the coast of Manaar. These converts were wiped out in a general massacre of Christians. After the massacre of Manaar Xavier's Christian wrath superseded all other emotions. He departed a few days before Christmas for the north, where the Governor-General was, and returned to

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Cochin within a month as an authorised officer of pious vengeance. Xavier was at this time completely engrossed in one of those politico-religious preoccupations to which the missionary temperament is subject. In his letters he speaks repeatedly of Ceylon and of the necessity of punishing the king who had dared to extirpate Christian converts. His thoughts are all fire and indignation against the infidel monarch, whom he will save from death if a Christian repentance is forthcoming, but who otherwise must expiate his crimes.

Xavier found Goa itself to be the Gomorrah of India. He was thrown into dismay by the spectacle of the life led by the Christians of the city and devoted his three months there (as on his later visits) to an attempt to arrest their degeneration. He perceived that it would be useless to attempt to Christianize the pagans and Mahommedans until the Christians could be used as an example. He wrote to Ignatius that the fruit of his labour was not good ; and, indeed, four years after his death Malacca is again described (by Ualignani) as a centre of all wickedness.

This extraordinary man worked as a missionary for ten years only, out of whcih he spent some time in China, Japan and the Dutch Indies. During this short period he managed to baptize about forty thousand of the Hindu heathen. The *modus operandi* adopted by him is a reflection of the effulgence of this pioneer missionary. He did not learn any of the Indian languages and he employed interpreters who could not interpret. He described his own masterly method in a letter to his fellow Jesuit, Loyola : "You can imagine the life I lead here, and what my sermons are like, when neither the people can understand the interpreter nor the interpretor the preacher —to wit, myself. I ought to be a past-master in the language of dumb show. Nevertheless, I am not altogether idle, for I need no translator's help in the baptism of newly bron children." This most brilliant and dazzling figure in the galaxy of missionaries was not at all satisfied with his bag of forty thousand converts in less than ten years. As a meek

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agent of Christ he wrote to his friend Loyala: "The natives are so terribly wicked that they can never be expected to embrace Christianity." Later, on his suggestion, the King of Portugal directed his Viceroy and Deputy Governors in India to actively co-operate with the Jesuit Missions, and thence-forward the work of conversion went on merrily.

The Miracles of St. Francis Xavier:

Travancore contributed its share to the literature of Xavier years later: it was related that he had raised the dead and that he had spoken the language of the country at once, without preparation. It was unfortunate for him that this 'gift of tongues' which was so liberally attributed to him after his death did not help him much in life. His copious correspondence is full of complaints about the difficulty of language in all countries. In this particular case he clearly states that he could not understand the inhabitants of Travancore nor they him. Perhaps the most wonderful of his miracles is that of the Crab and the Crucifix. The story runs: Xavier was on his way to Ceram through a sea sown with reefs, when a storm arose. He quieted the tempest by touching a wave with his crucifix. The waves swallowed the crucifix and subsided. A day later the ship reached Ceram, where Xavier disembarked. He walked along the beach with a Portuguese artillery-man (the narrator) when a crab moved majestically up out of the sea, carrying the crucifix in its claws. The creature deposited the emblem at Xavier's feet and returned to the sea.

The life of St. Francis Xavier furnishes a fascinating study of the spread of Christianity in India. It illustrates the readiness of an ignorant people, tied irrevocably down by the hoary authority of a priest-ridden religion to superstitious beliefs, to adopt another faith which is also based on credulity regarding the supernatural and on irrational fear of the unknown. In changing Christianity for their old religion the *hoi polloi* only left a weak and ill-organised system for one better

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regulated but more specious. The step was an easy one. [Information for these notes has been freely drawn from an article on Francis of Xavier written by Mr. Vincent Sheean in *Asia* (New York) for February, 1929].

HOW MAN MAY CONQUER FEAR?

A public discussion was held on the above subject at the Whitefield Central Mission, London, under the auspices of the Three-fold Movement. Sir Francis Younghunband took the chair and the speakers included—Rev. Albert D. Belden, B.D. (Christian), Dr. Hari Prasad Shastri (Hindu), Mr. A Yusuf Ali (Moslem), Rabbi Israel Mattuck (Jew) and Bhikkhu Ananda Kausalyayana ((Buddhist). The meeting was well attended.

Bhikkhu Ananda, speaking from the Buddhist point of view, said :—

Ladies and Gentlemen,

A boy in village was much afraid of going into a certain dark room of his house. He believed that there lived a terrible monster in that room, who would eat him up if he ever went in. His father did his best to assure the boy that there was nothing in the room and that he was afraid without any real cause. But the boy had seen the monster and he believed in himself more than in his father. Seeing that there was no way of saving the boy from the monster of his mental creation, his father thought of a plan and discussed it with his servant. The father and the servant both agreed.

One fine day the father called upon his boy and said: "Look here, my boy, all these days I thought that I was right and you were wrong, but now I find that you were right and I was wrong. Before I thought that there was no monster in the room, but now I have found out for myself that there is one and that he is a very dangerous one. We must all be

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very careful about him." After a few days again he called his son and said: "Look, here, after so many days the devil has appeared to-day. I have decided to fight and kill him. If you would join me, then go and bring your stick, for there is no time to loose. The boy got excited, he had no time to think so he went into the house and brought his stick. When father and son entered that particular room they saw that really there was a giant there (for you know the servant was consulted in this connection). The father pointed out to the boy the ear of the giant and asked him to take courage. The boy, though a trifle afraid, still would not leave his father to face the monster alone. Father and son both fell on the monster with their sticks and the first Lathi blow that fell on the head of the monster was as hard as that which falls upon the head of the Indian Satayagrahi. The Monster or the servant concealed behind, shrieked. Then there came the second, the third and the fourth blow. The monster fell to the ground. The boy saw in the dark that something really did fall on the ground. Father and son rejoiced for they had killed the monster. The whole family celebrated the victory. Everybody was glad, for the boy now began to go into that room frequently without any fear. Here you see that the father, in order to kill the monster of the boy's mental creation, first had to create one and then kill him.

In this world, as a result of our faulty observations and faulty conduct, we have created thousands of fears and made ourselves their slaves. And if somebody tells us some straightforward way of conquering fear, we do not believe him. We require that our fear should first be materialised before us and then destroyed. I feel that it is because of this childish nature of ours that we have in different religions, so many different ways of conquering fear. Children when they swing up high in the air, are sometimes asked to shut their eyes if they ever feel afraid; as if a fall with closed eyes will not hurt them as much as with open eyes. A pigeon when attacked by a cat shuts its eyes. It thinks "Just as I do not see the cat,

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similarly the cat also does not see me." But you know that this simply makes the task of the cat easier. Similarly there are many people who believe that one of the ways of escaping from fear is to shut ones eyes against it, to turn ones attention to something else. To shut ones eyes to fear is no way of escaping from it. It is far better to keep ones eyes open and face the danger, than to close them and be devoured by it.

Some people think and suggest that it is easier to run away from fear than to face it. But I tell you the testimony of those who have tried this experiment—the fear has never left them. It has followed them like a man's shadow. Here in this country you may not realise very vividly to what an extent a man is followed by his shadow ; but in Ceylon where we always have a fine day, it is impossible to escape from ones shadow.

Still others think that some external refuge might protect them. They driven by fear go to a mountain, to a sacred grove of trees, to certain tombs or resort to a magical formula or a Mantram. Others conceive of a higher being than themselves,—an Indra, a Brahma, a Shiva, and seek refuge under him. Others think of a being which they conceive to be highest of all and go for refuge under him. To all such fearful men, the Buddha points out: "None of these is a safe refuge, none of these can deliver any body from fear."

The refuge or the weapon which can conquer fear, according to Buddhism is other than all of these. You may be anxious to know what it is. It is so simple that when you know you will say that you already knew it. The weapon is to know the cause of fear and destroy the cause itself so that the effect may not rise at all. What is the cause of fear? The cause of fear according to Buddhism is the corruption of the heart which is the rseult of "Ardent lusts and longings, evil dispositions of the mind and all other such factors which make our lives impure." The Buddha in one of His discourses which have been handed down to his disciples from genera-

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tion to generation for the last twenty-five hundred years, says: "All those who are unpurified in deeds, words, thoughts and manner life; even because unpurified are seized with mortal fear and terror."

Therefore to one who wants to conquer fear, the Buddha says: "and I do not stand between you and the Buddha, for I quote directly from the Scriptures: Let him set upon himself the task of purifying his life—let him be pure of mind, deed and thought—let him escape from eager craving—let him be filled with loving kindness—let him be free from sloth and torpor—let him be serene of mind—let him not exalt himself and disparage others; and thus let him become the conquer of all fear and forever."

This is the simple—no doubt somewhat uncompromising—Teaching of the Buddha—who does not give us any testimony whatsoever in support of what he says other than his own experience; and asks us to believe in it only if it agrees with our own experience. I stated it as it is; for I feel I should fail in my duty, if I minimise it in the least. May all creatures be happy!

ANATTA AND MORAL RESPONSIBILITY

By A. B. Jayasundara.

Our esteemed brother Pandit Sheo Narain's instructive contributions to successive issues of this Journal have kept alive the sustained interest of the readers. I feel sure they will join me in according him our grateful thanks.

In the August number he pertinently calls attention to a volumnious work by Mr. Har Dayal on "The Bodhisatva Doctrine", gives a lengthy quotation from that book and pathetically adds as follows:—

"One point has always puzzled me in my readings of Buddhist literature and it is this: What survives death to

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bear the results of karma in one's life? . . . . I wish some learned Buddhist scholar who has studied the subject in Pali would throw some light on the subject to set at rest the controversy."

Let me confess at the outset that I do not intend to pose as "a Buddhist scholar who has studied the subject in Pali". Far from, it. But as an earnest student of the Dhamma, who experienced the same difficulty, our friend will pardon me, if I venture to intrude where angels should fear to tread.

Difficulties on religious questions are in the very nature of things altogether personal to the individual concerned. This is obviously the reason why Our Lord in common with other religious teachers, adopted the dialogical method of instruction. The most persuasive reasoning was the *argumentum ad hominem*. A fully sounded phesio or a set discourse seldom hit the point of an enquirer's doubt or difficulty.

I shall therefore with our learned brother's permission present my views on the question, at issue in the form of a dialogue, at the same time tendering him my humble apologies for the liberties I propose to take with him, by imputing to him words which he may perhaps repudiate.

S. N.—My friend, let us have a heart to heart exchange of views on the vested subject of "Anatta and Moral Responsibility."

A. D.—I shall be only too glad. But you must pardon me my short-comings.

S. N.—That is alright. We are not infallible—not even the youngest among us.

A. D.—That reminds me we both are past and three score years—I cannot consistently plead—'deal gently with the young man.'

S. N.—Let me plunge *in medias res*. To put it categorically—did the Buddha teach Anatta or Atta?

A. D.—Most emphatically Anatta and not Atta.

S. N.—Are you quite sure on the point?

A. D.—I am as certain as the sun is the centre of the

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solar system. Until Copernicus discovered the heliocentric system the world believed the Ptolemaic geometric theory. Likewise, until the Lord Buddha proclaimed the Anatta-doctrine mankind was enmeshed in the ego-centric, atmanistic heresy.

S. N.—That sounds rather dogmatic, does it not? But quote your authority please.

A. D.—Why, my first authority is the First Step of the Eight-fold Path.

S. N.—That is strange indeed. Where is Anatta in the First Step? I cant find it.

A. D.—I am not surprised. In Sanyutta Nikāya, 21 (5) the Master says: "When one understands that form, feeling and the other khandhas are transient, subject to pain and soul-less (Anatta), in that case one possesses Right Understanding."

S. N.—That bears you out, I admit. Do you then maintain that one who hugs the Atta-heresy, is a micchādiṭṭhi-ergo not a Buddhist?

A. D.—Most certainly yes, if we abide by the Master's teaching.

S. N.—Your second authority please?

A. D.—I rely next on Anatta-lakkhanasutta, the second sermon delivered to the Pancavaggiya-bhikkhus on the fifth day after the first sermon—"The Turning of the Wheel of the Law."

S. N.—Now my friend. There I think I catch you napping. I put to you this poser: Did not myriads attain Nibbana as a result of the first sermon, even before the specific discourse on Anatta-lakkhana was preached? If so the Anatta-teaching was not a *sine quanon* for winning Arahantship.

A. D.—Bear with me sir, for a moment. The wonder is that not one of the five bhikkhus, let alone the myriads of Devas and Brahmas, became an Arahant, on hearing the first sermon and only one out of the five namely Añña Kond añña gained the "Spotless Eye of Truth" as a Sotāpanna.

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S. N.—But how did Añña Kondañña break the fetter of Sakkāya-diṭṭhi without the aid of the Anatta-teaching?

A. D.—Quite right sir, that is just the point, I am glad you appreciate it. May I recall what I have already said? I showed you by a quotation from Sanyutta, that Anatta is implicit in the First Step of the Path ; and that fact barely sufficed a Sotapanna to break asunder the gross fetter of Sakkāya-diṭṭhi. But the explicit elucidation of Anatta in the second sermon was a *sine quanon* for an Arahant to do away with the finer fetters of Māya, Uddhacca and Avijjā.

S. N.—I regret I do not follow you. Do you contend seriously that full realisation of Anatta is not indepensable to break a gross fetter, where as it is essential to get rid of a finer fetter?

A. D.—That does sound paradoxical. But I humbly submit it *is* so. Every Arahant extinguishes the Asavas, but not the Anusaya (tendencies) to such Asavas, which a Buddha alone can eliminate. Does that not demonstrate to a nicety, that a keener Insight, a greater Realisation is essential to get rid of a finer and therefore more elusive evil?

S. N.—Bravo friend! That hits the nail on the head. If is sound reasoning, I grant. But need we further particularise about a basic teaching like Anatta?

A. D.—Surely not, Anatta runs like a streak of scarlet right through the Piṭakas. There is no mistake about that. One can gauge its utmost value from these facts. It is by the clear Insight into the reality of things—Yathā bhuta ñāna dassana that one sees Nibbāna.

S. N.—What is this clear Insight—Nāna dassana? I am curious to know.

A. D.—It is purely and simply seeing in terms of Anicca, Dukkha and Anatta. And therefore conversely to see wrongly is to see in terms of Nicca, Sukha and Atta, as all Micchādiṭṭhis do. Moreover, this all-important subject of Anatta is placed at the fore front in the very first discourse on Brahma-jāla in the Dīgha-Nikāya, it also forms the main

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theme of the first chapter of the Kathāvatthu and of the later Milinda-panha.

S. N.—But what does our author Mr. Har Dayal say? "It is certain", he emphatically writes, "that the Mahanayist writers believed in the continuity of personal identity in the most unmistakable terms." Surely he must have good reason to say so.

A. D.—Well, it is difficult to say whether Mr. Har Dayal's grounds are good or bad, until we have them before us. For the present let us be guided by the father of Mahāyāna. Asvaghosa himself "the very pivot champion, promulgator and expounder" of it as Dr. Suzuki aptly calls him. Asvaghosa opens his famous Sarddhotpāda-sāstra (translated as the Awakening of Faith) the bible of Mahāyānism, as follows: "Adoration to the Dharma whose essence and attributes are like the ocean, revealing to us the principle of Anatman and forming the storage of infinite merits." Dr. Suzuki is perhaps the greatest living authority on Mahāyana. Do please mark what he writes: "The Doctrine of Anatman is considered to be one of the most important and characteristic features of Buddhism and justly so, for both the Hinayana and the Mahāyana uphold this as essential. . . . . In the case of the Anatman or non-ego theory, the Mahāyanists assert that there is no atman or ego-soul, not only in its subjective aspect but in its objective application. That is to say, they deny with the Hinayanists that there is such a thing as the ego-substance behind our consciousness as a cover etc., simple, ultimate, independent unit; but they go still further and declare that this objective world too has no atman, no ego, no God, no personal creator no Ishvara working and enjoying his absolute transcendence behind this concatenation of cause and effect. This is technically known as the double negation of the subjective and objective world and for this reason the Mahāyana school has often been called, thought unjustifiably and quite incorrectly, Nihilism or Sunyavadin."

(*To be continued*)

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LOVE AND COMPASSION

On one occasion when a dispute arises in the band of his disciples, Buddha narrates to the discontented the history of King Long-grief, whom his powerful neighbour Brahmadatta had driven from his kingdom and deprieved of all his possessions. Disguised as a mendicant monk the vanquished king fled with his wife from his home and sought safety in concealment at Benares, the capital of his enemy. There the queen bore him a son, whom he named Long-life : who became a clever boy, proficient in all arts. One day Long-grief was recognized by one of his quondam courtiers and his place of concealment betrayed to the king, Brahmadatta : thereupon the king ordered him and his wife to be led bound through all the streets of the town, and then hewn into four pieces outside the town. But Long-life saw how his father and mother were being led in chains through the town. And he went up to his father, who said to him : "My son Long-life, look not too far and too near. For enmity comes not to an end by enmity, my son Long-life ; by non-enmity, my son Long-life, enmity comes to an end."

Thereupon king Long-grief and his wife were put to death. But Long-life made the guards who were placed over the corpses drunk, and when they had fallen asleep, he burnt both the dead and walked with folded hands three times round the funeral pile. Then he went into the forest and wept and wailed to his heart's content, then washed away his tears, went into the town, and took service in the king's elephant-stall. By his beautiful singing he won the favour of Brahmadatta, who made him his trusted friend. One day he accompanied the king out hunting. They two were alone : Long-life had so managed that the retinue took another road. The king became tired, laid his head in Long-life's lap, and soon fell asleep. Thereupon thought the youth Long-life "this

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king Brahmadatta of Benares has done us much evil. He has taken away our army and baggage, and land, and treasure, and stores, and has killed my father and mother. Now is the time come for me to satisfy my enmity." And he drew his sword from the scabbard. But just then this thought occurred to the youth Long-life: "My father has said to me, when he was being led away to execution: "My son Long-life, look not too far and not too near. For enmity comes not to an end by enmity, my son Long-life; by non-enmity my son Long-life, enmity comes to an end.' It would not be right for me to transgress my father's words." So he put his sword back in the scabbard again. The desire for revenge comes over him three times: three times the recollection of his father's last words overcomes his hatred. Then the king starts up from sleep: an evil dream has awakened him; he has dreamed about Long-life, that he is taking life with the sword. "Then the youth Long-life seized with his left hand of King Brahmadatta of Benares, and with his right he drew his sword, and he said to Brahmadatta, the king of Benares: 'I am the boy Long-life, O King, the son of King Long-grief, of Kosala. Thou hast done us much evil; hast taken away our army and baggage, and land, and treasure, and stores, and hast killed my father and mother. Now is the time come for me to satisfy my enmity.' Then the king Brahmadatta of Benares fell at the feet of the young Long-life, 'Grant me my life, my son Long-life: grant me my life, my son Long-life!' 'How can I grant thee thy life, O king? It is thou, O king, who must grant me life. Then grant thou me life, my son Long-life, and I will also grant thee life.' Then the king Brahmadatta of Benares and the boy Long-life, granted each other life, gave each other their hands, and swore to do each other no harm. And King Brahmadatta of Benares said to the young Long-life 'My son Long-life, what thy father said to thee before his death "Look not too far and not too near. For enmity comes not to an end by enmity: by non-enmity enmity comes to an end"—what did thy father mean by that?' 'What my

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father O king, said to me before his death: "Look not to far," signifies: "Let not enmity long continue;" that was what my father meant when he said before his death: "Look not too far." And what my father, O king, said to me before his death: "Not too near," signifies: "Fall not out too readily with thy friends;" that was what my father meant when he said to me before his death: "Not too near." And what my father, O king, said to me before his death: "For enmity comes not to an end by enmity; by non-enmity enmity comes to an end," signifies this: Thou, O king, hast killed my father and my mother. Were I now, O king, to seek to take thy life, then those who are attached to thee, O king, would take my life, and those who are attached to me, would take their lives; thus our enmity would not come to an end by enmity. But now, O king, thou hast granted me life and I, O king, have granted thee life: thus by non-enmity has our enmity come to an end. This is what my father meant when he said to me before his death: "For enmity comes not to an end by enmity; by non-enmity enmity comes to an end." Then King Brahmadatta of Benares reflected: 'Wonderful! Astonishing! What a clever youth is this Long-life, that he can expound in such detail the meaning of what his father has so briefly said.' And he gave him all that had belonged to his father, army and luggage, and land, and treasure, and store, and gave him his daughter to wife."

While Buddhism enjoins the forgiveness of the wrongs which others have done us, we ought not to overlook the thought which incidentally peeps out from this moral, that in the dealings of the world forgiveness and reconciliation are a more profitable policy than revenge. The proposition that enmity comes not to an end by enmity is verified in a very substantial way in the case of the clever lad Long-life: instead of losing his life, he obtains a kingdom and king's daughter to wife.

Oldenburg's "Buddha."

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PAINTINGS FROM TIBET

Ready for Buddhist Art Exhibition.

Remarkable Buddhist paintings have arrived in London, and are being housed in the Buddhist Temple, which occupies a mansion near Regent's Park ready for the Buddhist Art Exhibition which will be held there this week.

There are thirty of these paintings which were discovered by Sri Rahul, the Buddhist monk now in London, during his travels in Tibet. He bought some from monks of the Tashi-Lunpo Monastery, and others from monks living in monasteries near the wild Tibetan ranges.

When the Tashi Lama, who has spiritual authority equal to that of the Dalai Lama, fled to China during the recent troubles in Tibet, his 13 valuable paintings were confiscated by the Government and sold. They were bought by Sri Rahul, and form the jewels of the collection which has now reached London.

The whole collection are the work of old Tibetan masters who learnt their art at the Indian universities of Nalanda and Vikramashila. The technique is Indian and the dress, ornaments pose, and even the faces of the gods and goddesses are exclusively Indian.

Most of the persons depicted are Dalai Lamas of the past, and they are done on Chinese silk, and have Chinese embroidery below them.

The Exhibition at which they are to be displayed will be the first Buddhist Exhibition ever held in Great Britain.

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SUNITA, THE SCAVENGER

Interesting, is the narrative which is attributed to the Thera (Elder) Sunita in the collection of "Sayings of the Elders" (Theragātha): "I have come of a humble family, I was poor and needy. The work which I performed was lowly, sweeping the withered flowers (out of temples and palaces). I was despised of men, looked down upon and lightly esteemed. With submissive mien I showed respect to many. Then I beheld the Buddha with his band of monks, as he passed, the great hero, into the most important town of Magadha. Then I cast away my burden and ran to bow myself in reverence before him. From pity for me he halted, that highest among men. Then I bowed myself at the Master's feet, stepped up to him and begged him, the highest among all beings, to accept me as a monk. Then said unto me the gracious Master, the compassionator of all worlds: 'Come hither, O monk;' that was the intiation which I received." (Sunita further relates how he withdrew to the forest, and there wrapt in contemplation, longed for deliverance. The gods came to him and paid him reverence.) "Then the Master saw me, how the host of the gods surrounded me. A smile broke over his features, and he spake these words: "By holy zeal and chaste living, by restraint and self-repression, thereby a man becomes a Brahman: that is the highest Brahmanhood."

THE HIMALAYAN ADEPTS K. H. & M. AND BUDDHISM

In the introductory page in "The Mahatma Letters to A. P. Sinnett" there is a specimen of Mahatma K. H.'s writing wherein you find the statement that 'The only refuge for him who aspires to true perfection is Buddha alone'. In

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letter No. 10 containing entire six pages the Mahatma K. H. gives his views on God, wherein he says: "Therefore the God here offered to the adoration of the xixth century lacks every quality upon which man's mind is capable of fixing any judgment. What is this in fact but a being of whom they can affirm nothing that is not instantly contradicted. Their own Bible their Revelation destroys all the moral perceptions they heap upon him, unless indeed they call those qualities perfections that every other man's reason and common sense call imperfections, odious vices and brutal wickedness. Nay more he who reads our Buddhist scriptures written for the superstitious masses will fail to find in them a demon so vindictive, unjust so cruel and so stupid as the celestial tyrant upon whom the Christians prodigally lavish their servile worship and on whom their theologians heap those perfections that are contradicted on every page of their Bible. Truly and veritably your theology has created her God but to destroy him piecemeal. Your church is the fabulous Saturn, who begets children but to devour them."

* * * * * *

"It is neither nature nor an imaginary Deity that has to be blamed, but human nature made vile by selfishness. Think well over these few words ; work out every cause of evil you can think of and trace it to its origin and you will have solved one-third of the problem of evil. And now, after making due allowance for evils that are natural and cannot be avoided,—and so few are they that I challenge the whole host of Western metaphysicians to call them evils that pursue humanity ever since that cause became a power. It is religion under whatever form and in whatsoever nation. It is the sacerdotal caste, the priesthood and the churches ; it is in those illusions that man looks upon as sacred, that he has to search out the source of that multitude of evils which is the great curse of humanity and that almost overwhelms mankind. Ignorance created Gods and cunning took advantage of the opportunity. Look at

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India and look at Christendom and Islam, at Judaism and Fetichism. It is priestly imposture that rendered these Gods so terrible to man ; it is religion, that makes of him the selfish bigot, the fanatic that hates all mankind out of his own sect without rendering him any better or moral for it. It is belief in God and Gods that makes two-thirds of humanity the slaves of a handful of those who deceive them under the false pretence of saving them. Is not man ever ready to commit any kind of evil if told that his God or Gods demand the crime? ; voluntary victim of an illusionary God, the abject slave of his crafty ministers. The Irish, Italian and Slavonia peasant will starve himself and see his family starving and naked to feed and clothe his padre and pope. For two thousand years India groaned under the weight of caste, Brahmins alone feeding on the fat of the land, and to-day the followers of Christ and those of Mahomet are cutting each other's throats in the names of and for the greater glory of their respective myths. Remember the sum of human misery will never be diminished unto that day when the better portion of humanity destroys in the name of Truth, morality, and universal charity, the altars of their false gods.

"If it is objected that we too have temples, we too have priests and that our lamas also live on charity . . . . let them know that the objects above named have in common with their Western equivalents, but the name. Thus in our temples there is neither a god nor gods worshipped, only the thrice sacred memory of the greatest as the holiest man that ever lived. If our lamas to honour the fraternity of the Bhikkhus established by our blessed master himself, go out to be fed by the laity, the latter often to the number of 5 to 25,000 is fed and taken care of by the Samgha (the fraternity of lamaic monks) the lamassery providing for the wants of the poor, the sick, the afflicted. Our lamas accept food, never money, and it is in those temples that the origin of evil is preached and impressed upon the people. There they are taught the four noble truths —ariya sakka, and the chain of causation, (the 12 nidânas) gives

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them a solution of the problem, of the origin and destruction of suffering.

Read the Mahavagga and try to understand not with the prejudiced Western mind but the spirit of intuition and truth what the Fully Enlightened one says in the 1st Khandhaka. Allow me to translate it for you.

"At the time the blessed Buddha was at Uruvella on the shores of the river Neranjan as he rested under the Bodhi tree of wisdom after he had become Sambuddha, at the end of the seventh day having his mind fixed on the chain of causation he spake thus: 'from Ignorance spring the samkharas of three-fold nature—productions of body, of speech, of thought. From the samkharas springs name and form, from this spring the six regions (of the six senses the seventh being the property of but the enlightened); from these springs contact from this sensation; from this springs thirst (or desire, Kama, tanha) from thirst attachment, existence, birth, old age and death, grief, lamentation, suffering, dejection and despair. Again by the destruction of ignorance, the Sankharas are destroyed, and their consciousness name and form, the six regions, contact, sensation, thirst, attachment (selfishness), existence, birth, old age, death, grief, lamentation, suffering, dejection, and destroyed. Such is the cessation of this whole mass of suffering."

Knowing this the blessed one uttered this solemn utterance. "When the real nature of things becomes clear to the meditating Bhikshu, then all his doubts fade away since he has learned what is that nature and what its cause. From ignorance spring all the evils. From knowledge comes the cessation of this mass of misery, and then the meditating Brahmana stands dispelling the hosts of Mara like the sun that illuminates the sky."

Meditation here means the superhuman (not supernatural) qualities, or arhatship in its highest of spiritual powers."

The principles of the Theosophical Society have undergone a complete change. In another letter the Mahatma writes:—"There was a time, when from sea to sea, from the

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mountains and deserts of the north to the grand woods and downs of Ceylon, there was but one faith, one rallying cry—to save humanity from the miseries of ignorance in the name of Him who taught first the solidarity of all men. How is it now? Where is the grandeur of our people and of the one Truth? These, you may say, are beautiful visions which were once realities on earth, but had flitted away like the light of a summer's evening. Yes ; and now we are in the midst of a conflicting people, of an obstinate, ignorant people seeking to know the truth, yet not able to find it for each seeks it only for his own private benefit and gratification, without giving one thought to others. Will you, or rather they, never see the true meaning and explanation of that great wreck and desolation which has come to our land and threatens all lands—yours first of all? It is selfishness and exclusiveness that killed ours, and it (is) selfishness and exclusiveness that will kill yours—which has in addition some other defects which I will not name. The world has clouded the light of true knowledge, and selfishness will not allow its resurrection, for it excludes and will not recognise the whole fellowship of all those who were born under the same immutable natural law."

MESSAGE TO MAHATMA GANDHI

Bombay, 10th September, 1932.

Dear Mahatmaji,

At the meeting of the Buddha Society yesterday Mr. K. Natarajan proposed the following message to be sent to you and it was unanimously adopted. I have the honour to forward it herewith.

I beg to remain,
Dear Mahatmaji,
Your most obdient servant,
(Sd.) A. L. NAIR,
President,
Buddha Society.

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"On the eve of your sublime sacrifice for the emancipation of our Antyaja brethern and sisters from their agelong servitude, your friends of the Buddha Society wish to tell you that their heartfelt prayers are with you. They recall the memorable occasion of the Lord Buddha's Jayanti when you presided during your convalescence at Juhu on the 18th May, 1924, after your last imprisonment and the inspiring words which you spoke then on the life and the teachings of the Sakyamuni, who more than 24 centuries ago, showed by precept and example that antyaja classes are the spiritual equals of the Hindu castes, as you are striving to-day by your noble act of self-abnegation. The Buddha Society earnestly trusts that the conscience of the Hindu Community, which has been deeply stirred by the announcement of your intention, will lead to immediate extinction of the evil which is even more degrading to the higher castes than the Depressed Classes, and it will not be necessary for you to go through the fiery ordeal, which you have proposed,—in as much as its object would be achieved."

OUR CENTRAL SHRINE AT BUDDHA GAYA

(True Copy)
Exhibit C 22.

From

J. D. BEGLAR, ESQ., C.E.,
Late Executive Assistant of Monuments,

To

The Magistrate and Collector,
Gaya.

Buddh-Gaya, 2nd August, 1884.

Sir,

Before leaving this place—which I shall in a few days—permit me to place on record some notes that may be of use,

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and to request your kind sympathy and effort in preserving what Government has spent a large sum of money to conserve, and in which personally I take a great interest.

I have tried to secure the better sculptures from being carried off by pilgrims and tourists by placing them as far as I could in not easily accessible places, or, where accessible, in such conspicuous places, and so arranged, that the loss of any one would be instantly perceived. Mr. Keddie has continued to employ the chowkidar I had employed for reasons of policy, *viz.*, the *pujari* of the temple, Ganesh Singh, but after my departure he will have little power to secure sculpture from the depredations of the more powerful native visitors and of European visitors if they be so inclined. A notice in large print in English and Vernacular painted on a board and conspicuously set up on your authority and with your signature, would, I trust, greatly deter people from plundering the place, while a few instructions to the police to keep watchful eye, and to instruct the village chowkidars to promptly bring any case of plunder to notice, would very materially help to secure them from plunder.

In the godown attached to my bungalow are a large collection of fragments. They were collected for the sake of their inscriptions, yet unread and unexamined. I have not time to do so now, but I intend, with the permission of the Lieutenant-Governor, to be allowed to come once more (at my own cost) to them. The fragments are of absolutely no value, except for the inscriptions which may or may not be of interest until they are examined. Let me earnestly pray you to take measures for their safety. If my bungalow is to be kept up, the khansama or chowkidar of the bungalow may be directed to look after these, as they are of no intrinsic value, even as sculpture. If a good lock be put on the door, their safety is assured.

In a detached godown are a large number of earthen casts of the old plaster ornamentation of the temple. I wrote long ago, and spoke about measures for securing them or sending

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them to the museum. No notice was taken of my representations, but it is not impossible that some day some one more alive to their value may move to enquire about them. The roof is leaky, and they have partly melted away. I have no funds to save them by repairing the roof. They were made over to the Executive Engineer, Patna Division, but as no employee, not even a chowkidar of that Division is now here (since they removed my office furniture and records), it would be better if the bungalow khansama or chowkidar were instructed to look after them also. In case you are prepared to tell him so, I will remove them from the leaky godown and place them in an unleaky room which the removal of my office has rendered available, and a lock on the door would secure their safety.

In the courtyard of the temple are a number of the sacred trees of the various previous Buddhas. I had planted nearly every variety of the known 24, but some have died. Of these alive some are already high enough to be safe from cattle but several are not. These I have secured by circles of earth walls ; but an order from you excluding cattle from the court of the temple would more effectually save them than any number of walls.

The drainage of the platform of the temple, or first floor, consisting of the open terrace and the four subordinate temples round the main central shaft is effected by iron pipes let into the masonry on the east and west side. The inlets of these pipes are secured by perforated plates of copper, as I had had several times to extract most incongruous articles—bamboos, plants, stones, brick, mud and wood—mischievously or wantonly thrown and forced down the piping by boys and native visitors. But the perforations are apt to get clogged by the feathers and droppings of the birds which make their nests in the shelter of the temple ornaments, and an order to the chowkidar to keep them clean is essential to the stability of the foundation of the temple. The drainage of the entire courtyard and of a great portion of the surrounding lands is

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effected by an underground covered drain. This drain is not straight, but has three heads due to the necessity of respecting vested interests, the necessity of not offending the Mahanta and the unfortunate manner in which portions of the work were executed. The entire tank works in fact were never contemplated, nor funds provided, till long after the drain as originally divided had been completed into this main channel, pouring in the water from various underground side drains. It is necessary occasionally, say, twice a year, to clean out the main and minor underground side drains, as boys take a delight in rolling or throwing in broken bricks and stones into them through the grating.

Near the final outlet of the main drain stand a few huts, and the occupants throw all their house sweeping and refuse into the open drain, just about the mouth or outlet of the main covered drain. The result is, the drain gets completely blocked, and the temple flooded. This might be prevented by an order on the village chowkidar to take cognisance of who are the parties given to such practice, and a simple threat from the Magistrate would probably prevent their doing so in future ; otherwise they may be bound down not to do so. I had every year to clean out the outlet, where an accumulation of straw, potsherd and ashes generally four feet high effectually blocked the outlet.

During highest floods of the river, the court of the temple will get flooded. As the level of the court is below the level of the recorded flood of 1812 (I think that is the year, but my papers are gone and I cannot be sure), this need cause no alarm, as it will only last a few hours. There was no one way of preserving the ancient features and at the same time giving absolute security from flooding except by expensive sluice gates for which funds would have been necessary. There will, in case of recurrence of such a flood as is above noticed, be a foot of water over the masonry lower terracing round the temple ; it will not get into the temple itself.

The tank attached to the temple was dug and the ghat

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built by Gosain Belpat Gir as marks of loyalty and respect to Sir Ashley Eden and the present Lieutenant-Governor on their visits to the temple. Government contributed nearly half the expenses. The tank was intended as a reservoir for drinking water which, when the river is dry during May and June, is scarce and not good in the village wells. The tank has numerous springs, which copiously flowed even in June, and gave much trouble in being got under to allow exudation to go on. The tank consequently will always have a good supply of good water. But at present the whole village wash their clothes and themselves in it, and the water is most filthy. Pigs and cattle too are brought in and washed therein, which I have been unable to prevent, and as the tank had not yet been filled till I made over charge, I was indifferent about it, intending to take measures to suppress the practice after the high flood of the river had been allowed to pour into the tank and purify its waters ; but I am going and the flood has not yet come. I earnestly represent that measures be taken to prevent the universal bathing and washing of dirty men and of cattle in the tank, and the flood, whenever it comes, if only of average height will itself pour into the tank, establish a current and subsidence and leave the water perfectly pure and wholesome ; perhaps the village chowkidars could do much to prevent people bathing in the tank. The Gosain, who gave more than half the funds for the work, has repeatedly requested me to appeal to you to kindly take measures for keeping the water clean for drinking purposes.

A large number of fragments of sorts of sculpture lie in the compound and round the walls and elsewhere. These are of no interest and importance, but some are in good preservation and may either be sent to the Museum of Calcutta or elsewhere, or preserved in the Gaya Institution, where I noticed several fine pieces of sculpture are already being taken care of.

From past experience, I can say that this temple is one of the places which travellers from Europe are almost certain to visit, to say nothing of Burmese, Japanese, Ceylonese,

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Nepalese, Tibetans and Siamese. Chinese pilgrims have not yet come, but probably will. For the more distinguished of these travellers as chief high priest envoys, some shelter more convenient than the leaky and open Burmese Dharmasalla is a necessity. If kept up as a dak bungalow, even the receipts must probably pay for the keep of a khansama ; if only kept as a road-cess bungalow, it would on your authorisation be available for the accommodation of European travellers, lady visitors, and of the more distinguished foreign Asiatic visitors, several of whom have in past times, with the consent of Government and accompanied by Government officials been allowed to visit the place. If kept as a road-cess bungalow a chowkidar, who could also cook, and furniture would be desirable.

The roof of the bungalow leaks in several places, and as the walls are *katcha*, if not repaired, the bungalow will soon collapse. It has not been repaired since it was built (except petty repairs at my own cost) ; the fine large verandah of the office will also speedily come down if not repaired, as also the roof of the servant's quarter. If the bungalow is to be kept up, repair of however slight a nature, if only to stop the leak, is essential.

Sometime ago, I think about the time your predecessor, Mr. Boxwell, was just going away, I sent a list of my furniture, offering them for sale at moderate cost, for the use of the bungalow, and no reply has been given to me as yet. I am now going, and I again send you a list of what is available, which, if you will take over, I will leave here and make over to any one you appoint ; but if you decline, I will pack up, as I am going. I can only give you scanty time for reply for this. I trust you will excuse me. I will await your reply till noon of Monday next.

Lastly, the grounds on which the bungalow stands are rented from the Mahantha at an amount of Rs. 8/-, and rent has been paid to him up to May. The various small buildings

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outside the compound walls and office alignment except one small shed are all the property of the Mahantha.

I have the honour to be,
Sir,
Your most obedient servant,
(Sd.) J. D. BEGLAR.

(True Copy)
No. 2518.

From,
G. A. GRIERSON, ESQ.,
Offg. Magistrate & Collector,
Gaya,

To,
The Superintendent Engineer,
Sone Circle.
Dated Gaya, 25th July, 1889.

Sir,

In forwarding you a copy of a letter of Mr. Beglar's dated 2nd August, 1884, to the address of the Magistrate of Gaya, and in continuation of our conversation on the subject, I have the honour to draw your attention to the very unsatisfactory state of affairs which exists relating to the Bodh-Gaya Temple.

The Temple with the bungalow and grounds attached is in charge of the Magistrate of the district. He is represented on the spot by a chowkidar on five rupees a month, who has some charge of this beautiful historical fabric, the repair of which have cost Government thousands of rupees.

I need not point out to you the great historic and religious interest which attaches to this building. The large sums of money spent on it by Government are sufficient to show that it is cognisant of all this. It seems, however, to have been forgotten that such a building cannot be left alone to the mercies of a venal chowkidar. Continual petty repairs are

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necessary to prevent the building again falling into decay, and these repairs are not within the power of the Magistrate to carry out. The Magistrate is given no money for the purpose, and if he had the money, he has not sufficient skilled supervision at hand to spend it properly.

Besides this the many *chaityas* and stone relics about the temple are liable to be stolen. Some of them have certainly disappeared, and when there are hundreds of them lying about uncatalogued, it is impossible to hold the chowkidar responsible. The other day an Austrian Count visited Bodh-Gaya, and went off with 20 or 30 stone relics, which he picked up there, and I had considerable difficulty in recovering those belonging to Government.

The Temple itself is also falling into despair. I have no one to look after the underground drains properly. Salt exudations also are destroying the plaster ; this you have yourself seen. Villagers are encroaching on temple land.

I think that it would be by no means out of the way to expect that Government should expend something every year in keeping in order an historical monument which has cost them a great deal already. I think that there should be appointed to the building a permanent custodian of the Sub-overseer grade, whose whole duty should be to guard the various *chaityas* and the like, and to carry out repairs year by year when necessary. He would be like the clerk of the works of any large English building.

A catalogue of the chaityas and other images should also be prepared.

Besides those already fixed in situ, there is in a roofless disused godown a heap of unexamined relics in charge of the chowkidar, which is freely drawn upon by sight-seers. It was used as a kind of mine for globe-trotters till I tried to put a stop to it by ordering that none were to be taken away without my written permission. I fear, however, that my order has had little effect beyond raising the price of these fragments.

In addition to this, almost every month new fragments of

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sculpture and statutory, often of considerable archæological interest, are dug up in the vicinity of the temple. Some of these used to be carried away by visitors, and others were used by villagers for currystones, well-lever counterpoises and the like. At my suggestion the Mahantha has stopped this, and collects all such stones in a godown as they are found, till proper arrangements can be made for their arrangement and display.

Considering that Government has spent so much money on this already, I think it might well complete its task by erecting a building to receive and properly display these carvings. I have no doubt that the Mahantha would contribute towards its cost. The carvings would be properly catalogued and placed in charge of the custodian.

I have the honour to be,
Sir,
Your most obedient servant,
(Sd.) G. A. GRIERSON.
Offg. Magistrate & Collector.

(True Copy)
Exhibit No. 16.

Produced by Plaintiff, Admitted, S.B. Sub-Judge.
Gaya :—
November 14, '08.

"Deposition of Babu Surendra Nath Tagore taken by Commission on 18th May, 1908."

(Sub-Judge's Court 22nd May, 1908, Gaya).

Deposition of Babu Surendra Nath Tagore, taken at his residence at 19, Strand Road, Baliganj.

The witness on solemn affirmation said.

My name is Surendra Nath Tagore, my father's name is Satyendra Nath Tagore, residence 19, Strand Road, Baliganj, occupation Zemindari and Secretary, of the Hindustan Co-operative Insurance Society.

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Yes, I know Okakura of Japan, as far as I recollect I went twice to Bodh Gaya once with Mr. L. Palit and once alone. On the first occasion it was only a few hours trip from Gaya and on the second I did put up in one of the guest houses of the Mahant. In the same house there were M. K. Okakura and another Japanese priest and Swami Saroda Nand.

Yes, I saw the Mahant while I was there. M. K. Okakura used often to see the Mahant. On one occasion I was present at the interview. There was one other Bengali gentleman present. He was then the Overseer, as far as I remember. We two acted as interpreter in the conversation between Okakura and Mahanta. M. K. Okakura did not know Hindustani. M. K. Okakura did write a letter to the Mahanta. I saw the draft which was made in my presence. I think, I also saw him sign the fair copy. Seeing the letter marked exhibit A the witness says "this was the letter. I recognise the signature as his."

Q. By the plaintiff's Vakil. In whose writing the letter is written?

A. The handwriting is mine (the witness) Mr. Oda of Japan is the Japanese priest referred to by me in my previous reply. I first met him in Calcutta, before I saw him at Bodh Gaya. He was introduced to me as a priest of an influential Buddhist's sect in Japan. I cannot recollect whether he was present when the letter was drafted but distinctly remember that Mr. Okakura used to consult him about all matters connected with the land referred to in the letter. I believe that the contents of the letters were explained to him and he approved of them.

Read over to the witness and admitted by him to be correct.

(Sd.) SURENDRA NATH TAGORE.

15-5-08.

Sarat Chandra Ghose, Pleader, Commissioner.
Atul Chander Dutt, Vakil for the plaintiff.

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(The above two letters and a statement are taken from the paper books of the Buddha Gaya Temple and Burmese Rest House case. Mr. Begler's letter shows how things stood at Buddha Gaya in 1884. Mr. Grierson, the Collector came to Buddha Gaya in July 1889. From 1877 to 1889 Buddha Gaya Temple was abandoned by the Mahant of the Saivite *Math*. Mr. Grierson without consulting Government handed over the custody of the inner shrine to the Mahant. It is time that Buddhists should unite and rescue the central shrine from the usurper's control. The Government for political reasons do not allow Buddhists to remain at Buddha Gaya.)—Editor.

NOTES AND NEWS

BRAMACHARI DEVAPRIYA VALISINGHA.

Our industrious Secretary Brahmachari Devapriya has informed us by a cablegram that on his arrival at Brisbane he was received by our old friend Mr. John Silva of Booyal who had come all the way to meet him. This is the first visit of a Buddhist worker who had gone on a Buddhist mission to Australia. It is a pity that he has to return immediately to take part in the first Anniversary celebration of the Mulagandhakuti Vihara, Holy Isipatana which is to be held during the Christmas holidays. The Railway Publicity Board is taking all interest to make the celebration a success by advertising. Pilgrims from Ceylon and Burma we hope will attend the celebration in large numbers. The Holy Relic of the Lord Buddha will be exhibited during the festival. We expect that our Aryan brothers will attend the festival in large numbers from various parts of India.

* * * * * *

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Dr. Ambedkar.

We congratulate Dr. Ambedkar for the triumphant history he won in the great struggle he made on behalf of the sixty millions of the socalled Untouchables. By the wonderful self-sacrifice made by the saintly Mahatma Gandhi on behalf of the socalled Depressed Class he has won immortality. Indian Aryanism has gained a victory over Brahmanical superstition. The Brahman lawgivers after the extirpation of the democratic Religion of Our Lord Buddha forged documents for the gain of their community, and for nearly a thousand years they occupied the position of the top dog.

* * * * *

India during the Buddhist Period.

From B.C. 580 to A.C. 787 Buddhism reigned in India. No Christian missionaries had yet come to preach the Semitic doctrine of the Nazarene Carpenter, and India proper had not yet been conquered by the cohorts of Allah. There was none to violate the ethics of solidarity during the long period that the Arya Dhamma dominated. For the first time Kumarila Bhatta and the Kerala born Sankara entered the arena and disturbed the peaceful atmosphere of Aryan India. We are told that Pushyamitra the commander in chief of the army of Brihadratha, grandson of the great Emperor Asoka, usurped the throne by assassinating the innocent emperor with the help of the Brahmans. It is said that he instituted the asvamedha sacrifice and helped the Brahmans to revive animal sacrifices. During the time of Chandragupta and Bindusara there was no asvamedha sacrifice. Pushyamitra was either a Bactrian Greek or a Persian. It is said that the ancient Persian monarchs did sacrifice a horse after a great victory. The Brahmans did not dare to rebel against the Mauryan emperors when they were in power. Brihdaratha was too tolerant and therefore had given the post of Commander-in-Chief to an alien. The Sunga dynasty created by Pushya-mitra did not continue to reign more than a hundred years.

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It ended during the reign of the grandson of Pushyamitra. The solidarity of the body politic of Indian Aryanism was not disturbed till the advent of Kumarila and Sankara. They were both from South India. With the destruction of the Buddha sāsana there came an end of Aryan democratic cohesiveness. The Brahmans began forging documents for their own gain, and they did not look ahead to see danger ahead. The iconoclastic Arabs were marching towards India with fanatical fury. Brahmanism succeeded in weakening Buddhism, and after two centuries Brahmanism collapsed under the iconoclastic fury of the Arab invaders. India lost millions in two ways, one by the creation of the Depressed Class and the other by the forcible conversion of the labouring class into Islam. There was no Depressed Class during the Buddhist Period. Aryan independence was utterly destroyed by the Moslem invaders and three distinct communities came into existence, *viz.*, Hindus, Moslems, and the Depressed Class. The selfishness of the Brahman community is responsible for the enslavement of the 300 millions of the Aryan and Dravidian People. We hope that the Brahman community will unite with the non-Brahman community and build up a consolidated body of people to work in harmony for the enlightenment of the whole world. When harmony is established then again the Lord Buddha will enter India. We are firmly convinced of this fact. Without the illuminating light of Our Lord, India will be ever in darkness.

* * * * *

How are we to Elevate the Depressed Class.

The Brahmans hate the people who belong to this community, and the latter hate the Brahmans with unrelenting fury. Hatred does not cease by hatred ; hatred ceases by love" said our Lord Buddha "Conquer hatred by love ; the unrighteous by righteousness ; conquer the miser by gifts, and the liar by truth". Biological evolution is the law of nature. There can be no one class to rule over the rest. Brahmanical

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domination is unnatural. Our Lord came to save all without distinction of colour and caste. Brahmanical law-givers ignored the Kshatriyas, the Vaishya and the Sudra. Manu was a Kshatriya, and yet the Brahmans forged "Manu" and interpolated texts for their own gain making the Kshatriya their inferior. The problem before us is how are we to elevate the sixty millions of the de-aryanized Aryans? What is first needed is compulsory elementary education for both boys and girls. We have the example of the Moslems in India, and the Japanese showing the way how to elevate a nation. In ten years Japan learnt the secret of racial progress. We must teach sanitation and hygiene to every man woman and children of the Depressed Class. We must teach them the elementary principles of science, and the ethics of righteousness. The rock cut edicts of the great Aryan emperor are before us. He laid down the ethics of righteousness to be followed by the high and the low. The Depressed Class requires to be trained in handicrafts. Their women should be taught hand loom weaving, home industries. The five precepts taught by Our Lord is the common property of the Aryan. The children should be taught to observe the Ten Kusalas and to avoid the Ten Akusalas. They should be taught the four principles of human solidarity laid down by Our Lord. They should be taught the ethics of regeneration as given in the Vasala sutta and the Parābhava sutta. The ethics of Brahmachariya should be introduced into the householder's life to observe one day in a week. Bhikkhus should be supported to go amongst the people to preach the Dhamma daily or weekly. Every village should have a Vihara where the people can congregate without prejudice and partake of the prasad once a week in unity. Slaughter of animals should be stopped, drinking intoxicants and taking narcotics should be strictly prohibited ; truthfulness should be emphasized, and stealing stopped. By inculcating lessons on chastity the adulterous life will receive a check. Daily lessons on love and brotherhood should be preached to all. Self-sacrificing preachers and teachers should pledge them-

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selves to work for the uplift of the community. The teachers should come from all classes. Industrial experts should be invited from Japan and the United States. Cleanliness is godliness and every one should be taught to be clean and to keep the surroundings clean. Floriculture and horticulture should be taught in schools. The village grogshop should be closed, and shedding of blood to appease the gods should be stopped. Painting and drawing and other arts that belong to the category of aesthetics should be taught to the young. Buddhist culture has helped the Japanese people to take the foremost place in aesthetic art. Within ten years a new people will come into existence by placing the sublime principles of Our Lord Buddha.

Bara Buddur, Published in three volumes by Martinus Nijhoff, Antiquarian Bookseller, 9 Lange Voorhout, The Hague, Holland.

Part I Archæological Description by Prof. N. J. Krom. Price 400 guilders.

Part II Architectural Description by T. Van Srp. Price 200 guilders.

The price of the complete work with English text is 660 guilders or about £55. The English edition has been limited to one hundred numbered copies only.

The price of the English translation of the First Part is £4-4-0. The Price of the English translation of the Second Part is £3-3-0.

Will not twenty extra Asst. Commissioners in Burma, who are Buddhists join together and raise the required £55 and remit the money to the Secretary of the International Institute, Holy Isipatana, Sarnath, Benares to get these volumes for the Mulagandhakuti Vihara Library. The great Stupa of Bara Buddur in Java is one of the architectural wonders of the world. It contains 700 scenes from the life of the Lord Buddha. Buddhists of Siam, Ceylon, Burma, Arakan, Japan, China, Cambodia may raise the above amount and help the

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THE

SACRED ANNIVERSARY

OF THE

"MULAGANDHA KUTI" VIHARA

From 27th to 29th December 1932

The Mulagandha Kuti Vihara, with Stupa on left

AT

HOLY ISIPATANA

(THE DEER PARK)

SARNATH

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MESSAGE

"The sacred anniversary of the Mulagandhakuti Vihara at Holy Isipatana, the Deer Park, at present known as Sarnath, near Benares, will be held in December next.

"The four sacred places famous in the history of Buddhism, which Bhikkus, Nuns, devout men and women, should visit with feelings of reverence and awe, are :—the birth-place at Lumbini ; Budh Gaya where the Prince Siddhartha attained supreme enlightenment ; the Deer Park, Isipatana, near Benares, where He established the Kingdom of Righteousness ; the place where the Tathagata realised the unconditioned state of Mahaparinirvana.

"It has been declared by the Lord Buddha that those who visit these sites with faith and die while on such pilgrimage shall be reborn after death in the joyous realms of devaloka.

"The imposing Temple at Budh Gaya where stands the Bodhi Tree of Wisdom ; the majestic Temple called the Mulagandhakuti Vihara at Sarnath, near Benares ; the golden Pagoda at Kusinara near Gorakhpur, and the Lumbini grove in Nepal, are picturesque spots full of imperishable associations in the history of the venerable religion which is known as Buddhism, whose followers are to be found in Ceylon, Burma, Siam, Cambodia, Japan, China, Nepal, Arakan, Tibet. To the people of India the Lord Buddha is known as the modern or the Ninth Avatar of the God Vishnu.

"The Maha Bodhi Society, whose headquarters are at Sarnath, Benares, invite Buddhists and non-Buddhists to visit these holy places, and they are assured of a cordial welcome."

Rev. ANGARIKA DHARMAPALA,

General Secretary, Mahabodhi Society.

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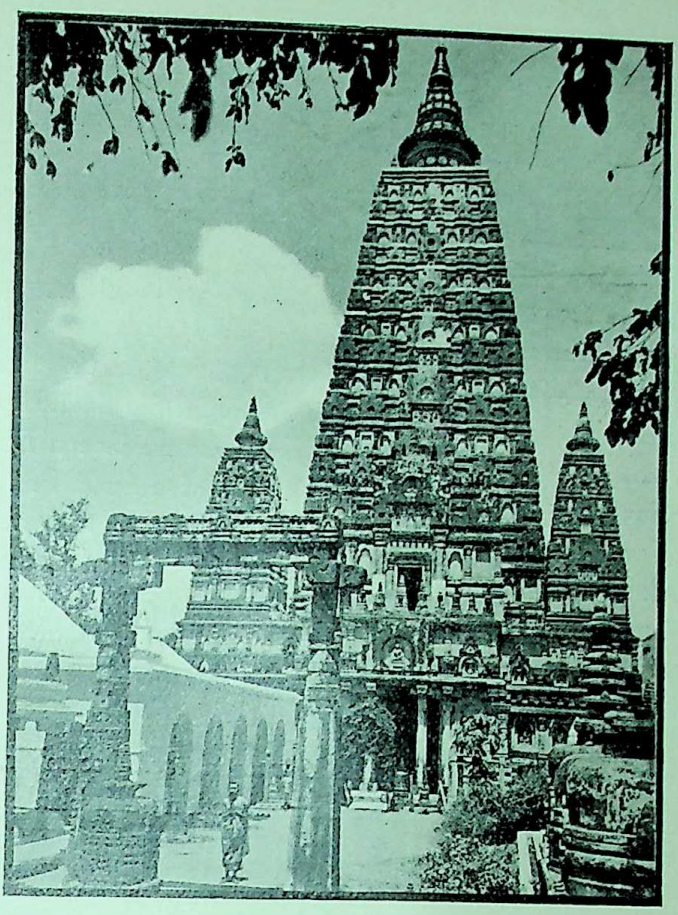

Budh Gaya Temple.

BUDH GAYA marks the site of the final penance of the Lord Buddha where he obtained enlightenment under the famous 'Bo' tree, nearly 2521 years ago. The exquisitely beautiful temple at Budh Gaya is seven miles from Gaya and connected by a good metalled road.

Taxis, hackney carriages and ekkas, are always available at moderate rates.

At McLeodganj Road, Gaya, there is a Buddhist rest house known as Zawtika Hall, built by the Maha Bodhi Society, where a Bhikshu resides to help the visitors; they may also stay for short periods at the P. W. D. Inspection Bungalow on payment of a small fee. There are also several Dharamsalas at Gaya for the use of pilgrims. Limited First Class accommodation is also available at the Railway Officers' Rest House, Gaya. Particulars as to rent, etc., may be obtained from the Divisional Superintendent, East Indian Railway, Dinapore, P. O. Khagaul.

Arrangements for meals can either be made with the Rest House bearer or with the Manager of Messrs. Spencer & Co.'s Refreshment Room at Gaya Station.

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INFORMATION FOR TRAVELLERS.

THE Holy Isipatana, or modern Sarnath, is approximately four miles from Benares Cantonment and is connected by a good road. Taxis, hackney carriages, tongas and ekkas, are always available. There are three Dharamsalas at Sarnath, one belonging to the Mahabodhi Society, the other to the Jains and the third to the Burmese, where visitors can stay.

From Benares the opportunity may be taken of visiting Rajgir and Nalanda. Rajgir (Rajgriha), where the Lord Buddha passed much of his time in the company of his disciples and preached several sermons, is the terminus of the Bukhtiarpur and Bihar Light Railway and is 33 miles from Bukhtiarpur Junction, on the main line of the East Indian Railway. There are several Dharamsalas at Rajgir, including a Burmese Dharamsala in charge of a Buddhist Monk, where visitors can have free accommodation. Accommodation is also available at the P. W. D. Dak Bungalow on payment of a small fee. Nalanda, the site of the far-famed Buddhist University, the ruins of which are being excavated now, is also a station on the Bukhtiarpur and Bihar Light Railway, midway between Bihar and Rajgir.

Visitors to India during the cold-weather season, *i. e.*, December, January and February, should provide themselves with warm clothing and blankets.

Tickets.

Third class concession return-journey tickets at a charge of Rs. 10-2-0 per passenger for the journey by railway from Howrah (Calcutta) to Benares and back, will be obtainable, from the 14th to the 31st December 1932, on application to Messrs. Bulloch Bros. & Co., Ltd., Rangoon, the local Agents of the B. I. S. N. Co., Ltd. These tickets will be available for completion of return journeys by midnight of 16th January 1933 and will permit of journeys being broken at Gaya (Budh Gaya) or elsewhere provided the return journeys are completed by midnight of 16th January 1933.

Intending visitors from all countries may avail of the general X'mas Concessions in all classes over the East Indian Railway and other railways offering such facilities, subject to the dates of issue and availability attaching thereto. Further particulars may be had from :—

THE PUBLICITY OFFICER, E. I. Railway House, Calcutta, *or*

THE SECRETARY, Mahabodhi Society, 4A, College Square, Calcutta, *or*

MR. G. L. MUKHERJEE, 1st Floor, 19, Radha Bazar Street, Calcutta.

Published by A. Gumbrill, Publicity Officer, East Indian Railway, and printed by E. E. Joy, Printing Superintendent, E. I. Ry. Press, Strand Road, Calcutta.

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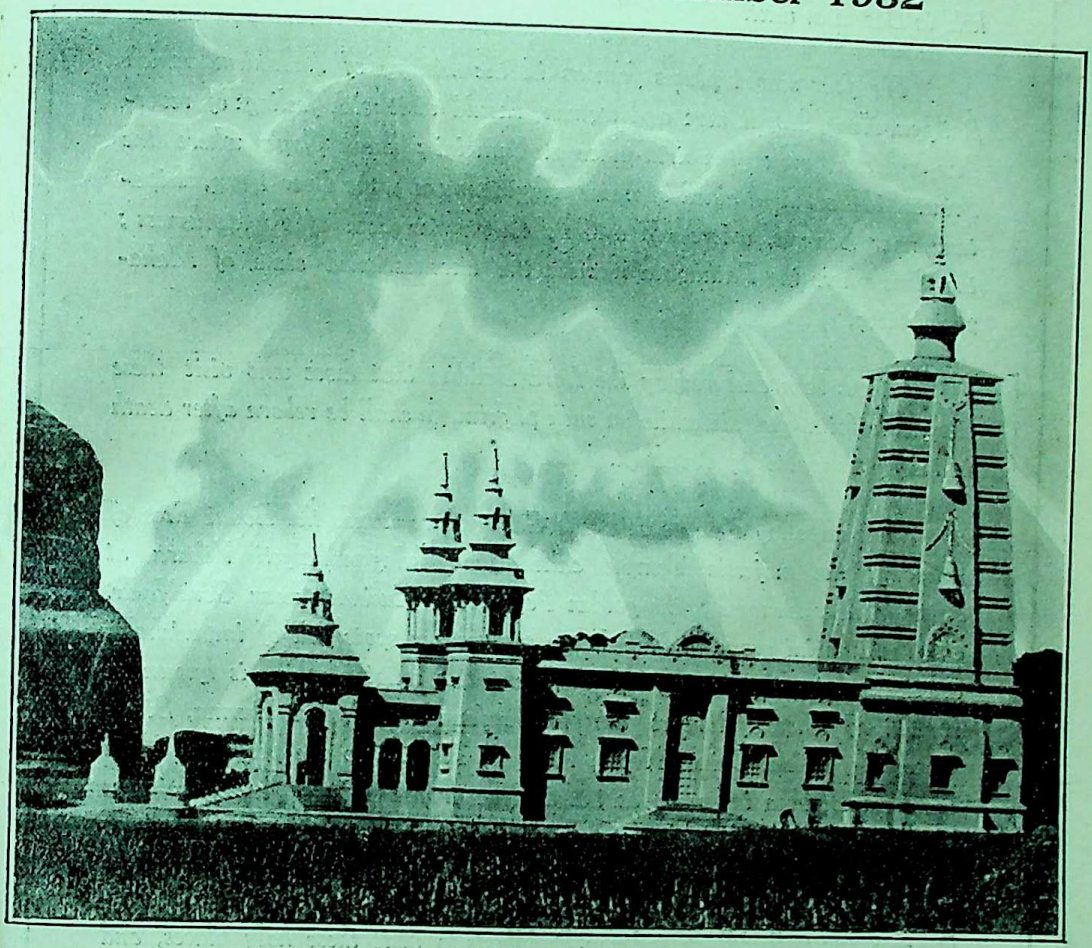

The Mulagandha Kuti Vihara, with Stupa on left

AT

HOLY ISIPATANA

(THE DEER PARK)

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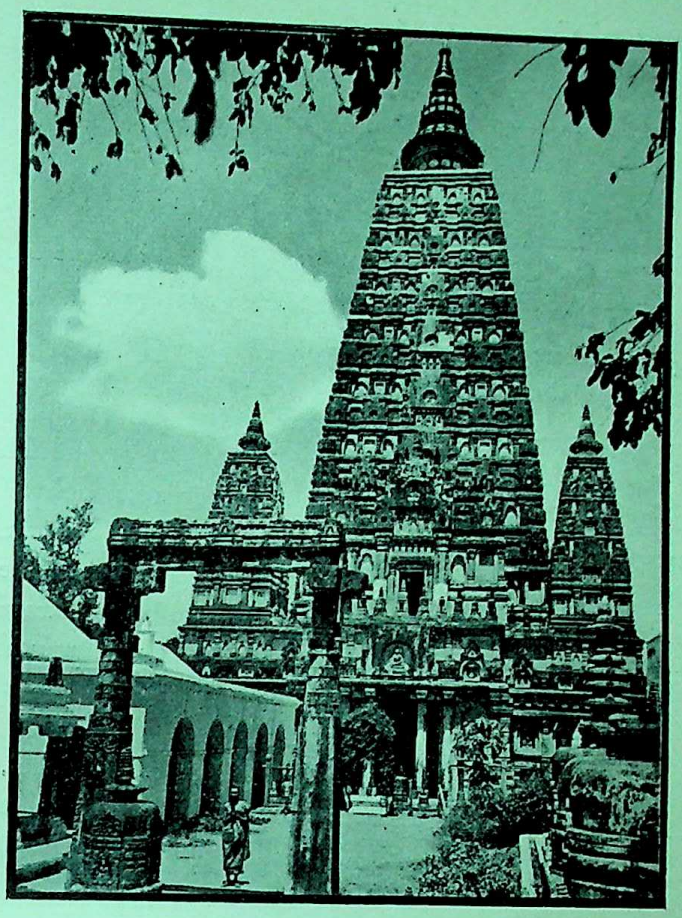

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Maha Bodhi Society to enrich the Mulagandhakuti Vihara Library, which later on will be a centre of attractions to the many. We hope that Americans, Englishmen, and pious Buddhists will visit Holy Isipatana, the most ancient of the historic monuments in the world. Remember Jesus was born about 600 years after our Lord ; Mohammad was born 1200 years after Our Lord Buddha. For forty five years Holy Isipatana was the residence of the great Arhat Disciples of Our Lord ; for 1700 years it was one of the four holy places visited by the Aryan Buddhists ; for 800 years Holy Isipatana was forgotton by the Buddhists, and again after 800 years the most holy site in the world is open to the Buddhists and non-Buddhists in all parts of the world. The Maha Bodhi Society is resolved to have an International Training College established at Holy Isipatana. We shall get Brahman, Kshatriya youths to be trained here to carry the Word of the Lord to all parts of the Indian continent. We expect later on that young men from England, France, Germany, the United States, Russia, Italy would join the Mulagandhakuti International Institute and study the Dhamma, and carry the Message of Love and Wisdom of Our Lord to all parts of the civilized and uncivilized world. Where the Christian missionaries go they carry the venonmous poison of European brutality and alcoholism. Where Islam goes polygamy and brutality follow, where Brahmanism goes there follows caste distinction superstition and Ignorance. Buddhism is the messenger of Peace, Wisdom, Love, Aesthetic art and a sublime Morality ending in Psychic Illumination. European culture is associated with the pagan monotheism of Semitic barbarism. True Aryan Culture is associated only with the Name of Our Lord Sakya Muni. We want the best of Europeans to come and stay at Holy Isipatana and make it a Centre of sublime spirituality whose illuminating Rays will penetrate into the dark recesses of Semitic paganism and Brahmanical superstition. We want to disseminate the Doctrine of Life and not of Death. Where there is no Love and Compassion there is Death and Destruction. Christianity

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is the Representative of Death and Destruction. Buddhism is the only Religion that teaches LOVE AND WISDOM, COMPASSION AND RENUNCIATION AND MERITORIOUS ACTIVITY.

* * * * *

Mrs. Annie Besant.

Mrs. Annie Besant is the most active woman in the whole world. Since her arrival in India in 1893 she had never spent a day in idleness. She is 86 years old, and is now at Adyar, not enjoying good health. Our Lord emphasized the truth that no God, Mara or Brahman can alter the law of Change. Birth, growth, decay, disease and final dissolution of the physical body again to be reborn according to one's karma in another birth and to go through a repetition of the same changes like the last birth. This is samsāra. Semitic paganism has no scientific foundation. Both god as creator and man had a beginning. Moses and the old prophets taught no future life. Jesus came and taught the unbelievable doctrine of an eternal hell for those who did not believe in him as the son of a jewish deity. Mrs. Annie Besant at first was a Christian but seeing suffering she gave up belief in a god of love. Then she was an atheist, then a Socialist, and at last became a follower of Madame Blavatsky. She became a preacher after coming to India of the gospel of Sree Krishna. Then she became a co-worker of the archhypnotist and Swedenborgian Leadbeater, and then began to boost the coming of the Messiah or Lord Maitreyya and presented the youngman Krishnamurti as the person who is to be the world teacher, and now she is sorry that Krishnamurti is preaching some other doctrine which is neither Theosophy or Leadbeaterism. Alone she is at Adyar, and we offer our salutations and hope that she will recover from her illness.

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The Hawaiian Buddhist Annual.

A copy of the third Number of the Hawaiian Buddhist Annual is before us. It is beautifully printed on art paper and full of interesting articles from the pens of well known Buddhist writers in various parts of the world. The pictures of the principal Buddhist workers in the Hawaiian islands are reproduced. It is pleasant to give their names so that our readers may know who they are. The first picture is that of Bishop Y. Imamura, who may be called the pioneer of Buddhist workers. Thirty-five years ago he arrived in Honolulu and began work, and to-day he has under him 36 temples in various parts of the island. The second picture is that of Bishop S. Fukuda the third that of Bishop Sogabe of the Shingon sect, then we find the picture of our indefatigable Ven. K. Shinkaku, then the pictures of Bishops Komagata, Suyeto and Sekido. There is an interesting article by Genchi Kato D.Litt., Associate Professor of the Imperial University, Tokyo wherein he discusses in "What Sense is the Buddhism of Gautama Buddha a Religion? Western scholars think that Buddhism is not a religion. The word Diṭṭhi in Pali is used to express beliefs. The teachings of Our Lord are put under the category of "sammāditthi", and those of other teachers under "micchāditthi". The other word used in the Pali is "Vāda". Such teachers who proclaim an eternity of existence are known as "sassata vada", and those who hold to the theory of annihilation as "ucchedavada". Our Lord in the Dhammacakka sutta calls His own teachings as a Majjhima patipadā, the Middle Doctrine. Therein He shows that the world follows the two Yogas, the attakilamatānu yoga and kāmasukhallikanu yoga. The word "yoga" connotes union. The former connotes union with mortification of the body, the latter union with the enjoyment of sense pleasures. The belief in a creator god is known as issaranimmāna-āda. The belief in a permanent ego is called "sakkāyaditthi", or "attavāda". Jesus said that all those who came before him were thieves and robbers! The word is incorrectly used. It should be those who came after

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me are thieves and robbers. When Buddha Sakya Muni began to teach there were other teachers who proclaimed the existence of a creator, or those who taught that there is no future life etc. Some of them taught that there are heavens and hells where people go after death. The Lord Buddha taught the science of religious beliefs. In the Kalāmasutta He expounded the science of Analysis, and commended the rejection of traditions, revelations, dogmas, etc. He condemned the "ekamsavāda" and commended the "vibhajjavāda". The former were the dogmatists, the latter the Analysts. Such teaching as that which teaches the Law of Cause and Effect may be called "sammaditthi" and such teachings which shows belief in a creator, fatalism, nihilism as "micchāditthi". The Lord Buddha being the oldest of Religious Promulgators it is best to follow the definitions given by Him. Those who came after Him are "thieves and robbers".

We congratulate the International Buddhist Institute of Hawaii, whose motto is "The World for Dharma and Nirvāna for All. Buddhism shall not die in these islands." In this connection it is pleasant to remember that the late patroness of the Maha Bodhi Society, known as Mrs. Mary Foster was born in Honolulu, and that it was in October 17, 1893 that she met the Anagārika Dharmapāla whose meeting resulted in her being known to the Buddhist world as the "Queen of the empire of Righteousness" and whose benefactions "became a romance of her unparalleled generosity" to use the words of the English thinker, Mr. G. R. S. Mead. Let us hope that Hawaii and Honolulu will produce great Buddhist missionaries who will go to the East and West to preach the Dhamma of Our Lord Sakyamuni Buddha.

* * * * *

Akyab Maha Bodhi Society.

It was in November 1892 that Colonel Olcott visited the work started in India by the Maha Bodhi Society. Buddhists

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of Akyab listening to the lecture of Colonel Olcott contributed each one his mite and a sum of six thousand rupees was collected, which was entrusted to a board of Trustees, and the money was deposited in the Bank of Bengal now the Imperial Bank of India. To begin the executive work of the Society in Calcutta a sum of Rs. 1000 was contributed at the recommendation of the then Director-General of the Maha Bodhi Society. Later on another sum of Rs. 1,000 was contributed to erect the Dharmasala at Sarnath, Benares. Since then nothing could be obtained out of the deposited fund although application was made several times, and we then learnt that the Trustees had died with the exception of Mr. Chan Htoon Aung. Application was made to other leading Buddhists in Akyab, but no response was received from them. Mr. Chan Htoon Aung calls himself an esoteric Buddhist and is silent when we ask him what he has done with the money that was contributed to the Maha Bodhi work in India. The money was paid for a special work in India, and according to the Vinaya law of Buddhism what has been earmarked for one object could not be appropriated to another. Forty years ago the money was paid. As a Buddhist Mr. Chan Htoon Aung ought to know that he violates the second of the five precepts which a Buddhist Upāsaka has to observe daily. There are 365 days in the year, and in appropriating the money for his use he has violated the precept adinnādānā veramani sikkhā padam samādiyāmi from November 1892 to October 1932. For forty years he has been violating the second precent daily, and his boast that he is an Esoteric Buddhist would not give him a safe passport to heaven when death comes and demand him to leave this world. Terrible will be his karma in the next world. For forty years he has neglected his duty to hand over the money to the Maha Bodhi Society. We should like to know what the conscientious Buddhists of Akyab have to say with regard to the conduct of the man who calls himself an Abhidhamma scholar.

* * * * *

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The Perambur Monastery.

The school building erected at Perambur for the Benefit of the Buddhists of the Depressed Class from the Foster Fund by the Maha Bodhi Society was entrusted to Mr. Lakshmi Narasu by the General Secretary as there was no room for a Bhikkhu to live in the building. In 1930 the Colombo Maha Bodhi Society sent masons from Colombo to erect a cubicle for the residence of a Bhikkhu to take charge of the school. The cubicle was built and the Bhikkhu Somananda was sent by the Colombo Maha Bodhi Society to begin missionary work at Perambur, and the Society requested Mr. Lakshmi Narasu to deliver the key of the school building to the Bhikkhu. Mr. Narasu does not want to give the key of the hall to the Bhikkhu. He is a family man, and is known as the leader of the Adi-Dravida Buddhists of Perambur. His doctrine is quite novel to the orthodox Buddhists. The Adi-Dravidas had learnt from Mr. Narasu that there is no rebirth in Buddhism. And now the conflict is between the Bhikkhu and the nihilist Mr. Narasu. He has got a following at Perambur, and the Adi-Dravidas threaten the Bhikkhu and gives him trouble. The Bhikkhu has written to the Colombo Maha Bodhi Society that it is impossible to stay at the āvāsa at Perambur because of the threatening attitude adopted by the followers of the Nihilist Doctrine. What is to be done under the circumstances. The Maha Bodhi Society has spent about Rupees Seven thousand in putting up the school hall and the āvāsa and the Adi-Dravidas under the instigation of Mr. Narasu are persecuting the helpless Sinhalese Bhikkhu who is living alone in the āvāsa. At Akyab there is the esoteric Buddhist Mr. Chan Htoon Aung who does not hand over the Society's money to the Society, and at Perambur there is Mr. Lakshmi Narasu who does not want to hand over the school hall to the Maha Bodhi Society's representative, the Bhikkhu Somananda.

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FINANCIAL

MAHA BODHI JOURNAL.

Statement of Receipts and Expenditure for the month of September, 1932.

RECEIPTS.

	Rs.	A.	P.
Subscription	42	0	0
Life subscription of Sawbwa of Hsipaw states ...	75	0	0
	117	9	0

EXPENSES.

	Rs.	A.	P.
Stamps	28	1	0
Printing bill for June ...	109	10	0
Petty expenses ...	0	7	6
	138	2	6

Statement of Receipts and Expenditure for the month of September, 1932.

MAHA BODHI SOCIETY.

RECEIPTS.

	Rs.	A.	P.
Sarnath :—			
Charity box collection	90	13	2
Donations	19	4	6
Mr. Mookerjee for food expense for August	13	0	0
Sale of garden produce	31	8	0
Grant from Dist. Board for July	10	0	0
Calcutta :—			
Sarnath Hospital a/c.			
P. B. Tenne	3	3	0
A. Kularatne	5	0	0
Sarnath Vihara a/c.			
Vithal S. Vyavarharkar	100	0	0
Sarnath Library a/c.			
P. B. Tenne	5	0	0
Sarnath Sangarama a/c.			
P. B. Tenne	3	3	0
Rev. Dharmapala a/c.			
L. A. Sornelis Appuhamy	15	0	0
M. S. de Silva ...	5	0	0
A. Kularatne ...	7	8	0
Carried over ...	308	7	8

EXPENSES.

	Rs.	A.	P.
Sarnath :—			
Sarnath Vihara a/c.			
Pay of Durwan ...	10	10	0
Incense, candles etc. ...	3	5	9
M. B. S. Sarnath a/c.			
Salaries	68	10	0
Postage & Telegrams	8	8	0
Stationery	2	9	6
Sarnath Library a/c.			
Glass etc.	2	0	0
Book bindings ...	13	11	9
Meeting Exp. ...	1	0	0
Sarnath Free School a/c.			
Pay of Teachers ...	29	5	0
Takli, map, Bill frame etc. for boys ...	18	12	0
Building a/c.	51	2	9
Photoes & Postcards ...	75	0	0
Sarnath Garden a/c.			
Wages of Malis ...	22	8	0
Manure	26	8	0
Plants	10	3	0
Ropes	3	12	0
Carried over ...	347	9	9

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RECEIPTS.

	Rs.	A.	P.
Brought forward ...	308	7	8
Rent of Hall	35	8	0
House rent Sept. ...	82	8	0
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	528	14	8

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Sarnath Institute a/c.			
Books, stationery, soap oil medicine etc. ...	29	4	0
Salary of Teachers ...	60	0	0
Rev. Dhammaloka ...	30	0	0
Food Exp.	197	6	0
Contractor for Mulagandha kuti Library in part	1,000	0	0
Mr. Devapriya a/c. ...	16	8	6

CALCUTTA.

Book Agency a/c.			
Stamps	7	2	0
Payments	73	7	0
Miscellaneous ...	0	4	6
M. B. S. a/c.			
Postage & Telegrams ...	25	8	6
Registration of Tele. address	20	0	0
Charity to 2 Poor Women	2	0	0
Library a/c.	42	15	0
Repair a/c.	16	14	0
Miscellaneous ...	29	9	3
Corporation tax for B. house	19	11	9
Legal Exp.	104	8	0
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Gas Co. bill ...	8	14	9
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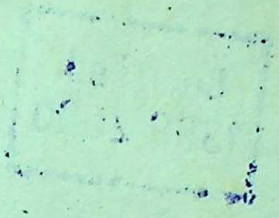

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